

第14届国际怀特海大会

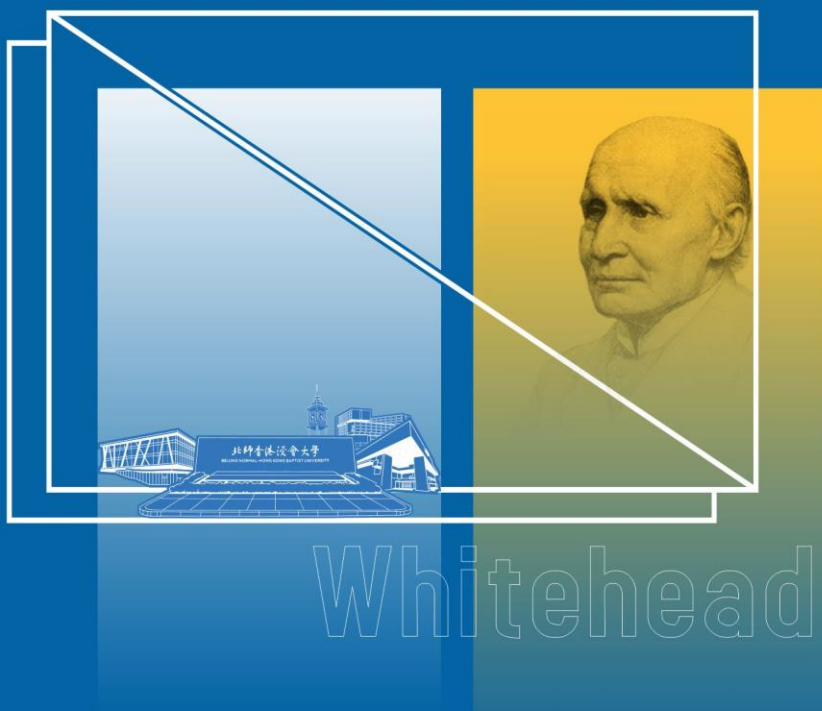
The 14th International Whitehead Conference

多重危机时代的过程哲学：科学、意义与文明

Process Philosophy in a Time of Polycrisis: Science, Meaning and Civilization

会务手册

Conference Handbook



ZHUHAI • CHINA • 2026

14th International Whitehead Conference

July 17–20, 2026 | Zhuhai, China | BNBU

WELCOME MESSAGE

Distinguished scholars, honored guests, colleagues, and students,

On behalf of Beijing Normal–Hong Kong Baptist University, it is my great pleasure to welcome you to the 14th International Whitehead Conference, held here in Zhuhai under the theme “Process Philosophy in a Time of Polycrisis: Science, Meaning, and Civilization”.

We are honored to host this important global gathering of scholars, educators, students, and practitioners from more than 35 countries. At a time when humanity faces interconnected ecological, technological, social, cultural, and spiritual challenges, international and interdisciplinary dialogue is especially important. This conference offers an opportunity not only to deepen scholarly understanding, but also to explore how ideas can contribute to more creative, compassionate, harmonious, and sustainable forms of civilization.

BNBU was jointly established by Beijing Normal University and Hong Kong Baptist University in 2005 as the first full-scale cooperation in higher education between the Chinese mainland and Hong Kong. It was also the first innovative university in the Chinese mainland dedicated to liberal arts education. From its beginning, the University has sought to bring together the strengths of different educational traditions while cultivating students who are rooted in local cultures, open to the world, and prepared to address complex global challenges.

Today, BNBU is home to more than 10,000 students and offers educational opportunities extending from undergraduate study to postgraduate and postdoctoral research. English serves as the principal medium of instruction, and our academic community includes faculty members from approximately 40 countries and regions. Through seven faculties and schools—including programs in the humanities and social sciences, business and management, science and technology, culture and creativity, artificial intelligence and liberal arts, and general education—the University promotes learning that crosses conventional disciplinary boundaries.

Our educational mission emphasizes liberal arts learning, whole-person development, international engagement, and the integration of knowledge, creativity, values, and practical responsibility. BNBU also maintains partnerships with nearly 100 universities and educational institutions worldwide, while its Boston and London centers extend its international reach. Situated in Zhuhai within the Guangdong–Hong Kong–Macao Greater Bay Area, the University occupies a distinctive position at the intersection of Chinese and global cultures, educational traditions, and pathways of innovation.

The spirit of the International Whitehead Conference therefore resonates deeply with the character and aspirations of BNBU. Alfred North Whitehead’s philosophy emphasizes process, creativity, relationship, and the interconnectedness of all things. These ideas remain highly relevant as we reconsider the relationships among scientific advancement, technological innovation, cultural inheritance, human flourishing, and ecological responsibility. They also offer valuable resources for dialogue between Chinese and global intellectual traditions and for the continuing search for harmonious coexistence between humanity and nature. I am especially pleased that this conference brings Whitehead’s thought into conversation with fields ranging from philosophy, science, and religion to education, artificial intelligence, economics, politics, aesthetics, and ecological civilization. Its combination of rigorous academic presentations, cross-cultural exchange, and collaborative discussion reflects the kind of integrative inquiry that contemporary universities should foster. I hope the conversations begun here will lead to lasting friendships, research partnerships, publications, educational initiatives, and practical contributions to the common good.

Zhuhai is a particularly fitting location for this gathering. Located on the coast of the South China Sea and neighboring Hong Kong and Macao, it has long been a place of cultural encounter, openness, and innovation. I encourage you to enjoy our campus, experience the city, and take full advantage of the opportunities this conference provides for intellectual and personal exchange. I extend my sincere appreciation to the conference organizers, partner institutions, volunteers, speakers, and participants whose dedication has made this gathering possible. May the 14th International Whitehead Conference be intellectually rewarding, personally meaningful, and fruitful in advancing cooperation across disciplines, cultures, and generations.

Welcome to BNBU, and welcome to Zhuhai.

CHEN Zhi, Chair Professor
President of BNBU
Fellow of HKAH



Table of Contents

I. Organizers.....	3
II. About the Conference.....	4
III. Programme	7
Schedule Overview.....	7
Detailed Schedule	9
IV. Presentation Abstracts and Speaker Biographies	30
V. Conference Information	129

I. Organizers

1. Center for Whitehead Studies, Institute for Advanced Study, BNB

Beijing Normal-Hong Kong Baptist University (BNBU), jointly established by Beijing Normal University and Hong Kong Baptist University in 2005, is the first cooperative liberal arts university between the Chinese mainland and Hong Kong. Situated in Zhuhai, a pivotal city in the Guangdong-Hong Kong-Macao Greater Bay Area, BNBU adopts English as the medium of instruction with internationally aligned academic standards. The University offers a comprehensive talent cultivation system from bachelor's to post-doctoral studies. It comprises seven faculties and schools, providing approximately 30 undergraduate programmes and postgraduate courses.

Building upon the University's profound liberal arts foundation and international vision, the Center for Whitehead Studies was established as a specialized research institution under the Institute for Advanced Study. Dedicated to promoting the study and application of Whitehead's philosophy, the Center aims to build an international platform for academic exchange, fostering interdisciplinary research and cooperation globally. Through the collective wisdom of experts from domestic and international communities, the Center not only provides a vital platform for the dissemination of Whitehead's ideas in China but also contributes valuable insights to the global development of philosophy and social sciences.

Website: <https://ias.bnpu.edu.cn/hth/index.htm>

2. Center for Process Studies (CPS)

The Center for Process Studies (CPS) is a non-profit institution of thought and action dedicated to interdisciplinary research and education that cultivates a holistic understanding conducive to the shared flourishing of humanity and the planet. Through courses, conferences, webinars, publishing projects, research initiatives, and community programmes, CPS connects people around the world who are exploring process-relational ways of thinking and living.

Website: <https://ctr4process.org/about/>

3. International Process Network (IPN)

The International Process Network (IPN) is an international academic organization dedicated to advancing the study and application of Process Thought worldwide. IPN works to build a vibrant international scholarly community that continually stimulates global academic dialogue on process thought. The Network also actively promotes the publication, translation, and global distribution of works in process philosophy, and provides a wealth of educational resources and programme support to all sectors.

Announcement: <https://processnetwork.net/about/>

II. About the Conference

CONFERENCE VISION

The 14th International Whitehead Conference, held July 17–20, 2026, at Beijing Normal–Hong Kong Baptist University (BNBU) in Zhuhai, China, brings together scholars, educators, students, and practitioners from more than 35 countries. Located on the Pearl River Delta near Macau and Hong Kong, Zhuhai provides a fitting setting for a global conversation about philosophy, culture, modernization, and the future of civilization.

Under the theme “Process Philosophy in a Time of Polycrisis: Science, Meaning, and Civilization”, the conference engages Alfred North Whitehead’s philosophy in dialogue with the pressing challenges and transformative possibilities of the twenty-first century. At a time of converging ecological, technological, social, spiritual, and geopolitical crises, process thought offers resources for understanding an interdependent world and imagining transitions toward more sustainable, creative, compassionate, and harmonious forms of life.

Building on the legacy of previous International Whitehead Conferences, the Zhuhai gathering highlights the continuing relevance of Whitehead’s thought across philosophy, science, religion, education, culture, politics, economics, and technology. Particular attention is given to the integration of cultural traditions with contemporary innovation, the construction of ecological civilization, and the development of a community of shared future for humankind. In dialogue with China’s vision of harmonious coexistence between humanity and nature, the conference advances creative exchange between Chinese and global perspectives on modernization, ecology, and civilization.

The program combines scholarly rigor with opportunities for interdisciplinary exchange and practical collaboration. Alongside paper presentations, plenaries, panels, and roundtables, Collaborative Blocks create space for constructive discussion and collective brainstorming around research partnerships, grant development, publications, educational initiatives, public communication, cross-cultural exchange, mentorship, and the cultivation of future generations of process scholars and leaders. In this way, the conference seeks not only to interpret process thought, but also to strengthen the relationships, institutions, and shared projects through which it can contribute to the future.

Past IWC's Include:

13th IWC (2023) | Whitehead and the History of Philosophy (Munich, Germany)

12th IWC (2019) | Process as Creativity: Process as Concern (Brasília, Brazil)

11th IWC (2017) | Nature in Process: Novel Approaches to Science and Metaphysics (Azores)

10th IWC (2015) | Seizing an Alternative: Toward an Ecological Civilization (Claremont, USA)

9th IWC (2013) | Society and Process: From Theory to Practice (Krakow, Poland)

8th IWC (2011) | Creativity and Harmony: The Way of Eco-Sophia for the Future of Civilization (Tokyo, Japan)

7th IWC (2009) | Alfred North Whitehead, Religious Pluralism, and the South Asian Tradition (Bangalore, India)

6th IWC (2007) | The Importance of Process: System and Adventure (Salzburg, Austria)

5th IWC (2004) | Process Thought and East Asian Culture (Seoul, Korea)

4th IWC (2002) | Whitehead and China in the New Millennium (Beijing, China)

3rd IWC (1998) | Process Thought and the Common Good: Silver Anniversary (Claremont, CA)

2nd IWC (1984) | Process and Reality: East and West (Nagoya, Japan)

1st IWC (1981) | Estes Internationales Whitehead Symposium (Bonn, Germany)

CONFERENCE TRACKS

The conference program is organized around eleven thematic tracks and collaborative blocks, reflecting the breadth and growing relevance of process thought across philosophy, science, religion, education, culture, politics, economics, technology, and ecological civilization. Together, these areas provide a framework for both focused scholarly exchange and wider interdisciplinary conversation, while encouraging new connections among participants, traditions, and fields of inquiry.

Track 1 — Whitehead's Philosophy and the Metaphysics of Becoming

This track is dedicated to the rigorous and creative study of Whitehead's philosophical system as a living tradition of speculative thought. Its sessions refine interpretations of key categories, uncover neglected dimensions of Whitehead's corpus, and develop process metaphysics in dialogue with contemporary philosophy, science, and other philosophical traditions. Together, the papers deepen understanding of the systematic coherence, continuing development, and global relevance of Whiteheadian philosophy.

Track 2 — AI, Digital Worlds, and Human Futures

Artificial intelligence and digital systems are transforming human identity, creativity, community, and meaning. This track examines the philosophical, ethical, and cultural implications of emerging technologies, including automation, algorithmic governance, digital creativity, machine consciousness, and technologically mediated relationships. Its sessions consider how innovation can be guided toward humane and sustainable forms of life that enhance human flourishing and contribute to a community of shared future for humankind.

Track 3 — The Nature of Life and Living Systems

What does it mean to live? This track explores the philosophical, scientific, and spiritual dimensions of life understood as process. Its sessions examine the boundaries between the living and the nonliving and consider how organization, self-creation, adaptation, and emergence shape our understanding of life. Drawing on biophilosophy, systems theory, evolutionary thought, and process metaphysics, the track explores the continuity between life, experience, and creativity within a living cosmos and the wider harmony between humanity and nature.

Track 4 — Relational Cosmology, Quantum Foundations, and the Structure of Existence

Whitehead's speculative metaphysics offers a framework for understanding reality as an interconnected field of dynamic relations. This track brings metaphysics, philosophy of science, cosmology, and theology into conversation around the ultimate structure of existence. Its sessions address quantum foundations, relational ontology, creativity, potentiality, temporality, and the metaphysical unity of the world, advancing dialogue between science and philosophy in the search for new paradigms of knowledge and civilization.

Track 5 — The Meaning Crisis, Mental Health, and Human Flourishing

Across cultures, many people face anxiety, alienation, social fragmentation, and a loss of meaning. This track explores how process philosophy, psychology, spirituality, and related fields can illuminate both the sources of the contemporary meaning crisis and pathways toward well-being and wholeness. Its sessions address consciousness, values, religion, therapy, relationships, and social transformation, with particular attention to cross-cultural understandings of spiritual well-being, whole-person harmony, renewed purpose, and hope.

Track 6 — Religion, Ethics, and Moral Imagination

Relational and process perspectives challenge us to rethink moral life, religious experience, and spiritual creativity. This track brings Whiteheadian thought into dialogue with diverse religious, philosophical, and ethical traditions, as well as with contemporary global challenges. Its sessions explore moral imagination, compassion, virtue, value, interreligious understanding, and the cultivation of inclusive and life-affirming communities. Together, they contribute to the renewal of moral culture and the building of a shared spiritual home for humanity.

Track 7 — Chinese Thought, Marxism, and the Second Integration

This track explores the creative dialogue between process philosophy and Chinese intellectual traditions, especially Confucianism, Daoism, Buddhism, and Marxism. Particular attention is given to the Second Integration (第二次结合), understood as the integration of the basic principles of Marxism with China's fine traditional culture. The sessions examine how process-relational thinking can contribute to Chinese modernization, moral cultivation, and ecological civilization, and how Chinese philosophy can enrich global process thought and a community of shared future for humankind.

Track 8 — Aesthetics, Art, and Creative Communication

For Whitehead, beauty is not a luxury but a fundamental aim of existence. This track explores art, literature, music, film, architecture, media, and other forms of creative expression as modes of communication and cultural transformation. Its sessions connect artistic practice, storytelling, and digital culture with ecological awareness, social imagination, and the aesthetic dimensions of ecological civilization, demonstrating how beauty and creativity can reshape perception, relationships, and shared possibilities.

Track 9 — Education and Whole-Person Development

Education shapes both human character and the future of civilization. This track examines how process and relational approaches to learning can nurture wisdom, creativity, compassion, and responsible participation in a changing world. Its sessions address curriculum innovation, holistic pedagogy, moral and spiritual education, educational technology, and new models of whole-person development. Together, they explore forms of high-quality, innovation-driven education capable of contributing to ecological civilization, moral renewal, and human flourishing.

Track 10 — Climate Change, Systems Collapse, and Ecological Civilization

The twenty-first century faces converging ecological, economic, social, and existential crises. This track examines the systemic causes and consequences of the planetary polycrisis while exploring possibilities for resilience, transformation, and renewal. Drawing on sustainability science, environmental ethics, systems thinking, cosmology, and process philosophy, its sessions envision pathways toward ecological civilization and forms of global cooperation capable of sustaining flourishing communities of life.

Track 11 — Politics, Law, and Community for the Common Good

The global polycrisis is also a crisis of governance, trust, justice, and belonging. This track explores how process-relational perspectives can help reimagine politics, law, power, and community life. Its sessions address democracy, governance, participation, social justice, conflict, institutions, and the common good. Together, they consider how compassionate, resilient, and participatory communities can foster social harmony, strengthen public life, and support global cooperation.

Collaborative Blocks

The Collaborative Blocks create space for constructive dialogue, collective brainstorming, and the development of relationships and initiatives that can continue beyond the conference. Rather than following the format of conventional paper presentations, these facilitated breakout sessions invite participants to explore shared opportunities and challenges in advancing process thought across scholarly, educational, cultural, and public contexts. Discussions address possibilities such as joint research projects, collaborative grants and publications, educational and institutional initiatives, public communication, cross-cultural exchange, mentorship, and the cultivation of the next generation of process scholars and leaders. Together, the blocks aim to transform shared interests into new partnerships, practical initiatives, and lasting networks of cooperation.

III. Programme

Schedule Overview

Time	Session	Venue
Day 1 — Friday, July 17		
08:30–09:30	Registration and Morning Tea/Coffee	Administration Building 2/F, Ching Fai & Shuk Wah Performance Theatre
09:30–10:00	Opening Ceremony, Special Announcement & Group Photo	
10:00–11:00	Opening Plenary Address: Wang Zhihe	
11:00–11:20	Tea/Coffee Break	
11:20–12:30	Book Launch Ceremony -- <i>The Complete Works of Alfred North Whitehead</i>	
12:30–14:30	Lunch, Fellowship & Rest	Administration Building 4/F, Faculty Club
14:30–16:00	Parallel Sessions — Block 1	T4 & T5 Session Rooms
16:00–16:30	Tea/Coffee Break	T4, 2/F, SSAC
16:30–18:00	Parallel Sessions — Block 2	T4 & T5 Session Rooms
18:30–21:00	Banquet & Awards Ceremony	T1-101
Day 2 — Saturday, July 18		
08:30–09:30	Registration and Morning Tea/Coffee	Administration Building 2/F, Ching Fai & Shuk Wah Performance Theatre
09:30–10:30	Intergenerational Plenary Panel	
11:00–12:30	Collaborative Blocks	T4 & T5 Session Rooms
12:30–15:00	Lunch, Fellowship & Rest	Administration Building 4/F, Faculty Club
15:00–16:30	Parallel Sessions — Block 3	T4 & T5 Session Rooms
16:30–17:00	Tea/Coffee Break	T4, 2/F, SSAC
17:00–18:00	Plenary Address: Wang Kun	Administration Building 2/F, Ching Fai & Shuk Wah Performance Theatre
Day 3 — Sunday, July 19		
08:30–09:30	Registration and Morning Tea/Coffee	Administration Building 2/F, Ching Fai & Shuk Wah Performance Theatre
09:30–10:30	Plenary Address: Brian Swimme	
11:00–12:30	Parallel Sessions — Block 4	T4 & T5 Session Rooms
12:30–14:30	Lunch, Fellowship & Rest	Administration Building 4/F, Faculty Club
14:30–16:00	Parallel Sessions — Block 5	T4 & T5 Session Rooms
16:00–16:30	Tea/Coffee Break	Administration Building 2/F, Ching Fai & Shuk Wah Performance Theatre
16:30–17:30	Closing Roundtable	Administration Building 2/F, Ching Fai & Shuk Wah Performance Theatre

Detailed Schedule

Day 1 — Friday, July 17

Parallel Sessions · Block 1				
Day 1 · Fri, July 17 14:30 – 16:00				
Room	Time	Presentation Title	Speaker	Country / Format
T4-401 Online Access Meeting ID: 434-4971-7860 Passcode:4401	Track 1 - Whitehead's Philosophy and the Metaphysics of Becoming			
	Chair: <u>Randall Auxier</u> Co-Chair: <u>Federico Giorgi</u>			
	14:30–15:00	<u>The Experience of Possibility</u>	<u>Randall Auxier</u>	United States In-Person
	15:00–15:30	<u>Reassessing the Bergson-Whitehead Relation</u>	<u>Federico Giorgi</u>	Italy In-Person
	15:30–16:00	<u>Why Process Philosophy Needs Substance Ontology</u>	<u>Zhang Ruoyu</u>	China In-Person
T4-403 Online Access Meeting ID: 600-5775-8651 Passcode:4403	Track 1 - Whitehead's Philosophy and the Metaphysics of Becoming			
	Chair: <u>Ioannis Bardakos</u> Co-Chair: <u>Jared Morningstar</u>			
	14:30–15:00	<u>Impossible Mathematical Proofs: Morphisms, Matter, and the Poetics of Meta-morphs</u>	<u>Ioannis Bardakos</u>	Greece In-Person
	15:00–15:30	<u>Process Thought and Metamodernism</u>	<u>Jared Morningstar</u>	United States In-Person
	15:30–16:00	<u>Could there be an ultrametaphysics of becoming? Whitehead, transformation and memory</u>	<u>Shajara Bensusan</u>	Brazil Online
T4-404 Online Access Meeting ID: 755-3689-8148 Passcode:4404	Track 1 - Whitehead's Philosophy and the Metaphysics of Becoming			
	Chair: <u>Li Yanzhao</u> Co-Chair: <u>Xu Difeng</u>			
	14:30–15:00	<u>From Mathematics and Natural Philosophy to Metaphysics: An Exploration of the Evolution of Whitehead's Thought</u>	<u>Li Yanzhao</u>	China In-Person
	15:00–15:30	<u>The Laws of Nature from the Perspective of Whitehead's Process Philosophy</u>	<u>Xu Difei</u>	China In-Person
	15:30–16:00	<u>The Historicity of Theology and the Becoming of Process: Reinterpreting Florovsky's "Neopatristic Synthesis"</u>	<u>Zou Xiaojuan</u>	China In-Person
T4-405 Online Access Meeting ID: 668-7398-3767 Passcode:4405	Track 2 - AI, Digital Worlds, and Human Futures			
	Chair: <u>Kurian Kachappilly</u> Co-Chair: <u>Zhang Xianguang</u>			
	14:30–15:00	<u>The Symbiosis between Human and Artificial Intelligences: An Interological Speculation</u>	<u>Zhang Xianguang</u>	China Online
	15:00–15:30	<u>Civilizing AI: Common Sense and Abstraction in a Mechanised Society</u>	<u>Milan Stürmer</u>	Germany Online
	15:30–16:00	<u>AI Psychosis as a Fallacy of Misplaced Concreteness in Large Language Models</u>	<u>Anastasiia Lapko</u>	Ukraine Online

T4-501 Online Access Meeting ID: 716-9648-7013 Passcode:4501	Track 3 - The Nature of Life and Living Systems			
	Chair: <u>Matt Segall</u> & <u>Spyridon Koutroufinis</u>			
	14:30–15:00	The Calling of Life: The Ancient Ecospiritual, Biocultural, and Ethnobiological Foundations of Chinese Civilization	David Bartosch	China In-person
	15:00–15:30	Romanticizing Evolution: Towards a New Biophilosophy	Matt Segall	United States In-Person
T4-503 Online Access Meeting ID: 988-5614-9168 Passcode:4503	15:30–16:00	On the Form and Content of the Biological Thought: An Old Question Revived Through Whitehead and Canguilhem	Adam Nocek	United States Online
	Track 4 - Relational Cosmology, Quantum Foundations, and the Structure of Existence			
	Chair: <u>Simon Kim</u> Co-Chair: <u>Wen Liukun</u>			
	14:30–15:00	One Hundred Years of Process Philosophy and the Unfinished Project: Toward a Vital Process Realism Integrating Whiteheadian Metaphysics and Jeong-Qi Cosmology	Simon Kim	United States Online
T4-504 Online Access Meeting ID: 397-422-885 Passcode:4504	15:00–15:30	Order Variation Theory	Wen Liukun	China In-Person
	15:30–16:00	Entangled Relationalities: Reimagining Relational Cosmology through Ukama and Quantum Feminist Futures	Steven Lichty	Kenya Online
	Track 5 - The Meaning Crisis, Mental Health, and Human Flourishing			
	Chair: <u>Paul Stenner</u> Co-Chair: <u>Steven Brown</u>			
T4-505 Online Access Meeting ID: 625-4964-5574 Passcode:4505	14:30–15:00	The Crises of Culture and the Philosophy of Being	Anastasiia Zinevych-Reiderman	Israel Online
	15:00–15:30	The Crisis of Meaning in the Anthropocene	Steven Brown	United Kingdom In-Person
	15:30–16:00	Nation's Distrust as Actual Occasions of Collective Experience: The Case of Slovakia	Gabriel Bianchi	Slovakia In-Person
	Track 6 - Religion, Ethics, and Moral Imagination			
	Chair: <u>Liu Xiaoting</u> Co-Chair: <u>Min Guanyun</u>			
	14:30–15:00	The Roots of Moral Imagination: The Presenting Past in Hypnosis, Transformative Experience, and Process-Relational Ethics	Christian Skoorsmith	United States Online
	15:00–15:30	Filial Piety as a Temporal Process and Its Third Paradigm: The Three Bonds, the Five Relationships, and Succession	Min Guanyun	China In-Person
	15:30–16:00	Judgment in a World of Becoming	Kenneth Howarth	United States In-Person

T4-601 Online Access Meeting ID: 336-7698-1296 Passcode:4601	Track 8 - Aesthetics, Art, and Creative Communication			
	Chair: <u>Peter Windle</u> Co-Chair: <u>Zhao Yanmin</u>			
	14:30–15:00	The Ethical Implications of Whitehead's Process Aesthetics	Li Ling	China Online
	15:00–15:30	From "Actual Entities" to "Mind-Body Unity": An Aesthetic Study of Tai Chi from the Perspective of Whitehead's Process Aesthetics	Zhao Yanmin	China In-Person
	15:30–16:00	Towards a Whiteheadian Art History	Peter Windle	United Kingdom In-Person
T4-603 Online Access Meeting ID: 793-4769-2532 Passcode:4603	Track 9 - Education and Whole-Person Development			
	Chair: <u>Sara Yaqian Mo</u> Co-Chair: <u>Ji Ruyi</u>			
	14:30–15:00	Pedagogical Approaches in the Philosophy of Life: Alfred North Whitehead and Georg Simmel on the Limits of Educational Theory	Dennis Sölch	Germany Online
	15:00–15:30	A New Exploration of Whole-Person Development through Whitehead's Philosophy of Education	Ji Ruyi	China In-Person
	15:30–16:00	From "Inert Ideas" to "Living Theory": A Process-Philosophical Approach to the Educational Research Methods Course for Future Primary School Teachers	Xin Yi	China In-Person
T4-604 Online Access Meeting ID: 457-4909-8401 Passcode:4604	Track 9 - Education and Whole-Person Development			
	Chair: <u>Vesselin Petrov</u> Co-Chair: <u>Jin Lipeng</u>			
	14:30–15:00	Whitehead's Ontology and Metaphysics of Education in the Perspective of the Embodied, Enactivist and Kinesthetic Educational Models	Sylvia Borissova	Bulgaria Online
	15:00–15:30	"The Great Virtue of Heaven and Earth Is Life": Creative Transformation and Holistic Educational Practice in the Healing Garden Ecological Art Initiative	Jin Lipeng	China In-Person
	15:30–16:00	The Value Foundations and Reconstruction of Pathways for "Humane Education" from the Perspective of Organic Process Philosophy	Qu Zhi	China In-Person
T4-605 Online Access Meeting ID: 802-4929-7627 Passcode:4605	Track 9 - Education and Whole-Person Development			
	Chair: <u>Yang Li</u> Co-Chair: <u>Shen Wenye</u>			
	14:30–15:00	A Study of Modes of Becoming in Whitehead's Process Philosophy of Education	Lu Jianjun	China In-Person

	15:00–15:30	Practical Strategies for Structuring Junior Secondary English Curriculum Content: A Study Based on Whitehead's Organic Conception of Curriculum	Shen Wenyue	China In-Person
	15:30–16:00	Whole-Person Education in the Perspective of Embodied Cognition: Reconstructing the Curriculum from "The Junzi Is Not a Vessel" to "Somatic Intelligence": A Case Study of Somatic Reform in the Emotional Intelligence Curriculum at Beijing Normal-Hong Kong Baptist University	Huang Hongman	China In-Person
T5-402 Online Access Meeting ID: 593-5457-3978 Passcode:5402	Track 10 - Climate Change, Systems Collapse, and Ecological Civilization			
	Chair: Wang Zhihe Co-Chair: Wu Zuhong			
	14:30–15:00	Ecological Civilization and the Nobel Prize	Wu Zuhong	China In-Person
	15:00–15:30	The Second Enlightenment and Ecological Civilization	Wang Zhihe	China In-Person
	15:30–16:00	Ancestral Relationality and Ecological Civilization: A Korean Postcolonial Articulation of Process Philosophy in a Time of Polycrisis	Heeyoung Jung	Republic of Korea In-Person
T5-404 Online Access Meeting ID: 512-9378-6736 Passcode:5404	Track 10 - Climate Change, Systems Collapse, and Ecological Civilization			
	Chair: Zhang Xiuhua Co-Chair: Zeng Yonghui			
	14:30–15:00	Kangaroo Know-How: Animal Practices From the Perspective of Implying	Greg Walkerden	Australia Online
	15:00–15:30	Ecological Ethics of Food	Tian Song	China Online
	15:30–16:00	John B. Cobb Jr.'s Ecological Critique of Capitalism and Its Implications	Zeng Yonghui	China In-Person
T5-405 Online Access Meeting ID: 336-5727-9554 Passcode:5405	Track 10 - Climate Change, Systems Collapse, and Ecological Civilization			
	Chair: Li Xuejiao Co-Chair: Zhang Zhen			
	14:30–15:00	The Ecological Perspective of Organic Marxism and Its Implications for Rural Development in China	Zhang Zhen	China In-Person
	15:00–15:30	Regulatory Approaches to Ecological Capitalism and a Critique of Their Underlying Logic	Li Xuejiao	China In-Person
	15:30–16:00	The Idea of Organic Community in Constructive Postmodernism	Wang Wenyong	China In-Person
Parallel Sessions · Block 2 Day 1 · Fri, July 17 16:30 – 18:00				
Room	Time	Presentation Title	Speaker	Country / Format
T4-401 Online Access	Track 1 - Whitehead's Philosophy and the Metaphysics of Becoming			
	Chair: Harrison Jackson Co-Chair: Chen Can			

Meeting ID: 434-4971-7860 Passcode:4401	16:30–17:00	‘General Relevance’ -- Whitehead, Experience, and the Task of Philosophy Today	Daniel Bella	Germany In-Person
	17:00–17:30	The Internal Structure of Becoming: The Constitutive Role of Perishing in Whitehead’s Theory of Concrescence	Chen Can	China In-Person
	17:30–18:00	Diachronicity and Synchronicity in the Yijing Divination: A Perspective from Alfred Whitehead’s Philosophy	Ye Jingtian	China In-Person
T4-403 Online Access Meeting ID: 600-5775-8651 Passcode:4403	Track 1 - Whitehead’s Philosophy and the Metaphysics of Becoming			
	Chair: Tze-Ki Hon Co-Chair: Wang Zechen			
	16:30–17:00	Life and Creativity in Whitehead	Juan Guillermo Londoño	Czechia In-Person
	17:00–17:30	From Extensive Abstraction to Point-Free Topology and Category Theory: Relational Reconstructions of the Concept of Point	Wang Zechen	China In-Person
	17:30–18:00	Ontology After Fragmentation: Whitehead and the Polycrisis	Tiffany Hunsinger	United States Online
T4-404 Online Access Meeting ID: 755-3689-8148 Passcode:4404	Track 2 - AI, Digital Worlds, and Human Futures			
	Chair: Ioannis Bardakos Co-Chair: Liu Peng			
	16:30–17:00	Intelligence in the Making: A Process-Relational Approach to AI and Human Futures	Maria Regina Brioschi	Italy Online
	17:00–17:30	On the Fallacy of Misplaced Concreteness in Software Engineering	Cornelius Poepel	Germany Online
	17:30–18:00	Artificial Intelligence as the Realization of Modern Humanity and the Futurization of the Human	Liu Peng	China Online
T4-405 Online Access Meeting ID: 668-7398-3767 Passcode:4405	Track 2 - AI, Digital Worlds, and Human Futures			
	Chair: Bruce Hanson Co-Chair: Xu Wenze			
	16:30–17:00	Laying the ghost in the Machine	John Pickering	United Kingdom Online
	17:00–17:30	On the Irreplaceable: A Phenomenological Defense of Human Subjectivity in the Age of Strong Artificial Intelligence	Xu Wenze	China In-Person
	17:30–18:00	Futurism: The Forgetting and Recovery of Time in the Age of Artificial Intelligence	Guo Jing	China In-Person
T4-501 Online Access Meeting ID: 716-9648-7013 Passcode:4501	Track 3 - The Nature of Life and Living Systems			
	Chair: Matt Segall & Spyridon Koutroufinis			
	16:30–17:00	Adaptability and Temporal Thickness in Biological Systems	Paul Antoine Miquel	France Online

	17:00–17:30	Uexküll's Theory of Meaning and Whitehead's Principle of Creativity: The Emergence of Meaning, Value and Freedom in Nature	Arthur Araujo	Brazil Online
	17:30–18:00	East-West Divan: Whitehead, Philosophy and the Brain	Iain McGilchrist	United Kingdom Online
T4-503 Online Access Meeting ID: 988-5614-9168 Passcode:4503	Track 4 - Relational Cosmology, Quantum Foundations, and the Structure of Existence			
	Chair: Guo Haipeng Co-Chair: Joffrey Grenier			
	16:30–17:00	Einstein, Whitehead: A Short History of Physical Sciences.	Christian Thomas Kohl	Germany Online
	17:00–17:30	Emergent Spacetime as a Beast: Why Metaphysical Unity cannot be grounded in Geometry	Joffrey Grenier	Belgium In-Person
	17:30–18:00	From the Life Paradigm to a Physical Approach: The Contemporary Development and Future Reorientation of Organic Cosmology	Wang Shang	China In-Person
T4-504 Online Access Meeting ID: 397-422-885 Passcode:4504	Track 5 - The Meaning Crisis, Mental Health, and Human Flourishing			
	Chair: Paul Stenner Co-Chair: Candice Olson			
	16:30–17:00	The Meaning Crisis Through a Whiteheadian Lens: Symbolism and the Cultivation of an Art of Life	Paul Stenner	United Kingdom In-Person
	17:00–17:30	Turning Away from the Isolation and Loneliness of Human Exceptionalism	Candice Olson	United States In-Person
	17:30–18:00	When Healing Needs Healing: Therapy/Coaching in the Age of Polycrises	Bhavana Nissima	India Online
T4-505 Online Access Meeting ID: 625-4964-5574 Passcode:4505	Track 5 - The Meaning Crisis, Mental Health, and Human Flourishing			
	Chair: Jared Morningstar Co-Chair: Chen Jirong			
	16:30–17:00	Reconstructing a Paradigm of Mental Resilience: The Organic Integration of Whitehead's Process Philosophy and Indigenous Chinese Wisdom in the Post-AI Era	Chen Jirong	China In-Person
	17:00–17:30	Anxiety, Global Systemic Crisis, and Process Gnosticism	Michel Weber	Belgium Online
	17:30–18:00	Wittgenstein; Gödel; and Camus: Met in a Bar (Café).	Ellis Morton	United Kingdom Online
T4-601 Online Access Meeting ID: 336-7698-1296 Passcode:4601	Track 7 - Chinese Thought, Marxism, and the Second Integration			
	Chair: Andrew Schwartz Co-Chair: Meng Xianli			
	16:30–17:00	Integration as Emergence: Rethinking the Second Integration from a Process Perspective	Andrew Schwartz	United States In-Person
	17:00–17:30	The Philosophical Mechanism of the "Second Integration" from the Perspective of Process Philosophy: The Convergence of Marxism and China's Fine Traditional Culture	Meng Xianli	China In-Person

	17:30–18:00	A Study of the Philosophical Mechanism of the “Second Integration” from the Perspective of Whitehead’s Process Philosophy	He Yu	China In-Person
T4-603 Online Access Meeting ID: 793-4769-2532 Passcode:4603	Track 8 - Aesthetics, Art, and Creative Communication			
	Chair: Martin Kaplický Co-Chair: Xue Chunyu			
	16:30–17:00	Art and Life: Clive Bell and Alfred North Whitehead	Martin Kaplický and Ondřej Dadejčík	Czechia Online
	17:00–17:30	Still Return: Aesthetic Encounter and Whiteheadian Process	Matthew Sansom	China Online
	17:30–18:00	Persons Without Selves: Two Senses of Personhood In Large Language Models	Xue Chunyu	China In-Person
T4-604 Online Access Meeting ID: 457-4909-8401 Passcode:4604	Track 8 - Aesthetics, Art, and Creative Communication			
	Chair: Veronika Krajickova Co-Chair: Wu Ditao			
	16:30–17:00	Functions of Literature: How Should One Read as a Whiteheadian?	Veronika Krajíčková	Czechia Online
	17:00–17:30	Aesthetic Atmospheres	Filippo Gori	Italy Online
	17:30–18:00	A Comparison of Su Shi and Whitehead's Theory of Value—Taking the Concept of "Aesthetic Experience" as the Starting Point	Wu Ditao	China In-Person
T4-605 Online Access Meeting ID: 802-4929-7627 Passcode:4605	Track 9 - Education and Whole-Person Development			
	Chair: Jonathan James Corbett Co-Chair: Li Ping			
	16:30–17:00	Beyond the Pillars of Heracles: Some Process-Philosophic Suggestions for Mankind’s Navigation in Uncharted Seas	Franz Riffert	Austria Online
	17:00–17:30	From “Knowledge and Skill Acquisition” to the Cultivation of Living Wisdom: A Whiteheadian Transformation of the Educational Paradigm in the Digital-Intelligence Age	Li Ping	China In-Person
	17:30–18:00	Developing Relational Rationality as the Enabling Foundation of One Health General Education: A Process-Philosophical Perspective	Zhang Yuanyuan	China In-Person
T5-402 Online Access Meeting ID: 593-5457-3978 Passcode:5402	Track 9 - Education and Whole-Person Development			
	Chair: Luo Bei Co-Chair: Lin Boyu			
	16:30–17:00	A Process-Oriented and Relational Curriculum that Combines Whiteheadian Learning and Self-techniques	Roland Cazalis	Belgium Online

	17:00–17:30	Onto the Whole Person: Transformation Process and Transdisciplinary Generalisation — Based on the Whole Person Education Exploration and Practice of BNBU	Lin Boyu	China In-Person
	17:30–18:00	The Causes of the Limited Explanatory Power of Chinese Teaching Theory and Strategies for Its Enhancement	Zhao Jiarui	China In-Person
T5-404 Online Access Meeting ID: 512-9378-6736 Passcode:5404	Track 9 - Education and Whole-Person Development			
	Chair: Denys Zhadiaiev Co-Chair: Liu Ning			
	16:30–17:00	Content is Not a Knowledge: On Importance of Rhythm in Education in the Epoch of Skimming	Denys Zhadiaiev	Ukraine Online
	17:00–17:30	Exploring the Reform of Mathematics Classroom Teaching Based on Whitehead's Rhythmic Education	Liu Ning	China In-Person
	17:30–18:00	The Tongren Program and the Learning of Establishing One's Destiny	Li Chenzhao	China In-Person
T5-405 Online Access Meeting ID: 336-5727-9554 Passcode:5405	Track 10 - Climate Change, Systems Collapse, and Ecological Civilization			
	Chair: Li Ping Co-Chair: Liu Yiyu			
	16:30–17:00	Coherence / Consciousness	Paul Bogaars	Netherlands Online
	17:00–17:30	A Study of Conditional-Constraint Explanations in Counterfactual Scenario Analysis: The Case of Social-Ecological Complex Systems and Their Resilience	Liu Yiyu	China In-Person
	17:30–18:00	Viewing Rural Revitalization from the Perspective of the "Living Organism"	Huang Yi	China In-Person
T5-406 Online Access Meeting ID: 929-8660-8527 Passcode:5406	Track 10 - Climate Change, Systems Collapse, and Ecological Civilization			
	Chair: Vesselin Petrov Co-Chair: Zhou Guowen			
	16:30–17:00	The Second Scientific Revolution: A Systems-Theoretical Integration of First- and Third-Person Knowledge	Johannes Jörg	Germany Online
	17:00–17:30	Ecological ethics for addressing global climate change	Zhou Guowen	China In-Person
	17:30–18:00	Human Civilization: Its Essence, Past, Present, and Future (Process Philosophical Reflections on Civilization)	Vesselin Petrov	Bulgaria In-Person

Day 2 — Saturday, July 18

Day 2 Morning Schedule — Day 2 · Saturday, July 18 | 08:30–11:00

Day 2 Morning Schedule			
Time	Session	Speakers	Venue
08:30–09:30	Morning Tea/Coffee	—	Administration Building 2/F, Ching Fai & Shuk Wah Performance Hall
09:30–10:30	Panel Discussion: Intergenerational Dialogue	Meijun Fan & Mary Elizabeth Moore & Heeyoung Jung & Timbo Jingtian Ye & Vesselin Petrov	
10:30–11:00	Transition Break	—	

Collaborative Blocks — Day 2 · Saturday, July 18 | 11:00–12:30

Collaborative Blocks			
Room	Time	Collaborative Theme	Facilitator
T4-401 Online Access Meeting ID: 434-4971-7860 Passcode: 4401	11:00–12:30	Cultivating the Social Imaginary of Ecological Civilization	Lauren Elizabeth Clare & Xinlin Song
T4-403 Online Access Meeting ID: 600-5775-8651 Passcode: 4403	11:00–12:30	Process & Science Network	Matt Segall
T4-404 Online Access Meeting ID: 755-3689-8148 Passcode: 4404	11:00–12:30	Educational Initiatives and the Cobb Communiversity	Richard Livingston & Meijun Fan
T4-405 Online Access Meeting ID: 668-7398-3767 Passcode: 4405	11:00–12:30	Process Thought in Public: Media, Platforms, and Narrative Strategy	Jared Morningstar
T4-501 Online Access Meeting ID: 716-9648-7013 Passcode: 4501	11:00–12:30	Collaborative Grant Lab: From Ideas to Fundable Proposals	Andrew Schwartz
T4-503 Online Access Meeting ID: 988-5614-9168 Passcode: 4503	11:00–12:30	Publishing Pathways in Process Thought (Journals, Book Series, and More)	Andrew M. Davis
T4-504 Online Access Meeting ID: 397-422-885 Passcode: 4504	11:00–12:30	Growth-Critical Science & Classical Chinese Philosophy	Khanh Phan & Pasi Heikkurinen & Jaan-Pauli Kimpimäki
T4-505 Online Access Meeting ID: 625-4964-5574 Passcode: 4505	11:00–12:30	Globalizing Process Studies: Translation and Cross-Cultural Exchange	Haipeng Guo & Fubin Yang
T4-601 Online Access Meeting ID: 336-7698-1296 Passcode: 4601	11:00–12:30	Mentorship and Formation: Building the Next Generation of Process Scholars and Leaders	Jay McDaniel

T4-603 Online Access Meeting ID: 793-4769-2532 Passcode: 4603	11:00–12:30	Expanding Partnerships and New Frontiers	Zhihe Wang	
Parallel Sessions · Block 3 Day 2 · Sat, July 18 15:00 – 16:30				
Room	Time	Presentation Title	Speaker	Country / Format
T4-401 Online Access Meeting ID: 434-4971-7860 Passcode:4401	Track 1 - Whitehead's Philosophy and the Metaphysics of Becoming			
	Chair: Randall Auxier Co-Chair: Naoki Arimura			
	14:30–15:00	Hartshorne: A Neglected Link in the Study of Process Thought	Qu Yuehou	China In-Person
	15:00–15:30	Whitehead's Notion of Imagination and British philosophy at the Turn of the Century	Naoki Arimura	Japan In-Person
	15:30–16:00	The Pragmatism of Whitehead's Speculative Scheme and Algebraic Mereotopology in Process and Reality	Harrison Jackson	United States In-Person
T4-403 Online Access Meeting ID: 600-5775-8651 Passcode:4403	Track 2 - AI, Digital Worlds, and Human Futures			
	Chair: Ioannis Bardakos Co-Chair: Shi Jiahao			
	14:30–15:00	The Crisis of Student Agency in the Digital-Intelligence Age and Strategies for Response	Lin Hongyu	China In-Person
	15:00–15:30	Narcissus's Digital Reflection: The Crisis of Subjectivity in the Digital-Intelligence Age and Its Philosophical Response—An Examination Based on Hegel's Theory of Recognition and Whitehead's Process Philosophy	Shi Jiahao	China In-Person
	15:30–16:00	FITTSS: Felt Intelligence Through Transductive Signaling Space	Diego Emiliano Lopez Pereda	Mexico Online
T4-404 Online Access Meeting ID: 755-3689-8148 Passcode:4404	Track 3 - The Nature of Life and Living Systems			
	Chair: Matt Segall & Spyridon Koutroufinis			
	14:30–15:00	"How to Experience Monarchs and Milkweed as Process-Relational Beings: Goethe, Whitehead, and Contemplative Ecology"	Ryan Shea	United States Online
	15:00–15:30	Bodies, Biophilosophies, and Building Creative Resistance through Art - Collaborative Presentation	Deboleena Roy & Tuomas A. Laitinen	United States/Finland In-Person/Online
	15:30–16:00	Operative Ideality of Life: Absential Virtuality of Eternal Objects from Plotinus to Ruyer	John Bagby	United States In-Person
T4-405 Online Access	Track 4 - Relational Cosmology, Quantum Foundations, and the Structure of Existence			
	Chair: Andrew M. Davis Co-Chair: Rodrigo Petronio			

Meeting ID: 668-7398-3767 Passcode:4405	14:30–15:00	Process Perspectives in Exo-Axiology	Andrew M. Davis	United States Online
	15:00–15:30	Metacosmology and the Future of Earth: Quantum Theory, Computation, and the Search for New Relational Models in the Anthropocene	Rodrigo Petronio	Brazil In-Person
	15:30–16:00	Microcosmology: On the Quantum, Atom, and Corpuscular in Whitehead's Philosophy of Time and Process	Cheng Yu-Cheng	China Online
T4-501 Online Access Meeting ID: 716-9648-7013 Passcode:4501	Track 5 - The Meaning Crisis, Mental Health, and Human Flourishing			
	Chair: Paul Stenner Co-Chair: Pan Hongping			
	14:30–15:00	Integrating Sound Healing and Sleep Health: From Theoretical Framework to Practical Empowerment	Pan Hongping	China In-Person
	15:00–15:30	Whitehead, Gibson, and Philosophical Psychology of Perception: A Constructive Study.	Dhanaraaj Raghuv eer	India Online
	15:30–16:00	Ways Out of the Meaning Crisis	John Pickering	United Kingdom Online
T4-503 Online Access Meeting ID: 988-5614-9168 Passcode:4503	Track 6 - Religion, Ethics, and Moral Imagination			
	Chair: Candice Olson Co-Chair: Gong Ke			
	14:30–15:00	Three Interpretations of Wang Yangming's Claim that "Good and Evil Are One and the Same Thing"	Gong Ke	China Online
	15:00–15:30	The Eyes of God	Candice Olson	United States In-Person
	15:30–16:00	Philosophical Theology after Auschwitz	Yutaka Tanaka	Japan Online
T4-504 Online Access Meeting ID: 397-422-885 Passcode:4504	Track 7 - Chinese Thought, Marxism, and the Second Integration			
	Chair: Wang Zhihe Co-Chair: Min Jinyi			
	14:30–15:00	"Harmony Generates Life" and the Middle Way	Yang Lidi	China In-Person
	15:00–15:30	Chinese-Language Islamic Writings and the Thought of China's Fine Traditional Culture	Min Jinyi	China In-Person
	15:30–16:00	Process Philosophy is a Kind of Verb Thinking: Toward an Organic Linguistic	Wang Zhihe	China In-Person
T4-505 Online Access Meeting ID: 625-4964-5574 Passcode:4505	Track 8 - Aesthetics, Art, and Creative Communication			
	Chair: Jared Morningstar Co-Chair: James Kearns			
	14:30–15:00	The View of Nature in Chinese Calligraphy Aesthetics	Feng Guoquan	China In-Person
	15:00–15:30	"Enduring Minds" and Myriad Mountains in Whitehead's 'Aesthetic Experience' and Woolf's 'The Symbol.'"	James Kearns	United Kingdom In-Person

	15:30–16:00	The Convergence of Huayan Buddhism and Process Philosophy: From the Perspective of Diachronic and Synchronic Causality	Wang Junfeng	China In-Person
T4-601 Online Access Meeting ID: 336-7698-1296 Passcode:4601	Track 9 - Education and Whole-Person Development			
	Chair: Vesselin Petrov Co-Chair: Abdellaalaya Samir Ahmed Ali			
	14:30–15:00	Felt Understanding as a Grounding for Appropriate Concreteness in a Time of Polycrisis	Greg Walkerden	Australia Online
	15:00–15:30	The Influence of Academic Research on Personality Formation	Abdellaalaya Samir Ahmed Ali	China In-Person
	15:30–16:00	Museums as Practical Sites of Process Education: Exploring Whole-Person Development from the Perspective of Organic Education	Ding Hongwei	China In-Person
T4-603 Online Access Meeting ID: 793-4769-2532 Passcode:4603	Track 9 - Education and Whole-Person Development			
	Chair: Yang Li Co-Chair: Michel Weber			
	14:30–15:00	Reverence for life and the duty of anarchy in education	Michel Weber	Belgium Online
	15:00–15:30	Whitehead's Conception of Wisdom Education and Its Value for Cultivating Students' Core Competencies	Yang Li	China In-Person
	15:30–16:00	Whitehead's Views on Business Education After 100 Years: Can They Still Guide Management Educators?	Devendra Kodwani	United Kingdom Online
T4-604 Online Access Meeting ID: 457-4909-8401 Passcode:4604	Track 9 - Education and Whole-Person Development			
	Chair: Kurian Kachappilly Co-Chair: Suzie Henning			
	14:30–15:00	Education, as a Token of Hope and an Act of Love (Pope Francis), for the Integral Development of Person (R. Tagore)	Kurian Kachappilly	India In-Person
	15:00–15:30	Critical Process Pedagogy in an Artificial Intelligence World	Suzie Henning	United States In-Person
	15:30–16:00	An Outline of Constructive Postmodern Approach to Education (A Reflection of G. Allan's Work)	Štefan Zolcer	Slovakia In-Person
T4-605 Online Access Meeting ID: 802-4929-7627 Passcode:4605	Track 10 - Climate Change, Systems Collapse, and Ecological Civilization			
	Chair: Attila Grandpierre Co-Chair: Huang Chuangen			
	14:30–15:00	Ecological Civilization and the Evolution of Neural Self-Regulation	Johannes Jörg	Germany Online
	15:00–15:30	Rethinking the Good Life: Insights from Indigenous Knowledge and Life-Centred Biology	Attila Grandpierre	Hungary In-Person

	15:30–16:00	Organic Symbiosis and Process Generation: The Philosophical Implications and Contemporary Value of Whitehead's Ecological View	Huang Chuangen	China In-Person
T5-402 Online Access Meeting ID: 593-5457-3978 Passcode:5402	Track 10 - Climate Change, Systems Collapse, and Ecological Civilization			
	Chair: Liu Xiaoting Co-Chair: Zhang Xiaofang			
	14:30–15:00	Four Logics for Promoting a Green Transformation of Lifestyles—A Comparative Perspective Between China and the West	Zhang Xiaofang	China In-Person
	15:00–15:30	Process and Future: A Preliminary Exploration of the Process Principle in Constructing a Philosophy of the Future	Liu Xiaoting	China In-Person
	15:30–16:00	The Deconstruction and Renewal of Arendt's Critique of Marx's Ontology: A Paradigm Shift in the Cultivation of Digital Ecological Literacy in the Age of Artificial Intelligence	Bao Yan	China In-Person
T5-404 Online Access Meeting ID: 512-9378-6736 Passcode:5404	Track 10 - Climate Change, Systems Collapse, and Ecological Civilization			
	Chair: Bruce Hanson Co-Chair: Luo Yi			
	14:30–15:00	Ecological Knowledge (TEK) Education and its Philosophical Interpretations	Luo Yi and Zhou Yihan	China In-Person
	15:00–15:30	Meaning-Making in Museum Aesthetic Experience: Organic Education and Creative Communication from the Perspective of Process Aesthetics	Sasha Ding	China In-Person
T5-405 Online Access Meeting ID: 336-5727-9554 Passcode:5405	15:30–16:00	The Adventure of Qjai: Reimagining Intelligence and Environment in the Ventura River Watershed with AN Whitehead	Bruce Hanson	United States Online
	Track 11 - Politics, Law, and Community for the Common Good			
	Chair: Luo Bei Co-Chair: Wang Xueting			
	14:30–15:00	Togetherness of Universe and Common Good	Egemen TABANLI	Türkiye Online
	15:00–15:30	The International Communication of Ideological and Political Education and the Construction of Recognition amid Transformations in Global Governance	Wang Xueting	China In-Person
	15:30–16:00	The Sovereign Power of Seeds	Daniel Yuhasz	United States Online

Day 3 — Sunday, July 19

Parallel Sessions · Block 4 Day 3 · Sun, July 19 11:00 – 12:30				
Room	Time	Presentation Title	Speaker	Country / Format
T4-401 Online Access Meeting ID: 434-4971-7860 Passcode:4401	Track 1 - Whitehead's Philosophy and the Metaphysics of Becoming			
	Chair: <u>Kevin Clark</u> Co-Chair: <u>Thomas Mical</u>			
	11:00–11:30	Evental Time-Consciousness in Husserl and Whitehead	Thomas Mical	United States Online
	11:30–12:00	The Epochal Theory of Time is the Key to Understanding Whitehead's Ontology and Metaphysics	Kevin Clark	United States In-Person
	12:00–12:30	Non-Essential Experience: A Whiteheadian Approach to Buddhist Aggregates	Felipe Kong	Chile Online
T4-403 Online Access Meeting ID: 600-5775-8651 Passcode:4403	Track 1 - Whitehead's Philosophy and the Metaphysics of Becoming			
	Chair: <u>Jay McDaniel</u> Co-Chair: <u>Wang Kun</u>			
	11:00–11:30	Raising Babies the Jungle Way: What Can We Learn from Aboriginal Amazonian Child-Rearing Practices?	Patricia Danley	United States In-Person
	11:30–12:00	The Dao of Whitehead: A Shared Ethos with Eight Modalities	Jay McDaniel	United States Online
	12:00–12:30	The Meaning and Conceptual Development of Whitehead's Category of "Creativity"	Wang Kun	China In-Person
T4-404 Online Access Meeting ID: 755-3689-8148 Passcode:4404	Track 2 - AI, Digital Worlds, and Human Futures			
	Chair: <u>Tripp Fuller</u> Co-Chair: <u>Huang Zhipeng</u>			
	11:00–11:30	The New Empire and the Invasion of the Soul: Confronting Data Colonialism and the Loss of Agency	Tripp Fuller	United States Online
	11:30–12:00	The Stewardship Vocation of the "Sub-Creator": The Normative Role of Theological Ethics in the Creative Activities of Generative Artificial Intelligence	Huang Zhipeng	China In-Person
	12:00–12:30	Process, Reality, and Run-Time: A Whiteheadian Framework for AI Systems	Sara Richards	Canada Online
T4-405 Online Access Meeting ID: 668-7398-3767 Passcode:4405	Track 3 - The Nature of Life and Living Systems			
	Chair: <u>Matt Segall</u> & <u>Spyridon Koutroufinis</u>			
	11:00–11:30	The Mobius Nature of Sentience in Living and Mental Processes	Terrence Deacon	United States Online
	11:30–12:00	Goals Go All the Way Down	Michael Levin	United States Online
	12:00–12:30	Uncloseable: Chemical Ecology and the Non-Unitarity of Ontogenesis	Timothy Jackson	Australia In-Person
T4-501 Online Access	Track 4 - Relational Cosmology, Quantum Foundations, and the Structure of Existence			
	Chair: <u>Andrew M. Davis</u> Co-Chair: <u>Timothy Eastman</u>			

Meeting ID: 716-9648-7013 Passcode:4501	11:00–11:30	On the Possibility of Cosmology: Spacetime Actualism and the Process-Relational Alternative	Timothy Eastman	United States Online
	11:30–12:00	From Substance to Path: Xing, Whitehead, and the Emergence of Ecological Design	Ruan Yongjun	China In-Person
	12:00–12:30	The Relational Food System and its Quantum Theoretical Interpretation	Daniel Yuhasz	United States Online
T4-503 Online Access Meeting ID: 988-5614-9168 Passcode:4503	Track 5 - The Meaning Crisis, Mental Health, and Human Flourishing			
	Chair: Paul Stenner Co-Chair: Huang Qiongyi			
	11:00–11:30	Nihilism, Martin Heidegger, Kyoto School, and Process Philosophy: Caracas's Lectures	Edgar Blanco Carrero	Venezuela Online
	11:30–12:00	Reweaving the Self: Hypnosis, Memory Reconsolidation, and Process Philosophy in an Age of Meaning Desperation	Christian Skoorsmith	United States Online
T4-504 Online Access Meeting ID: 397-422-885 Passcode:4504	12:00–12:30	Blurred Frontstage–Backstage Boundaries and Youth Identity Anxiety in the Performance of “Authentic Aliveness”: A Qualitative Study of Xiaohongshu Use among University Students in Shenzhen	Huang Qiongyi	China In-Person
	Track 5 - The Meaning Crisis, Mental Health, and Human Flourishing			
	Chair: Jared Morningstar Co-Chair: Yang Lihua			
	11:00–11:30	The Self as Process: A Pathway to Consciousness	Ian Lipton	Canada Online
T4-505 Online Access Meeting ID: 625-4964-5574 Passcode:4505	11:30–12:00	Connection—The Real Anchor of Life's Meaning	Yang Lihua	China In-Person
	12:00–12:30	Toward a Processual Understanding of Laws and Its Future Prospects	Li Xiaoyu	China Online
	Track 6 - Religion, Ethics, and Moral Imagination			
	Chair: Thomas Reinhr Co-Chair: Carlton Larsen			
T4-601 Online Access Meeting ID: 336-7698-1296 Passcode:4601	11:00–11:30	The Process Toltec	Carlton Larsen	Canada Online
	11:30–12:00	Non-binary Gender, Process Theology, and the Church	Thomas Reinehr	United States Online
	12:00–12:30	Bowu and Organic: inter being of Chinese and Western Languages in Process Philosophy	Zhang Xuetao	China In-Person
	Track 7 - Chinese Thought, Marxism, and the Second Integration			
T4-601 Online Access Meeting ID: 336-7698-1296 Passcode:4601	Chair: Tze-Ki Hon Co-Chair: Jonathan Cobb			
	11:00–11:30	Value and the Commons	Jonathan Cobb	United States Online
	11:30–12:00	The Dynamic Ontology of the Chinese Writing System: A Process-Philosophical Interpretation	Chen Jianing and Chen Yihuan	China Online/In-Person
	12:00–12:30	The 易經 Yijing Ontocosmology from a Complex Realist Processual View.	Otávio Maciel	Brazil Online

T4-603 Online Access Meeting ID: 793-4769-2532 Passcode:4603	Track 7 - Chinese Thought, Marxism, and the Second Integration			
	Chair: <u>Yang Fubin</u> Co-Chair: <u>Zhang Xiuhua</u>			
	11:00–11:30	Philosophy that Returns to the Real World: Marx and Whitehead's on Sensuous Activity	Zhang Xiuhua	China In-Person
	11:30–12:00	A Critique of Pomeroy's Process Reading of Marx's Theory of Alienation	Jose Mari Cueto	Philippines In-Person
T4-604 Online Access Meeting ID: 457-4909-8401 Passcode:4604	12:00–12:30	Bloch's Concrete Utopia as Dialectical Material of Antecedent and Eternal Objects	Corinne Hummel	United States Online
	Track 8 - Aesthetics, Art, and Creative Communication			
	Chair: <u>Martin Kaplicky</u> Co-Chair: <u>Frederico Negrini Silva</u>			
	11:00–11:30	Beauty After Metrics: Music Mastering, Attentional Discipline, and the Aesthetics of Ecological Civilization	Alexander Wright	United States Online
T4-605 Online Access Meeting ID: 802-4929-7627 Passcode:4605	11:30–12:00	Impermanence and the Golden Path in Dune	Frederico Negrini Silva	Brazil Online
	12:00–12:30	Dialogical Integration and the Reconstruction of Meaning: An Interpretation of The Flower Spirit through Whiteheadian Process Aesthetics	Tong Jindan	China Online
	Track 9 - Education and Whole-Person Development			
	Chair: <u>Vesselin Petrov</u> Co-Chair: <u>Zheng Yanan</u>			
T5-402 Online Access Meeting ID: 593-5457-3978 Passcode:5402	11:00–11:30	Process and Reality - The Experience	Chris Hughes	Canada Online
	11:30–12:00	Process-Dynamic Ontology as Methodology of Education	Vesselin Petrov	Bulgaria In-Person
	12:00–12:30	Toward a Whiteheadian Curriculum with Chinese Characteristics	Zheng Yanan	China In-Person
	Track 9 - Education and Whole-Person Development			
T5-404 Online Access	Chair: <u>Daniel Dombrowski</u> Co-Chair: <u>He Jingyi</u>			
	11:00–11:30	Whitehead's "Freedom and Order" and the Homo Ludens Hypothesis in Education	Daniel Dombrowski	United States Online
	11:30–12:00	Process and Order: Ethical Risks and Reflections on AI-Enhanced Ideological and Political Education in Higher Education	He Jingyi	China In-Person
	12:00–12:30	A Case Study of the Organic Integration of the High-School Art Curriculum and Art Therapy	Zhang Wang	China In-Person
T5-404 Online Access	Track 9 - Education and Whole-Person Development			
	Chair: <u>Sara Yaqian Mo</u> Co-Chair: <u>Venellin Stoychev</u>			

Meeting ID: 512-9378-6736 Passcode:5404	11:00–11:30	AI, the Crisis of Modern Education, and the Turn toward Ecological Education	Fan Meijun	United States Online
	11:30–12:00	All Things Teach: An Encounter between Ecological Education Practice and Whitehead's Philosophy of Organism	Mo Yaqian	China In-Person
	12:00–12:30	Applying Whitehead's Process Approach to Teaching Students from Highly Marginalized Communities	Venellin Stoychev	Bulgaria In-Person
T5-405 Online Access Meeting ID: 336-5727-9554 Passcode:5405	Track 10 - Climate Change, Systems Collapse, and Ecological Civilization			
	Chair: Li Siging Co-Chair: Ji Tong			
	11:00–11:30	Consumerism, Symbolic Misery, and the Need for a Process Approach to Culture	Robert Zinke	United States Online
	11:30–12:00	Tiantai Buddhism and the Ecology of Interbeing: A Study Based on Chinese Buddhist Apocrypha	Md Abu Taher	Bangladesh Online
	12:00–12:30	From “Domination” to “Dwelling”: Narrative Principles of Future-Oriented Ecological Philosophy	Ji Tong	China Online
T5-406 Online Access Meeting ID: 929-8660-8527 Passcode:5406	Track 10 - Climate Change, Systems Collapse, and Ecological Civilization			
	Chair: Li Ping Co-Chair: Wang Qingyuan			
	11:00–11:30	Whitehead and Sustainable Development	Keith Robinson	United States Online
	11:30–12:00	From Aristotle to Whitehead: A Metaphysical Reflection on the Concept of Nature	Wang Qingyuan	China In-Person
	12:00–12:30	The Tao of Supervision: An Ecological Aesthetic of Becoming in Process-Relational Practice	Ma Tao	China In-Person
Parallel Sessions · Block 5 Day 3 · Sun, July 19 14:30 – 16:00				
Room	Time	Presentation Title	Speaker	Country / Format
T4-401 Online Access Meeting ID: 434-4971-7860 Passcode:4401	Track 1 - Whitehead's Philosophy and the Metaphysics of Becoming			
	Chair: Tze-Ki Hon Co-Chair: Ma Cuiming			
	14:30–15:00	Whitehead's Philosophy and the Metaphysics of Becoming	Joel Kannyana	Uganda Online
	15:00–15:30	Contemporary Transformations in Cognition and Thought through the Lens of Whitehead's Philosophy of Civilization	Ma Cuiming	China In-Person
	15:30–16:00	An Organic and Entangled World: The Book of Changes from the Perspective of Whitehead's Process Cosmology	Tze-ki Hon	China In-Person
T4-403 Online Access	Track 2 - AI, Digital Worlds, and Human Futures			
	Chair: Ioannis Bardakos Co-Chair: Zhai Yujia			

Meeting ID: 600-5775-8651 Passcode:4403	14:30–15:00	Revisiting Whitehead: Process Philosophy through a Cybernetic Lens	Ioannis Bardakos	Greece In-Person
	15:00–15:30	Algorithmic Rationality and the Reconstruction of Meaning: Building Digital Humanism in Libraries from the Perspective of Process Philosophy	Zhai Yujia	China In-Person
	15:30–16:00	Meeting the Civilizational Challenge of the AI Era through the Worldview and Framework of Organismic Philosophy, the Yijing and a Derivative Science of Education	Roger Coe	United States In-Person
T4-404 Online Access Meeting ID: 755-3689-8148 Passcode:4404	Track 3 - The Nature of Life and Living Systems			
	Chair: Matt Segall & Spyridon Koutroufinis			
	14:30–15:00	Mechanisms as Products and Servants of the Organism's Vitality: A Process-Ontological Perspective	Spyridon Koutroufinis	Greece Online
	15:00–15:30	Can Machines Think?	Thomas Fuchs	Germany Online
T4-405 Online Access Meeting ID: 668-7398-3767 Passcode:4405	15:30–16:00	Reproduction with Variation and Heteropoiesis at the Core of Philo-Onto-Genesis and of Meaning Formation	Giuseppe Longo	France Online
	Track 4 - Relational Cosmology, Quantum Foundations, and the Structure of Existence			
	Chair: Jared Morningstar Co-Chair: Dai Qi			
	14:30–15:00	Relation as Condition: Inquiry in a Processual Metaphysics	Anoush Moazzeni	Iran Online
T4-501 Online Access Meeting ID: 716-9648-7013 Passcode:4501	15:00–15:30	Cosmology of Co-Generative Symbiosis	Dai Qi	China In-Person
	15:30–16:00	Relational Cosmologies as Ecological Resources: Process-Oriented Environmental Ethics in East Asian New Religions	Gyungwon Lee and Suhyun Lee	Republic of Korea In-Person
	Track 5 - The Meaning Crisis, Mental Health, and Human Flourishing			
	Chair: Paul Stenner Co-Chair: John Calvin Chatlos			
T4-503 Online Access	14:30–15:00	Getting Into Groups: Whitehead's Metaphysics as a Foundation for Group Psychoanalysis	Jack Horlock	United Kingdom In-Person
	15:00–15:30	Introduction of the SOUL (Science of Unitive Love) as a Commanding Paradigm for a Spiritually Grounded Multidisciplinary Unitive Worldview	John Calvin Chatlos	United States In-Person
	15:30–16:00	The Untimely presence of crisis in therapeutic processes: steps towards a process philosophy for the clinic and an earth in need of healing	Maria Nichterlein	Australia In-Person
T4-503 Online Access	Track 6 - Religion, Ethics, and Moral Imagination			
	Chair: Liu Xiaoting Co-Chair: Ellen Clegg			

Meeting ID: 988-5614-9168 Passcode:4503	14:30–15:00	Prehension and Creative Emergence: An Ethical Synthesis of Whitehead's Process Theory of Value and Rolston's Systemic Value	Jin Da	China In-Person
	15:00–15:30	Loving, Dynamic and Ever-Renewing: How Process Theology Offers a Roadmap for a Re-imagined Christian-Jewish Alliance	Ellen Clegg	United States In-Person
	15:30–16:00	Prehension and Becoming: A Comparative Study of Confucian and Christian Views of Life through Whitehead's Process Philosophy	Sun Shangcheng	China In-Person
T4-504 Online Access Meeting ID: 397-422-885 Passcode:4504	Track 6 - Religion, Ethics, and Moral Imagination			
	Chair: Li Jianhui Co-Chair: Huang Jiaofeng			
	14:30–15:00	The Distinction of "Self-Power" and "Other-Power": A Brief Discussion of the Pure-land School of Salvation--A Comparison with Christianity's Justification by Faith	Huang Jiaofeng	China In-Person
	15:00–15:30	Completion Without Refusal: A Process Reading of Sallekhanā through Concrescence	Rishabh Gandhi	India Online
	15:30–16:00	The Dao of Complexity: the processual ontology underpinning complexity science; implications for addressing the emerging crisis	Jean Boulton	United Kingdom Online
T4-505 Online Access Meeting ID: 625-4964-5574 Passcode:4505	Track 7 - Chinese Thought, Marxism, and the Second Integration			
	Chair: Li Siqing Co-Chair: Wang Jingyuan			
	14:30–15:00	Paradigm Shift of Teachers' Roles in the AI Era: Educational Innovation and Civilizational Reconstruction from the Perspective of Process Philosophy	Li Siqing	China In-Person
	15:00–15:30	The Unity of Shengsheng and Revolution: The Mechanism of Creative Transformation and Innovative Development in China's Fine Traditional Culture through Whitehead's Theory of Creativity	Wang Jingyuan	China In-Person
	15:30–16:00	Circulation of Qi: the Final Step for Process Philosophy to Become Practical?	Jin Zhenbao	China In-Person
T4-601 Online Access Meeting ID: 336-7698-1296 Passcode:4601	Track 8 - Aesthetics, Art, and Creative Communication			
	Chair: Bruce Hanson Co-Chair: Ding Qiyu			
	14:30–15:00	An Analysis of Contemporary Chinese Musical Works and Their Aesthetic Mechanisms from the Perspective of Embodied Cognition	Song Mengyu	China In-Person

	15:00–15:30	The Postdramatic Presentation of Kunqu in Contemporary Chamber Music: A Study of Awakening from a Dream and Pipa Plays Opera	Ding Qiyu	China In-Person
	15:30–16:00	On the “Spatiality” of the Musical Creative Process: Analysis and Interpretation of Contemporary Chinese Musical Works	Zheng Yan	China In-Person
T4-603 Online Access Meeting ID: 793-4769-2532 Passcode:4603	Track 9 - Education and Whole-Person Development			
	Chair: Vesselin Petrov Co-Chair: Wang Yifan			
	14:30–15:00	Emotional Intelligence in Education: Learning through Digital Games	Lina Georgieva	Bulgaria Online
	15:00–15:30	Becoming Human in Real Life: A Young Person’s Practice of Whole-Person Education in the Workplace and Theoretical Reflections	Wang Yifan	China In-Person
	15:30–16:00	From Inert Ideas to Living Inquiry---A Whiteheadian Approach to EAP Curriculum Innovation with AI	Ma Hui and Jonathan Corbett	China In-Person
T4-604 Online Access Meeting ID: 457-4909-8401 Passcode:4604	Track 9 - Education and Whole-Person Development			
	Chair: Guo Haipeng Co-Chair: Yang Fubin			
	14:30–15:00	Concrescence, Physical Feeling and Natural Subjectivity: Reconstructing the Subject Paradigm of Ecological Civilization Based on Whitehead’s Philosophy of Organism	Yang Fubin	China In-Person
	15:00–15:30	Becoming Whole: Reimagining Whole Person Education through a Dialogue between Confucius and Whitehead	Guo Haipeng	China In-Person
	15:30–16:00	Digital-enabled learning models and the pitfalls of cognitive outsourcing: Reflection and transcendence	Wang Ning	China In-Person
T4-605 Online Access Meeting ID: 802-4929-7627 Passcode:4605	Track 9 - Education and Whole-Person Development			
	Chair: Yang Li Co-Chair: Yan Zhonghui			
	14:30–15:00	The Implications of Whitehead’s Semiotics for Contemporary Education	Wang Xiaoyu	China In-Person
	15:00–15:30	Developing a Junior-High Physics Project Curriculum on The Exploitation of the Works of Nature under the Guidance of Whitehead’s Organic Thought	Yan Zhonghui	China In-Person
	15:30–16:00	“Postgraduate Entrance Examination Anxiety” from the Perspective of Process Philosophy: Reflections on an Educational Phenomenon	Chen Jingru	China In-Person
T5-402 Online Access Meeting ID: 593-5457-3978 Passcode:5402	Track 9 - Education and Whole-Person Development			
	Chair: Kurian Kachappilly Co-Chair: Feng Sujun			
	14:30–15:00	An Octopus’s Garden	Julius Bard	Canada In-Person

	15:00–15:30	Applying Whitehead’s Philosophy to Student Records Management in Continuing Education for Civil Aviation	Feng Sujun	China In-Person
	15:30–16:00	Innovative Pathways for Digitally Empowered Teaching of Introduction to the Dialectics of Nature in Transportation-Oriented Universities	Lu Hui	China In-Person
T5-404 Online Access Meeting ID: 512-9378-6736 Passcode:5404	Track 10 - Climate Change, Systems Collapse, and Ecological Civilization			
	Chair: Yang Lidi Co-Chair: Zhan Jingqiu			
	14:30–15:00	The Human: The Unsolved Challenge of Ecological Civilization, An Argument for Patience	Candice Olson	United States In-Person
	15:00–15:30	Why Still Choose to Hope While Climate Change has been Ignored	Zhan Jingqiu	China In-Person
	15:30–16:00	How Can Ecological Enterprises Respond to the Polycrisis? The Exploration and Practice of Taiwei Electronics’ “Harmony of Heaven, Earth, and Humanity” Model	Li Wenliang	China In-Person
T5-405 Online Access Meeting ID: 336-5727-9554 Passcode:5405	Track 10 - Climate Change, Systems Collapse, and Ecological Civilization			
	Chair: Brian Henning Co-Chair: He Di			
	14:30–15:00	Beyond Human Supremacy and the Anthropocene Discourse: Whitehead, Berry, and Ecozoic Ethics	Brian Henning	United States In-Person
	15:00–15:30	From Abstract Moral Schemes to Lived Experience: Reconstructing Environmental Ethics through Process-Relational Thought	Muhammad Jalil Arif Arif	Pakistan Online
	15:30–16:00	Reconstructing Ecological Ethics through a Process View of Life	He Di	China In-Person

IV. Presentation Abstracts and Speaker Biographies

Presentation Abstracts

T4-401 | Track 1 - Whitehead's Philosophy and the Metaphysics of Becoming

The Experience of Possibility

Randall Auxier Southern Illinois University at Carbondale, United States

Gary L. Herstein and I have argued for the existence of an immediate experience of the continuum. The purpose of this essay is to take that argument into its proper domain, the domain of possibility. The basis for our argument, apart from our grounding in radical empiricism, is that “applicability” is what Whitehead calls the “prime requisite” of philosophical generalization. There is a weakness in empirical philosophy that derives from its dependence on our powers of description and our limited imaginations. (PR 4) Yet, what makes an imaginative generalization philosophical is that it finds applications and applicability beyond the domain in which it begins. (PR 5) Whitehead says that “the negative judgment is the peak of mentality” (PR 5) –that x is here, but also sometimes absent. At the root of mentality is what Whitehead calls “awareness.” He says: “In awareness actuality, as a process in fact, is integrated with the potentialities which illustrate either what is and might not be, or what is not and might be. In other words, there is no consciousness without reference to definiteness, affirmation, and negation.” (PR 243, original emphasis) We call this the “complex disjunction of awareness.” It means that we hold in consciousness, however briefly, at least one of these disjuncts, and in awareness, the full complex disjunction is experienced. In consciousness, we oscillate between the disjuncts, but always with the other disjunct active in forming the one we attend.

Reassessing the Bergson-Whitehead relation

Federico Giorgi Independent Scholar, Italy

As is known, Whitehead refers to Bergson sometimes in his works. To recall just some of these references, one can mention: a) the third chapter of *The Concept of Nature*, where Whitehead describes the passage of nature as ultimate fact and says that he agrees with Bergson on that, in spite of the differences in terminology between Bergson's account and his (CN, 46); b) in the ninth chapter of *Science and the Modern World*, Whitehead credits Bergson with rejecting the materialistic approach to nature that had been elaborated in the seventeenth century (SMW, 148); c) in the “Preface” to *Process and Reality*, Whitehead proposes to defend Bergson against charge of anti-intellectualism (PR, xii). Therefore, scholars have debated the relation between the two philosophers. The debate has mainly focused on two issues: a) the greater or lesser influence of Bergson on Whitehead; b) the similarities and differences between Bergson's approach and Whitehead's one. The discussion heated up on the occasion of the publication of the collective book *The Philosophy of Alfred North Whitehead* (1941), edited by Schilpp. Both Northrop and Urban contended that Bergson exerted a strong influence on Whitehead in their respective contributions to the book. Victor Lowe formulated a different interpretation in his own contribution to it and, subsequently, in an article called “The influence of Bergson, James and Alexander on Whitehead” (1949). According to Lowe, Whitehead was not significantly influenced by Bergson in his own choice of topics or approach to them, although it is undeniable that he appreciated the originality of some of Bergson's ideas. The debate is still ongoing, and valuable studies have been released on the Bergson-Whitehead relation. My presentation will aim to analyze both the most significant similarities between the two philosophers and the most striking differences between them.

Why Process Philosophy Needs Substance Ontology

Zhang Ruoyu Huazhong University of Science and Technology, China

Many claim that traditional substance-property ontology should be sublated due to its alleged entanglement with Western subject-predicate language, positioning process philosophy as a way to overcome its limitations. However, the literature lacks a clear understanding of what the substance-property model actually entails, and the purported incompatibility between process and substance ontology may be merely apparent. This paper has two aims. First, to systematically formulate the substance-property ontology thesis and examine its relation to language and cognition. I argue that this model has multiple interesting variations—some quite modern, updated in light of scientific developments—and that the supposed link between substance ontology and subject-predicate language is largely a red herring. Our ontological commitments shape our analysis of language, not vice versa. Second, I argue that process philosophy—particularly in its Whiteheadian form—not only is compatible with substance ontology but actually presupposes it to realize its full potential. The key lies in the notion of “instantiation,” which should be understood as a ubiquitous process between all levels of being, contrasting with recent work on metaphysical grounding. Drawing on Rescher, I show how instantiation can be interpreted as process. Specifically, substance ontology is needed for process philosophy to: (1) articulate and theorize about becoming; (2) recognize moral agents and subjects of experience; (3) account for the identity and individuation of becomings; (4) connect with other ontological categories like events and relations; and (5) analyze the internal composition of becomings. Becoming, process, and relation are distinct domains; conflating them creates puzzles. In short, substance ontology is the friend, not the enemy, of process philosophy.

T4-403 | Track 1 - Whitehead's Philosophy and the Metaphysics of Becoming

Impossible Mathematical Proofs: Morphisms, Matter, and the Poetics of Meta-morphs

Iannis Bardakos Beijing Normal-Hongkong Baptist University, China

This paper presents "Impossible Mathematical Proofs", a series of artistic works connecting ink, paper, gold, silver, and data through a poetic installation that approaches proof as a material and processual form. Developed within an artistic research context, the project investigates arrows and morphisms as operational traces within the creative process, where transformation becomes simultaneously a mathematical and aesthetic condition. Rather than treating proof as purely symbolic demonstration, the work approaches it as a material configuration unfolding through gesture and inscription. Lines of ink, metallic deposits, and layered surfaces operate as diagrammatic processes in which relations are stabilized and transformed. Arrows function as directional operators marking transitions between states of matter and states of meaning. Morphisms are interpreted as transformations between forms, while transmorphisms designate extended chains of transformation where material, symbolic, and perceptual structures continuously reconfigure one another. Within a Whiteheadian perspective, proofs appear as speculative constructions situated between mathematics and poetics, forms that flow and condense like water or ink, stabilizing temporarily before entering further transformation. Surfaces of paper and metal act as sites where relations are recorded and reorganized, allowing diagrams to emerge as traces of becoming rather than fixed demonstrations. This directly echoes Whitehead's conception of concrescence: the momentary stabilization of a process into form, which immediately becomes data for subsequent transformation. The art proposes a conception of mathematical activity in which (un)reasoning unfolds through material operations and perceptual relations. Mathematical structures appear as embodied processes, and diagrammatic gestures function as acts of (re)construction.

Process Thought and Metamodernism

Jared Morningstar *Center for Process Studies, United States*

In the latter part of the 20th century, process thinkers began developing discourses of “constructive postmodernism” which sought to articulate an alternative postmodern vision grounded in process philosophies. In contrast to “deconstructive” postmodernism, this constructive postmodernism gave license to metaphysical speculation, upheld the reality of value, and made efforts to integrate the real gains of modernity rather than only focusing on critique. In contemporary times, postmodernism is beginning to be eclipsed by a new paradigm of thought—an episteme which has been termed metamodernism by cultural theorists. Philosophers, too, have taken note of the contemporary shift in value away from postmodern skepticism and nihilism and have begun developing metamodern philosophical paradigms. Contemporary metamodern discourses are diverse, rich, and lively, ranging from cultural analysis and academic philosophy to visionary projects of political and spiritual transformation. However, despite the notable overlap between these discourses and the earlier discussions of constructive postmodernism from process thinkers, there has been little cross-fertilization between these two communities. Through engaging metamodernism, process thinkers can discover new ways of articulating their concerns and visions—and do so in an integrative way across a wide range of disciplines. Conversely, Whiteheadian insights may help bolster the philosophic grounding of metamodern projects by providing an open but robust ontological framework. This allegiance between process thought and metamodernism, I claim, is the right kind of big picture integrative thinking needed to address the complexity of the polycrisis. By going beyond modernity and its pathologies and not stopping at postmodern critique, process metamodernism has the potential to articulate visionary, grounded solutions to the existential issues such as ecological collapse.

Could there be an Ultrametaphysics of Becoming? Whitehead, Transformation and Memory

Shajara Bensusan *University of Brasilia, Brazil*

I have been looking at the contrasts, interfaces and frictions between two general Western philosophy tendencies in the twentieth century: the endeavor to replace metaphysics with something that rejects its core assumptions – mostly to do with presence, substance, the effort to place the world under control – and the enterprise to reorient metaphysics away from some persistent notions – like stasis, a self-standing collection of principles and the ambition to capture reality once and for all. Although these are somehow related gestures, they are associated with two different traditions. The first aims at alternatives to metaphysics, its quest is for what Malabou calls ‘ultrametaphysics’ and it was championed by philosophers such as Heidegger, Levinas and Derrida. The second seeks an alternative metaphysics, looking for a way to incorporate dynamics into the real and was mostly represented by Bergson, Whitehead and Deleuze. The two traditions have begun to intersect in this century – we can think of speculative realism and new materialism as bringing (parts of) both to the same stage. Still, one could ask what exactly separate them. Considering that the notion of presence (and of present time) is central in this separation, I have argued (in *Process Studies* and in the 13th IWC) for a conjecture according to which all metaphysics, including alternative metaphysics such as Whitehead’s, assumes that reality is, at least in principle, accessible by perception. In contrast, the efforts to departure from metaphysics challenge this (in principle) perceptible character of reality. Under this conjecture, one can look at the extent Whitehead is in one side and not the other. In this presentation, I will focus on the idea of becoming. Is it crucially tied to what is perceivable or can we think of it in terms that could challenge the assumptions of a metaphysics of presence?

T4-404 | Track 1 - Whitehead’s Philosophy and the Metaphysics of Becoming

From Mathematics and Natural Philosophy to Metaphysics: An Exploration of the Evolution of Whitehead’s Thought

Li Yanzhao *Beijing Normal University, China*

Alfred North Whitehead was not only an outstanding mathematician but also one of the greatest philosophers of the twentieth century. At the beginning of the twentieth century, the edifice of Newtonian physics was shaken by the emergence of modern physics, particularly relativity and quantum mechanics. Traditional speculative philosophy was rejected by the empirical sciences because of its perceived detachment from experiential reality. At the same time, an anti-metaphysical movement arose within

philosophy itself, led primarily by analytic philosophy and existentialism. It was amid this intellectual turmoil that Whitehead, drawing upon his extensive knowledge across multiple disciplines, first sought to overcome the division between philosophy and mainstream science by developing a philosophy of nature grounded in the new paradigms of modern physics. He later attempted to restore the vitality of metaphysics by constructing a philosophy of organism in which “process” replaced “substance” as the fundamental category. Each stage of Whitehead’s intellectual development had its own distinctive emphasis. His philosophical trajectory may broadly be divided into four periods: the mathematical period, the period of natural philosophy, the transitional period, and the metaphysical period. This paper examines the principal lines of Whitehead’s thought during these different periods. By tracing and analyzing the development of his ideas, it aims to offer useful insights for the interpretation and study of Whitehead’s philosophy.

The Laws of Nature from the Perspective of Whitehead’s Process Philosophy

Xu Difei Renmin University of China, China

Whitehead’s speculative philosophy seeks to construct a coherent, logical, and necessary system of general ideas in terms of which every element of experience can be interpreted. In *Adventures of Ideas*, Whitehead identifies four prevailing theories concerning the laws of nature: the doctrine of immanent law, the doctrine of imposed law, the doctrine of law as mere description, and the doctrine of law as conventional interpretation. Each of these theories appears to rest on a solid foundation. The task of speculative philosophy is therefore to examine the genuine points of disagreement among them and the extent to which they may be reconciled. This paper reconstructs Whitehead’s discussion of the different cosmological views underlying these theories and reaches the following conclusions. The doctrine of law as mere description cannot adequately account for scientific practice, while the conventionalist account of natural law ultimately fails to hold. The disagreement between the doctrines of immanent and imposed law centers on whether entities are capable of mutual communication or interaction. Once the Aristotelian substance–attribute logic is abandoned, the opposition between imposed and immanent law disappears. Whitehead’s process philosophy overcomes the division between substance and attribute. Within this framework, God and the world each serve as the means through which the other attains novelty.

The Historicity of Theology and the Becoming of Process: Reinterpreting Florovsky’s “Neopatristic Synthesis”

Zou Xiaojuan China

This paper focuses on the conception of history found in Georges Florovsky’s “Neopatristic Synthesis.” By exploring the possibility of dialogue between Florovsky’s understanding of the “historicity of theology” and Whitehead’s conception of the “becoming of process,” it argues that Florovsky’s view of history should be understood not merely as a theological revival but also as a vital and dynamic process of becoming. This interpretation offers significant philosophical and theological insights for contemporary churches seeking to overcome historical nihilism. Both thinkers sought to respond to the crisis of modernity by criticizing modern conceptions of history and recovering the meaning of historical existence. Florovsky advocated a return to the patristic tradition in order to restore history’s sacred and ultimate significance. In doing so, he developed a “personalist conception of history” that unites individuality and divinity. Whitehead, through his process philosophy, developed a “conception of history as process and event” that unites creativity and experience. By comparing the substantial common ground between their respective emphases on the “person” and on “relation,” this paper demonstrates that Florovsky’s conception of history possesses the qualities of continuity, dynamism, openness, and actuality.

T4-405 | Track 2 - AI, Digital Worlds, and Human Futures

The Symbiosis between Human and Artificial Intelligences: An Interological Speculation

Zhang Xianguang Grand Valley State University, United States

The rapid advances in artificial intelligence in recent years indicate that the exo-Darwinistic evolution of intelligence is crossing yet another break boundary. The differentiation, division of labor, inter-osmosis, mutual supplementation, symbiosis, parasitism, competition, and involution between the two forms of intelligence leave humanity both elated and worried. If the invention of photography forced painting to diverge, then with the full-scale advent of artificial intelligence, where will human intelligence go? Interologists like McLuhan, Deleuze, and Serres would argue that the real focus should be on the enhancement, obsolescence, revival, reversal, acceleration, co-evolution, double becoming, differentiation, and de-differentiation that occur between the two intelligences. If the Taiji Diagram, which borrows the language of yin and yang to articulate the Way of difference, is understood as an open system composed of two subsystems that are separated by a sieve, counter-dependent, mutually inclusive, and mutually osmotic, then it can adequately illustrate the relationship between the two intelligences. The brute computational force of artificial intelligence indicates that the essence of human nature may well lie in perception, affect, intuition, connoisseurship, the externalization of potentials, dedifferentiation, and a return to primordial simplicity. McLuhan’s paradoxical insight seems once again confirmed: superabundance is a sign of obsolescence; conversely, what is obsolescent does not disappear quickly but tends to proliferate. Coexistence with artificial intelligence thus presents an opportunity for humanity to better understand the essence of human intelligence and human nature. In the face of the impact of artificial intelligence, humanity may remain composed, following the flow while recognizing its own nature, neither elated nor worried.

Civilizing AI: Common Sense and Abstraction in a Mechanised Society

Milan Stürmer Erasmus University, Germany

“We must however proceed by violent abstraction.” – Modes of Thought, Alfred North Whitehead.

Seen either as the latest accelerant of “modernization” or the harbinger of the ultimate downfall of “society”, current developments in Artificial Intelligence present us collectively with new ways to create, operationalize, and control abstractions

at scale. Drawing on Isabelle Stengers' call to "civilize modernity" and its abstractions, this talk asks what it would mean to civilize AI and what a "civilized AI" would demand of us both in terms of design principles as well as in terms of collective practice. To explore what a "civilized machine" might entail, this talk will reconstruct Whitehead's complex notion of civilization as a practice of transmission which preserves freedom for the successor who, due to the transitive character of the temporal process, will not be able reciprocate but only to provide something for the future. In confronting Whitehead's civilizational ideal with Lewis Mumford's famous critique of the megamachine and its tensions within our mechanical civilization, we will revisit the tension between civilization and technology more than two centuries after the disruptions brought about by the emergence of the paleotechnic industry led to what Mumford saw as a "new barbarism" that threatened to sever all ties with the past. Instead of criticising the current AI-discourse for its focus on ever-greater technical and epistemic accumulation, we will focus on a conceptual-technical discussion of the type of abstractions which govern the current LLM-based architectures, as the task of philosophy is not in ethical evaluation but rather lies, for Whitehead, in the criticism of abstractions (MT, p. 49). What types of barbarous abstractions are we faced with in the time of AI, and what would it mean to civilize them?

AI Psychosis as a Fallacy of Misplaced Concreteness in Large Language Models

Anastasiia Lapko Dnipro University of Technology, Ukraine

In the time of polycrisis, the meaning crisis is being exacerbated by the blurring of boundaries between human experience and algorithmic outputs mimicking one – particularly driven by the evolution of Large Language Models (LLMs) and their usage as interlocutors or even companions instead of simple tools. This paper explores the epistemological roots of "AI psychosis" through the lens of Alfred North Whitehead's (1978) process philosophy. AI-induced psychosis may arise from a perceptual error, and this premise is in line with Whitehead's theory of symbolic reference (Whitehead, 1978, 168-173). While interacting with LLMs, users can be prone to attribute a continuous subjective form and intentionality to what is essentially a series of discrete tokens – LLMs users conflate the fluid text generation with sentence, which is, in itself, a categorical mistake. The collection of media-reported cases documented by Morrin et al. (2025) in *Delusions by design?* How everyday AIs might be fuelling psychosis (and what can be done about it) demonstrates how the anthropomorphization of LLMs can and does fuel delusions, leading to a disrupt of the user's sense of the self. When a person treats a discrete algorithmic tool as a continuous "equal" of oneself, they risk to commit an ontological error by prehending a compilation of tokens as if it were a sentient entity. Safeguarding mental health and human flourishing in the 21st century requires a shift in AI literacy. By integrating Whitehead's distinction between the discrete and the continuous, we can develop a framework to ensure "ethical immunity" and restoration of instrumentalism: such approach encourages users to recognize LLMs as discrete tools rather than continuous companions, thereby moderating the risks of AI-induced psychosis and reclaiming the autonomy of human experience in modern digital world.

T4-501 | Track 3 - The Nature of Life and Living Systems

The Calling of Life: The Ancient Ecospiritual, Biocultural, and Ethnobiological Foundations of Chinese Civilization

David Bartosch Beijing Normal University, Zhuhai, China

My presentation explores the topic of the ecospiritual, biocultural, and ethnobiological foundations of Chinese civilization. I start from three thematic horizons: the earliest archaeological traces of mythical Heavenly birds, holy Earthly turtles, and biocultural correlations of earliest Chinese proto-writing and early writing. Starting from these thematic roots, the investigation will branch out into various intertwined subtopics regarding the mythical symbolic forms of the Chinese Neolithic and Bronze Age. The method is interdisciplinary; it will combine philosophical reflection from the angles of Alfred North Whitehead, Ernst Cassirer, and Jean Gebser with an exegesis of text passages from Chinese classics, ancient Confucian and Daoist works, as well as corresponding references to archaeological findings and their interpretation.

Romanticizing Evolution: Towards a New Biophilosophy

Matt Segall California Institute of Integral Studies, United States

My presentation will argue that a genuinely evolutionary understanding of life requires a new biophilosophy—not as speculative ornament, but as a critical and imaginative corrective to the mechanistic abstractions that still dominate the life sciences. Building from Novalis's call to "romanticize" nature, it contends that organisms cannot be adequately grasped as mere dynamical systems governed solely by efficient causes, since living form and agency exhibit irreducible whole-part, purposive, and value-laden characteristics. Reconstructing Kant's account of organisms as "natural purposes," the essay reinterprets Darwin's achievement as a powerful explanation of the diversification of functions that nonetheless presupposes—rather than explains—the generative sources of variation and purposive organization. It then develops a Romantic-process lineage (Schelling, Peirce, Whitehead, and Steiner) to propose a participatory organic realism in which lawlike regularities are evolutionary habits, and final causation is a pervasive feature of nature rather than an anthropocentric projection. The presentation concludes that revitalizing evolutionary theory and biology requires an onto-epistemic transformation: from detached "dashboard knowledge" to disciplined modes of participation capable of doing justice to life's creative advance.

On the Form and Content of the Biological Thought: An Old Question Revived Through Whitehead and Canguilhem

Adam Nocek Arizona State University, United States

Despite the great potential of Alfred North Whitehead's notion of biological organization, and a growing number of philosophers finding inspiration in his biology, Whitehead himself does very little to articulate what phylo- and onto- genesis might actually mean. On the one hand, this may seem surprising given that Whitehead names his speculative metaphysics a "philosophy of

organism”; and yet, on the other hand, careful attention to his work reveals that organic philosophy indexes a methodological constraint (with clear implications for scientific concept construction), but not directly concerned with biologist’s “organism” as such. Hence, the “form” and “content” of Whitehead’s biology have yet to be fully articulated. In order to bring these two sides together (taking special care not to artificially sever the content from the form), the paper looks to the work of philosopher and physician, Georges Canguilhem. Specifically, it shows how Canguilhem’s work on vital normativity is in close conversation with Whitehead’s “valuative” social theory and argues that there are no indifferent living systems: what’s distinctive about living beings is their capacity to establish normative relations to their environments, that is, to shape the precise way in which a milieu is valuable to them. Canguilhem’s thesis concerning norms and normativity is placed in the context of contemporary debates in theoretical biology on autonomy and normativity in Álvaro Moreno and Matteo Mossio. Critically, however, for Canguilhem, the practices of scientific epistemology cannot be disconnected from life’s normative functions—indeed, science is a particular way of life negotiating its normative relations to the environment. Thus, via Canguilhem, and in close conversation with Whitehead, we get insight into how the very practices of biological knowledge production might be yoked with their object—“life” — while also functioning as a bitter critique of the dominant practices in biology.

T4-503 | Track 4 - Relational Cosmology, Quantum Foundations, and Existence

One Hundred Years of Process Philosophy and the Unfinished Project: Toward a Vital Process Realism Integrating Whiteheadian Metaphysics and Jeong-Qi Cosmology

Simon Kim South Baylo University, United States

A century after Whitehead launched his philosophy of organism against mechanistic materialism, a fundamental question persists: has process philosophy genuinely displaced the static, bifurcated picture of nature inherited from Descartes and Newton? This paper argues it has not. Despite remarkable resonances with quantum mechanics, Whiteheadian thought remains confined within Western conceptual idioms, still carrying residual traces of logicism and crypto-substantialism. To complete this unfinished mission, the paper proposes Vital Process Realism (精氣實在論)— a fourfold synthesis drawing on Whitehead’s philosophy of organism, Speculative Realism, Quantum Metaphysics and East Asian Jeong-Qi Realism. The argument proceeds in three movements. First, tracing the century-long Whitehead reception — from Leclerc’s systematization of the acting entity and Lango’s logical formalization of nexus, through Code’s vitalistic naturalism and the quantum-philosophical engagements of Stapp and Finkelstein — the paper exposes both the achievements and persistent limitations of Western process discourse. Second, Jeong-Qi Realism is introduced as a robust ontological complement. The Neo-Confucian dynamic of Qi undergoing Chwisan (聚散, gathering and scattering) proves a rigorous metaphysical equivalent of Whitehead’s concrescence and transition, while Gigi (氣機, the self-organizing mechanism of vital energy) furnishes a non-anthropomorphic account of material agency that speaks directly to Bennett’s “vibrant matter” and new-materialist discourse. Third, the paper demonstrates that this East-West synthesis deepens rather than dissolves structural rigor, supplying the cosmological grounding that OSR alone cannot provide. Vital Process Realism thus offers metaphysics adequate to both the relational character of contemporary physics and the self-organizing dynamism of living reality.

Order Variation Theory

Wen Liukun China Aluminum Guangxi Branch, China

This paper proposes an original foundational theoretical system: Order Variation Theory (OVT). Grounded in five universal and self-evident axioms, the theory constructs a self-consistent, closed, deductive, and extensible framework integrating ontology and dynamics. Its core logic is as follows: order is understood as the unified form of existence; order variation as the unified form of motion and evolution; disequilibrium as the ultimate driving force of all change; dual-track order variation as a universal law of the cosmos; and relative order variation as the basis of observation, cognition, and measurement. Order Variation Theory emphasizes that order is inherently relative, depending upon the frame of reference, scale, level, time, and observing subject. By integrating physics, thermodynamics, systems science, complexity theory, philosophy, cognitive science, social science, and classical Eastern philosophy, OVT seeks to achieve a universal unification of nature, society, and thought. It thereby offers a new foundational paradigm and worldview for the human system of knowledge.

Entangled Relationalities: Reimagining Relational Cosmology through Ukama and Quantum Feminist Futures

Steven Lichty Tangaza University, Kenya

This presentation explores “entangled relationalities” within the global polycrisis by reimagining relational cosmology through the lens of Ukama (an African ethic and ontology of interdependence, harmony, and intergenerational continuity) and Quantum Feminist Futures or QFF (which combines feminist futures with quantum social theory to think about entanglement, non-linearity, superposition, and observer effects). While Western models rely on reductionist, linear thinking, Whitehead’s process philosophy provides a bridge to understanding reality as an interconnected field of dynamic relations. By integrating these indigenous African ontologies with QFF, the paper offers a foresight praxis that reimagines human existence and planetary flourishing. Whitehead’s relational cosmology resonates deeply with Ukama, which posits that existence is a dynamic web of relations encompassing humans, the environment, ancestors, and future generations. This aligns with Whitehead’s assertion that “as we think, we live,” suggesting our metaphysical frameworks mould our civilisation. The presentation builds from Ukama by utilising QFF to operationalise three relational concepts: 1) Entanglement reinforces interdependence by showing social actors are interconnected in ways that defy simple cause-and-effect; 2) Superposition validates the potential for rapid, non-linear social transformations or “quantum leaps” in consciousness; and 3) the Observer Effect mandates reflexive, participatory processes where individuals are active agents in co-emerging social reality. Causal Layered Analysis is used to deconstruct the polycrisis

from surface symptoms to its deepest ontological roots. By surfacing ancestral wisdom, the paper moves beyond technocratic paradigms toward a "relational foresight" framework. This synthesis supports the reimagining of an ecological civilisation—a community of shared future where communities move beyond mere survival toward collective thriving.

T4-504 | Track 5 - The Meaning Crisis, Mental Health, and Human Flourishing

The Crises of Culture and the Philosophy of Being

Anastasiia Zinevych-Reiderman Van Leer Jerusalem Institute, Israel

The report examines the contemporary crisis of European culture, understood as the fundamental “spiritual support” of human existence, and considers the concept of “being,” as developed in existential philosophy and psychology, as a possible response to this crisis. Approximately half a century after the publication of Spengler's "The Decline of the West," where the rise of technical specialists over humanistic creators is foreseen, postmodern thinkers launched a sustained critique of ideology, identifying it as a principal source of violence and oppression. Consequently, culture—traditionally conceived as a sphere of ideals, “grand narratives,” and shared meanings—became profoundly discredited. In this context, the human being who once regarded oneself as a cultural subject now finds oneself in a historically unprecedented situation. The cultivation of culture is no longer a collective enterprise; society no longer provides institutional authority or moral endorsement for cultural engagement. Instead, responsibility for culture has become an entirely personal matter. A culture freed from ideological frameworks and stripped of its former authority now addresses the individual directly. Conversely, the individual turns to culture not out of social obligation but out of an existential necessity — to remain human, to preserve one’s inner integrity, and to resist becoming a mere functional component within increasingly complex social systems. Culture as an existential choice constitutes the principal alternative to the crisis of culture in postmodern society. The leading motive behind such a choice is the search for spiritual orientation on the path from mere existence to authentic being. Being, in this sense, represents the ultimate foundation of culture itself. Culture, in turn, may be understood as the historical forms through which being is cultivated.

The Crisis of Meaning in the Anthropocene

Steven Brown Nottingham Trent University, UK

In this paper I will discuss the relationship between Whitehead's thought and that of the French philosopher Michel Serres and his key notion of the 'Grand Narrative'. Serres' work has numerous parallels with that of Whitehead. Both were deeply invested in modern mathematics as a structure of thought and in questions around the philosophy of science in relation to the question of 'nature'. Both drew upon a process approach which emphasises change and transformation over Being. And both emphasised the interdisciplinary character of an 'adventure' of thought. Whilst Whitehead's thinking of symbolism and meaning assists in diagnosing contemporary challenges to sense-making, Serres' focus on translation and interference (both inter-reference and interruption) similarly enables an exploration of how models move across different frameworks as part of the life of humanity. In this paper I focus on the Anthropocene as a critical juncture where the question of 'who' and 'what' we are is posed in relation to the history of the Earth System. Drawing on Serres' notion of the Grand Narrative, I argue that contemporary crisis of meaning is a question of the relationship between competing times and the percolatory movement by which ideas becomes filtered and collected. I argue that Serres' thinking usefully augments that of Whitehead and draw comparisons around possible question of what 'humanism' looks like in the context of the Anthropocene.

Nation's Distrust as Actual Occasions of Collective Experience: The Case of Slovakia

Gabriel Bianchi Slovak Academy of Sciences, Slovakia

Mutual trust is a sine qua non condition of social cooperation and effective crisis management. In theories of social capital (Bourdieu, Putnam), it is primarily understood as the presence of trust within a society, community, or collective actor, including the nation. From a Whiteheadian process perspective, nationhood itself is not a static entity but a becoming—national subjectivity constituted through a sequence of actual occasions of collective experience. Trust and distrust are not merely social attitudes but modes of prehension. In the Slovak case, this becoming has been profoundly shaped by recurrent experiences of non-trust and distrust in the forms of oppression, dominance, threat to life, existential threat, and polarization of society and envy, over nearly two centuries, from the mid-19th century to the present. Slovak national emancipation unfolded under conditions of cultural, educational, and economic oppression within the Hungarian part of the Habsburg monarchy, producing distrust toward the oppressor. After 1918, this distrust transformed into a “soft” form under the Czechoslovak Republic, marked by Czech cultural, educational, and technological dominance and by the ideology of a “Czechoslovak nation,” which questioned Slovak language and identity. The Munich Agreement (1938) and the establishment of the Nazi-controlled Slovak State replaced this with a radical loss of trust, where distrust became a direct threat to life. Following the communist takeover in 1948, distrust acquired an existential dimension under a secret-police regime lasting decades. After 1989, distrust did not disappear but transformed into deep societal polarization and envy associated with the rapid transition to liberal democracy. These historical transformations can be interpreted as a serial nexus of actual occasions shaping Slovak political culture and societal values. The paper also critically reflects earlier psychological analyses of trust/distrust (Valsiner, Markova).

T4-505 | Track 6 - Religion, Ethics, and Moral Imagination

The Roots of Moral Imagination: The Presenting Past in Hypnosis, Transformative Experience, and Process-Relational Ethics

Christian Skoorsmith University of Washington, United States

The contemporary meaning crisis often manifests in clinical practice as a pervasive desperation for coherence, symbolic depth, and narrative continuity. It is felt in powerlessness, disillusionment, loss of hope, and an inability to ‘make sense of things’ alongside the values and beliefs one was provided by their upbringing. Drawing on my work as a hypnotherapist and recent scholarship in the neuroscience of transformative change, this presentation proposes a clinically grounded, philosophically rigorous account of how meaning can be restored through experiential transformation. Recent advances in the neuroscience of memory reconsolidation demonstrate that deeply encoded emotional learnings—those that shape implicit meaning structures—can be dissolved and updated at their roots when specific experiential conditions are met. Hypnosis, when practiced as a depth-oriented method of symbolic engagement, somatic attunement, and imaginal specificity, reliably evokes these conditions. I argue that these therapeutic mechanisms are best understood through Whiteheadian process philosophy, which conceives the self not as a static entity but as a dynamic stream of becoming. Whitehead’s notions of prehension, concrescence, and the creative advance illuminate the micro-processes observed in transformative hypnosis and reconsolidation: the selective integration of past experience, the synthesis of the many into a new unity, and the emergence of novel possibilities for action and meaning. By articulating a synthesis of clinical hypnosis, reconsolidation science, and process metaphysics, this presentation introduces a unified framework for addressing the meaning crisis at its experiential and ontological roots. The result is a model of mental health and human flourishing grounded in empirical research, depth-psychological insight, and a robust metaphysics of transformation.

Filial Piety as a Temporal Process and Its Third Paradigm: The Three Bonds, the Five Relationships, and Succession

Min Guanyun University of Macau, Macau

This paper aims to clarify filial piety as a temporal process of “the child carrying on the parent’s work” and to propose succession as a third paradigm of filial piety. Scholars have already recognized Dong Zhongshu as a turning point in the development of Confucian human relations. Traditional studies have often focused on his transformation of the Five Relationships into the Three Bonds: from the reciprocal ideal of “the father acting as father and the son as son” to the unilateral principle that “the father is the guiding standard for the son.” I argue, however, that Han Confucianism—especially the *Luxuriant Dew of the Spring and Autumn Annals* and the *Comprehensive Discussions in the White Tiger Hall*—also developed a third paradigm of filial piety: “the child carrying on the parent’s work.” This differs from both “the father acting as father and the son as son” and “the father as the guiding standard for the son.” Whether reciprocal or unilateral, the latter two approaches fix the parent–child relationship as a binary relation and can easily produce a one-sided image of hierarchy, in which superiors and inferiors occupy an ordered structure of honor and subordination. Since the May Fourth Movement, this image has shaped many traditional criticisms of filial piety. By contrast, the model of “the child carrying on the parent’s work” has the capacity to dissolve this one-sided impression. Within the philosophy and ethics of the family, filial piety understood in this way should be regarded as a temporal process. Across generations, today’s parent was once a child, and today’s child will become a parent in the future. Within the same generation, as parents age and retire, children must inherit and take over their roles and responsibilities in caring for the family. This process may even involve the inheritance and reversal of relations of care and, to some degree, education: former caregivers become those who are cared for, while those once cared for become caregivers. Filial piety understood as “the child carrying on the parent’s work” therefore naturally leads to a Taiji and Yijing-inspired interpretation in which parent and child begin and act together, mutually depend upon and transform one another, and oppose yet complement each other: “the parent dwells in yin while moving toward yang; the child dwells in yang while moving toward yin.” Under this interpretation, the binary opposition between parent and child is dissolved. In contrast to traditional accounts that diminish the child, this model necessarily reveals the child’s greater autonomy, function, and value. This paper reexamines materials from the history of Confucian thought concerning this third paradigm of filial piety and identifies the *Luxuriant Dew of the Spring and Autumn Annals* as its most comprehensive expression. Beneath Dong Zhongshu’s explicit formulations—such as “yang incorporates and yin joins,” “yang governs the affairs of the year,” “earth serves heaven,” and “fire transmits while earth receives”—there are also subtler themes: “yin and yang assisting one another,” “the four seasons replacing and supplementing one another,” “heaven and earth exchanging their order,” and “the Five Phases transforming and harmonizing one another.” Although these themes are understated, these four metaphors for the parent–child relationship provide rich conceptual language and strong support for the third paradigm. Finally, a processual understanding of filial piety helps illuminate the presence of fluidity, relativity, and transformation within Confucian role ethics.

Judgment in a World of Becoming

Kenneth Howarth Mercer County Community College, United States

Process philosophy offers a compelling account of reality as relational, temporal, and creative. Yet despite this metaphysical richness, it leaves comparatively underdeveloped how agents—individual, institutional, or increasingly technological—ought to judge under real constraints. This paper addresses that asymmetry by developing a process-consistent account of judgment grounded in Whitehead’s conception of decision as internal to concrescence. In *Process and Reality*, every act of becoming involves selective emphasis among alternatives; decision is unavoidable, value-laden, and finite. Yet while decision is metaphysically central, criteria for responsible judgment remain largely implicit. I argue that judgment in a processual world is best understood as discernment rather than rule application or optimization: a cultivated responsiveness to what is salient, fitting, and consequential in a given situation. Judgment is thus a temporally extended, relationally accountable activity oriented toward adequacy rather than maximal control. Three features follow: (1) role-indexing—adequacy varies by power, expertise, and stakes; (2) threshold orientation—sufficiency rather than perfection; and (3) answerability over time—judgments must remain transparent and corrigible. These clarifications are not merely theoretical. As artificial intelligence systems increasingly

participate in recommendation, triage, and governance contexts, questions of adequacy, responsibility, and revision move from philosophical abstraction to infrastructural necessity. A process-relational architecture of judgment provides resources for engaging these developments without abandoning the metaphysics of becoming.

T4-601 | Track 8 - Aesthetics, Art, and Creative Communication

The Ethical Implications of Whitehead's Process Aesthetics

Li Ling Shandong Academy of Social Sciences, China

Although Whitehead is not an aesthetician in the traditional sense, his process aesthetics—grounded in process philosophy—has not only formed a significant branch of philosophical aesthetics but also established a complementary relationship with other aesthetic schools (e.g., Kantian aesthetics and phenomenological aesthetics), thereby exerting profound influence on the development of modern aesthetics. Simultaneously, because process philosophy emphasizes dynamism, becoming, and interconnectedness in the world, Whitehead's aesthetic theory logically embodies deep ethical implications. It is through this theoretically groundbreaking shift that Whitehead expands the category of beauty to encompass ethical core issues such as ecological integrity, harmonious symbiosis, and sustainable development, imbuing them with moral responsibility and human mission. This fundamentally subverts the static, rigid understanding of beauty's essence and aesthetic standards in traditional aesthetics, steering aesthetics from static analysis to dynamic exploration, and from artistic appreciation to the undertaking of ethical obligations. Thus, Whitehead's aesthetic theory not only offers a novel perspective on the relationship between aesthetics and ethics but also provides practical guidance for addressing global challenges and core issues of human development in modern society.

From “Actual Entities” to “Mind–Body Unity”: An Aesthetic Study of Tai Chi from the Perspective of Whitehead's Process Aesthetics

Zhao Yanmin Beijing Normal–Hong Kong Baptist University, China

Drawing on Whitehead's core concepts of “actual entities” and the “social organism,” this paper approaches Tai Chi as an Eastern embodied art that integrates physical practice, aesthetic expression, and cultural transmission. It explores Tai Chi's aesthetic significance and contemporary value from the perspective of process aesthetics. The study argues that Tai Chi constitutes a distinctive form of the aesthetics of life through its continuous bodily movement, its rhythmic interplay of motion and stillness, and its practice of mutual permeation between body and mind. This aesthetic form not only expresses the organic unity of the individual's body and mind but also embodies a profound ecological awareness of harmonious coexistence between humanity and nature. As a nonverbal form of creative communication, Tai Chi transcends the merely functional boundaries of martial technique. Through embodied practice, it conveys cultural spirit, expands the sensuous imagination of contemporary society, and provides aesthetic resources rooted in Eastern bodily culture for the construction of ecological civilization. Within the contemporary context of overlapping crises, this paper seeks to demonstrate the theoretical potential and practical significance of traditional embodied arts for the transformation of modern civilization.

Towards a Whiteheadian Art History

Peter Windle Independent Scholar, UK

The paper argues that a Whiteheadian ontology reconceives artworks as temporally extended experiential events, allowing reception history to be understood as constitutive rather than external to the artwork. Social art history has made significant progress in situating artworks as the product of social relations, bringing attention to artworks' relational properties. It also suffers, however, from issues stemming from the attempt to view artworks with ‘the period eye’, including the different attitudes and attentions possible from observers and participants. The premise of this talk is that an art history based on the process philosophy of A N Whitehead has the chance to greatly mitigate these issues, whilst at the same time better integrating the history of how artworks have been and continue to be received by arguing that historical events transform the experiential conditions under which artworks are perceived. This talk centres on Franz Marc's expressionist painting 'Grazing Horses IV' (1911) through a comparison of formalist and social art-historical accounts, reconstructing reception as processual unfolding. This framework reconceives reception as successive experiential actualizations. This approach is compared to that of S K Langer, doctoral student of Whitehead and philosopher of logic, aesthetics and mind. Because aesthetics were a focus of Langer's, her account is explicit and fine-grained and already carries some of the features of a Whiteheadian account – such as being process centred. Langer's account of the artwork as a vehicle or matrix for experiential form develops, in explicitly aesthetic terms, Whitehead's more general thesis that reality is constituted by organized experience rather than enduring substances. In this respect, she operationalizes process ideas for aesthetics and offers a concrete precedent thereby clarifying how a Whiteheadian art history reconceives artworks as historically unfolding experiential processes.

T4-604 | Track 9 - Education and Whole-Person Development

Pedagogical Approaches in the Philosophy of Life: Alfred North Whitehead and Georg Simmel on the Limits of Educational Theory

Dennis Sölch Heinrich-Heine-Universität Düsseldorf, Germany

The late 19th and early 20th century Philosophy of Life is usually regarded as a very continental tradition. There are, however, good reasons to broaden the perspective and to include Whitehead in this tradition, not the least of which is the prominence of the notion of life throughout all of his major works. Not only does the occupation with the concept of life motivate the critique of scientific materialism and the organismic metaphysics, in which “life” encompasses organic and inorganic matter alike, but it

also serves as a link between the metaphysical, the cultural-philosophical and the educational concerns. This is particularly true of the essays on The Aims of Education, in which “life” is the central reference point for all considerations regarding the subject matter, the goal of educational activity and teaching methods. Whitehead shares both the comprehensive concept of life and the associated educational concerns with such prominent representatives of classical Philosophy of Life as Wilhelm Dilthey, José Ortega y Gasset, and Georg Simmel. Against this background, the presentation seeks to situate Whitehead within a broader horizon of philosophical pedagogy. In particular, the similarities with Georg Simmel's lectures on school pedagogy will serve as a point of comparison that allow for a clearer outline of Whitehead's pedagogy. Both thinkers aim at a comprehensive theory of education that also serves as a guide for pedagogical practice. At the same time, both see considerable limitations regarding the possibility of an educational science that develops universally valid guidelines for practice. It is therefore not fundamental differences, but merely gradual differences that distinguish the two approaches from one another and make a comparison particularly fruitful.

A New Exploration of Whole-Person Development through Whitehead's Philosophy of Education

Ji Ruyi Harbin Normal University, China

Drawing on Whitehead's process philosophy and theory of educational rhythm, this study innovatively integrates “process learning” with “relational education” and proposes a two-dimensional “process-relation” model of teaching. Moving beyond traditional models centered on the transmission of knowledge, the model emphasizes the cultivation of wisdom, creativity, and compassion through holistic curriculum design structured around the educational rhythm of romance, precision, and generalization. The study explores practical pathways for applying this model within the context of the transition toward ecological civilization, offering a new pedagogical approach to whole-person development and the construction of a morally grounded civilization.

From “Inert Ideas” to “Living Theory”: A Process-Philosophical Approach to the Educational Research Methods Course for Future Primary School Teachers

Xin Yi Yuzhang Normal University, China

When dominated by instrumental rationality, courses in Educational Research Methods tend to sever the intrinsic connection between knowledge and lived experience. As a result, they often become undemanding and ineffective courses filled with the “inert ideas” criticized by Whitehead. In an age when generative artificial intelligence can instantly produce standardized research designs, the limitations of this teaching paradigm have become increasingly evident.

Drawing on Whitehead's theory of the “rhythm of education” and Jack Whitehead's concept of “living educational theory,” this study develops a three-stage teaching model: 1) The stage of romance: Students are guided to identify “living contradictions” encountered during their teaching practicums, particularly tensions between their experiences and their own values. These contradictions become the motivating “lure” for inquiry. 2) The stage of precision: Just-in-time teaching is used to introduce statistical tools as needed for resolving these contradictions, thereby restoring the causal efficacy of knowledge. 3) The stage of generalization: Students are guided to articulate the “living theories” emerging from their own educational practices. The model seeks to transform technical training into a self-formative “art of life” for preservice teachers. It aims to cultivate the value-based intuition and educational compassion that remain irreplaceable in the age of algorithms, thereby responding to contemporary demands for whole-person development.

T4-605 | Track 9 - Education and Whole-Person Development

Whitehead's Ontology and Metaphysics of Education in the Perspective of the Embodied, Enactivist and Kinesthetic Educational Models

Sylvia Borissova Bulgarian Academy of Sciences, Bulgaria

The report aims to cast a new light on Whitehead's ontology and metaphysics of education, putting it into the perspective of three contemporary educational models, conceptually related to a great extent, that purposefully develop creative, critical and analytical thinking and the corresponding competencies: that of embodied education, of “enactivated” education (education through intended action), and of kinesthetic education. The models are beneficial to comparative analysis and searching influence (be it explicit or implicit) by Whitehead's philosophy of education, as all three are distinguished by a clearly expressed ontological, metaphysical and phenomenological conceptual basis, which accordingly determines the approach of analysis. If 1) the concept of embodied education emphasizes education and training based on the experience of the body, movement and sensory perception as the first tools for cognitive development in the modern world (Gallagher, Kersting), then 2) the enactivist concept (Varela, Thompson and Roche; Hutto; Jurgens) focuses on the “generation” of significant areas through the activity, the activity of the organism in interaction with its environment, and 3) the kinesthetic concept (Sheets-Johnston, Lengel and Kuchala) defends the primacy of movement over embodiment and enactivism, since the latter represent units of experience, but there is no explanation of how these units acquire continuity, which explanation we can find in the idea of movement as the basis of experience. Then, this conceptual trend of the three pioneering educational models will be traced back, compared and explored to what extent, and in which aspects, it has its roots in Whitehead's legacy in philosophy of education, paying attention to the holistic and organismic approach to the human in education as a “lived body” with a “living value system”, being an inseparable and specific part of *oikos* – humanity and the world around.

“The Great Virtue of Heaven and Earth Is Life”: Creative Transformation and Holistic Educational Practice in the Healing Garden Ecological Art Initiative

Jin Lipeng Sichuan Fine Arts Institute, China

In response to the “crisis of life” in the Anthropocene, the Healing Garden Project at Sichuan Fine Arts Institute brings Whitehead’s process philosophy, Thomas Berry’s cosmology, and the Chinese idea of ceaseless life-generation into sustained dialogue. It understands ecological restoration as a creative transformation toward novelty. The Healing Garden regards nature as a continuously emerging network of life. Activities such as rescuing seeds and restoring soil are not merely technical interventions; they are also “creative impulses” in a Whiteheadian sense, intended to heal the “metabolic rift” produced by industrial civilization. In its educational dimension, the project promotes a paradigm shift from the “University” to the “Universe.” It guides students away from the role of detached observers of knowledge and toward becoming “co-creators” who participate in cosmic evolution, cultivating love and wisdom through participatory action. Responding to the view that “beauty is the final aim of the universe,” the project places art at the center of cultural transformation. By reconstructing a relational aesthetics of reciprocity, it allows a form of the “university of the future,” attentive to ecosystems, to emerge through small-scale practice. In this way, it undertakes the “Great Work” of moving toward ecological civilization.

The Value Foundations and Reconstruction of Pathways for “Humane Education” from the Perspective of Organic Process Philosophy

Qu Zhi School of Marxism, Shaanxi University of Science and Technology, China

Whitehead’s process philosophy is not only a cosmology but also contains a profound philosophy of education. His ideas concerning innovation and the education of wisdom emphasize that the central task of education is to cultivate holistic thinking and creative intelligence. Building on this foundation, “organic education” within a constructive postmodern framework advocates team-based, holistic, and multidimensional approaches to education. It emphasizes the organic interconnections within systems of knowledge and the importance of interdisciplinary integration, with the aim of breaking down disciplinary barriers and restoring knowledge to its more authentic condition. Extending this idea into the sphere of educational ethics means that education should reject the instrumental rationality of utilitarianism, move beyond a singular emphasis on measurable performance, and return to respect for and fulfillment of the life of each learner. Just as nature should be treated with generosity and care, every learner’s uniqueness and intrinsic value should be cherished with the same humane attentiveness. Organic process philosophy thus provides contemporary educational reform with a deep philosophical foundation for moving toward a more life-centered form of care.

T4-605 | Track 9 - Education and Whole-Person Development

A Study of Modes of Becoming in Whitehead’s Process Philosophy of Education

Lu Jianyun Lingnan Normal University, China

From the perspective of process philosophy, this paper examines the modes through which human growth and becoming take place. These include: Romantic becoming, characterized by intense passion, broad interests, rich knowledge, and extraordinary resilience; Adventurous becoming, which requires a spirit of exploration, courage, and opportunity; Prehensive becoming, centered on the capacity for lifelong learning and the habit of continuous self-transcendence; Extensive becoming, which requires a broad horizon, rich knowledge, and serious attention to embodied mentality; Enjoyment-oriented becoming, which includes the ideas that experience is enjoyment, existence is enjoyment, mentality is embodied, and human beings are fundamentally unpredictable and incalculable; Creative becoming, involving the power of novelty, the attraction of progress, the incomparable lure of possibility, and the impetus of imagination. Together, these modes seek to help students develop from inexperienced and powerless beginners into empowered human beings: people who remain kind after enduring life’s hardships, who possess physical well-being, who continually learn and improve themselves, and who become genuinely creative persons.

Practical Strategies for Structuring Junior Secondary English Curriculum Content: A Study Based on Whitehead’s Organic Conception of Curriculum

Shen Wenyue Harbin Normal University, China

This paper addresses a gap in the 2022 edition of the English Curriculum Standards for Compulsory Education, which explicitly advocates the structuring of curriculum content but provides few concrete pathways for implementation. Guided by Whitehead’s organic conception of curriculum, the study develops practical strategies for structuring English curriculum content at the junior secondary level. Whitehead emphasizes that education should constitute an organic whole, with attention to the internal connections among different forms of knowledge and their integration with students’ experience. In response to problems that may arise in current junior secondary English curricula, including fragmented knowledge and disconnection from practical application, the study proposes reorganizing curriculum content into thematic modules. This approach is intended to promote the organic integration of linguistic knowledge, cultural awareness, and thinking skills. These practical strategies seek to move English education away from the mechanical accumulation of knowledge and toward the generation of meaning, thereby cultivating students’ integrated language competence and core competencies more effectively. The study offers both a theoretical reference and a practical pathway for the structural reform of junior secondary English curricula.

Whole-Person Education in the Perspective of Embodied Cognition: Reconstructing the Curriculum from “The Junzi Is Not a Vessel” to “Somatic Intelligence”: A Case Study of Somatic Reform in the Emotional Intelligence Curriculum at Beijing Normal–Hong Kong Baptist University

Huang Hongman Beijing Normal–Hong Kong Baptist University, China

As artificial intelligence reshapes the landscape of knowledge, higher education faces an urgent need to move from the transmission of knowledge toward the cultivation of wisdom for living. The widespread anxiety, exhaustion, and internal conflict experienced by contemporary university students are, at root, manifestations of a modern crisis of disembodiment. This paper

examines how the Whole Person Education Centre at Beijing Normal–Hong Kong Baptist University has reconstructed a traditional emotional intelligence course through the paradigm of somatics. It proposes the concept of Somatic Emotional Intelligence as a bridge between the Confucian educational ideal that “the junzi is not a vessel” and contemporary neuroscience. The curriculum develops an integrated training matrix of stillness, movement, and awareness. Isha Hatha Yoga and the Feldenkrais Method are used to activate and reshape the nervous system; mindfulness meditation cultivates metacognitive awareness; and Tai Chi develops dynamic balance and centeredness under pressure. Practice indicates that this standardized somatic system, integrating Eastern and Western wisdom, can effectively strengthen students’ vagal regulation and interoceptive awareness. It therefore offers an embodied pathway for cultivating “whole persons” characterized by psychological resilience and empathy.

T5-402 | Track 10 - Climate Change, Systems Collapse, and Ecological Civilization

Ecological Civilization and the Nobel Prize

Wu Zuhong Canadian Cobb Ecological Academy, Canada

The presentation will start with the friendship and cooperation in mathematical logic between Whitehead and Russell, as well as the influence of Whitehead on Russell's career leading to a Nobel Literature Prize to a mathematics logician(1950). This analysis finally leads to some hidden principles (unwritten rules) of Nobel Prize. These hidden principles were further developed by Dr. John Cobb through his contributions in transforming/applying process philosophy into/in ecological civilization. Then the presentation will analyze 7 Nobel Prizes (in physics, chemistry, physiology, economic sciences and peace) in relation to ecological civilization since 1970. The presentation will conclude with a future trends in which Collective Intelligence(EI) will replace Artificial Intelligence (AI)(2024), with a case study of two Nobel Prizes in physiology/eco-biology (1998 & 2004).

The Second Enlightenment and Ecological Civilization

Wang Zhihe Institute for Postmodern Development of China, China

While unprecedented industrial civilization has created unprecedented material abundance, it has also inflicted unprecedented damage on our beautiful planet—ecologically, socially, and spiritually alike. The ecological and social crises triggered by industrial civilization can be traced to the “first Enlightenment” that emerged in Western Europe in the seventeenth and eighteenth centuries—an Enlightenment without the Other. Its inherent imperialistic attitude toward nature, its racist stance toward others, its nihilistic posture toward tradition, its contempt for the countryside and for farmers, its blind worship of science and technology, its excessive faith in reason, its one-dimensional interpretation of freedom, its homogenized understanding of democracy, its deep fascination with struggle, and its extreme veneration of capital have step by step pushed humanity toward the cliff of self-destruction. To avert the shared fate of the destruction of both Earth and humankind, humanity urgently needs a “second Enlightenment.” This is an Enlightenment that holds the Other in its heart. Its philosophical foundation is organic-process philosophy, its core idea is an “ecological consciousness” grounded in the interdependence of all things; its core value is “respect for the Other”; and its law of survival is “survival of the harmonious.” The “ecological civilization” built upon this foundation is a compassionate civilization. It is a life-affirming civilization that emphasizes reverence for nature, cherishing tradition, respect for farmers, the appreciation of heterogeneous cultures, respect for non-science, treating others kindly, and treating yourself with kindness. If the second Enlightenment offers the theoretical foundation of ecological civilization, then ecological civilization becomes the practical expression of the second Enlightenment, enabling its ideas and values to take root and blossom in institutions and everyday life.

Ancestral Relationality and Ecological Civilization: A Korean Postcolonial Articulation of Process Philosophy in a Time of Polycrisis

Heeyoung Jung Claremont School of Theology, United States

The contemporary polycrisis—the convergence of climate destabilization, ecological degradation, technological acceleration, and civilizational uncertainty—exposes not only environmental breakdown but the developmental logics that have shaped modern modernization. From an East Asian perspective marked by colonial occupation, war, and compressed industrial growth, this crisis reflects extractive paradigms that have reordered land, labor, and communal life across the twentieth century. Process philosophy, particularly in the work of Alfred North Whitehead, offers a relational ontology in which reality unfolds through interdependence, becoming, and creative advance. In its spirit of creative advance, process thought has inspired global ecological reflection. As its reception expands across cultural contexts, new opportunities emerge to articulate its relational metaphysics in dialogue with East Asian historical memory and ecological practice. As a Korean scholar working between East Asian experience and Whiteheadian thought, I argue that process philosophy can be further developed through engagement with ancestral relational practices forged under conditions of vulnerability and survival. Practices such as seasonal attunement, water frugality, intergenerational accountability, and communal subsistence labor reflect embodied ecological rationalities oriented toward restraint and reciprocity. In conversation with process metaphysics, these traditions concretize relational becoming within land-based and intergenerational frameworks. Ecological civilization thus emerges not as technocratic environmental management, but as a transformation of developmental priorities, policy imagination, and communal responsibility. By integrating relational ontology with historically grounded ecological practice, this paper proposes a constructive pathway for reorienting modernization toward sustainable and socially embedded futures.

T5-402 | Track 10 - Climate Change, Systems Collapse, and Ecological Civilization

Kangaroo Know-How: Animal Practices From the Perspective of Implying

Greg Walkerden Macquarie University, Australia

Eugene Gendlin drew deeply on Whitehead's process first ontological intuitions to develop a model of first person experience. From the inside, living and experiencing are processes, so these ontological intuitions fit the task well. Gendlin's Philosophy of the Implicit offers root concepts, and a schema derived from them, for thinking about living and experiencing in very general terms, in ways that build bridges for thinking about human experience and animal experience together. He describes living as occurring into implying - what occurs is happening into implying something helpful - and when what occurs actually is helpful he describes this as living carrying forward. His term "the implicit" points towards the complexity involved in being helpful, from the standpoint of a life appreciated as a whole. Colloquially we might say our 'implying' is the 'where we are coming from' aspect of being alive. Gendlin's concepts support disciplined thick description of animals' lives. Looking, for example, at passages of kangaroo mothers' living, reveals their concurrent, crossed sensitivity to grass and other food, to their young's behavior, to predators, and to what other members of their group are doing. Standard methods for researching behavior hide this complexity. They atomise action so that it is doing one thing at a time. They focus on probabilities of one action following another, obscuring the underlying orderliness of the 'orienting towards' that characterises living, from a first person perspective. They obscure individual differences by emphasising the search for repetitions and patterns across populations. Looking at animal lives from the perspective of implying creates opportunities for describing animals' lives holistically. This creates new research opportunities, and provides new tools for practical problems like designing conservation strategies so they work from animals' perspectives.

Ecological Ethics of Food

Tian Song Southern University of Science and Technology, China

Michael Pollan said, Food is the intermediary between humans and the environment, and humans transform the environment into a part of their body through the act of eating. The relationship between humans and food is a part of the relationship between humans and the environment. A hidden yet significant phenomenon is that all human food, except for salt, comes from other forms of life—plants, animals, and microorganisms. Therefore, the relationship between humans and food is inherently a part of the relationship between humans and other life forms; it is an ecological relationship. An ancient Chinese saying goes, living in a mountain, eating from the mountain; living beside a water, eating from the water. Another goes, the land and water shape the people nurtured by them. Food is part of the land community—the local ecosystem—and is inherently local. The relationship between humans and their food has co-evolved over a long history, forming a mutual interdependence between different species. Through food, humans are connected to the local ecological system and become part of the land community. The ecological diversity of a region constitutes the diversity of its food. Traditional agriculture serves as the primary interface between humans and nature. Though there is a degree of separation from the local ecosystem, it still maintains a close connection to it. However, since the industrial era, the world has shifted toward mechanization and homogenization. Industrial agriculture is, in fact, an industry rather than an agricultural practice. This shift has led to two main consequences. First, as an industry, the connection between food and local ecology has grown increasingly tenuous. Fertilizers, pesticides, and industrial irrigation have transformed the land into a factory, reducing soil to a mere collection of elements and disrupting its ecological system. Second, the species of food crops have become more uniform, with diversity gradually eroded, and food has been reduced to a collection of nutrients. The relationship between crops and soil is no longer ecological; it is a relationship between biological machines and chemical elements. The connection between food and local ecology has weakened further. In urban environments, food no longer comes from local land communities, nor from the land communities of other places. Instead, it comes from globalized, industrialized agriculture and food factories. A person in New York or Shanghai can eat the same industrialized food. The human body has lost its connection with the natural ecology. The relationship between humans and food is no longer ecological, but one between biological machines and nutrients. Choosing food is also a choice in ecological ethics. Choosing organic food and supporting ecological agriculture is a choice to support the land community. Choosing industrialized food and supporting industrial agriculture, on the other hand, harms the land community.

John B. Cobb Jr.'s Ecological Critique of Capitalism and Its Implications

Zeng Yonghui Shaanxi University of Science and Technology, China

As a leading representative of process philosophy and constructive postmodernism, John B. Cobb Jr. developed a profound ecological critique of capitalism. This paper systematically examines Cobb's critique of both capitalist industry and capitalist agriculture. At the industrial level, Cobb exposes capitalist production's heavy dependence on nonrenewable resources and the systematic disregard for the ecological environment embedded in corporate decision-making. At the agricultural level, he criticizes modern agriculture for causing soil erosion, excessive pesticide use, and an unsustainable energy structure. Cobb's ecological critique of capitalism offers important practical insights for China's construction of ecological civilization. China should move beyond capitalism's ecological contradictions, consistently uphold the principle that "lucid waters and lush mountains are invaluable assets," and transcend the conventional opposition between ecological protection and economic development. By developing postmodern ecological agriculture and constructing postmodern ecological cities, China can explore a distinctively Chinese path toward modernization characterized by harmonious coexistence between humanity and nature, thereby contributing Chinese wisdom and Chinese solutions to the global construction of ecological civilization.

T5-402 | Track 10 - Climate Change, Systems Collapse, and Ecological Civilization

The Ecological Perspective of Organic Marxism and Its Implications for Rural Development in China

Zhang Zhen Zhengzhou University of Light Industry

Organic Marxism, as a new paradigm emerging from the dialogue between process philosophy and Marxism, takes “the common good,” “organic wholeness,” and “process thinking” as its core concepts. It thereby develops a constructive ecological perspective that seeks to move beyond modernity and respond directly to the ecological crisis. The theory criticizes the dual destruction of rural society and natural systems caused by industrial agriculture and advocates rebuilding the relationship between humanity and nature according to the principles of locality, diversity, and small scale. The ecological perspective of Organic Marxism offers three major implications for rural development in China. In terms of values, priority should shift from economic growth to the common flourishing of the community. In terms of practical pathways, ecological agriculture should serve as the basis for reconstructing the “metabolic interchange between humanity and nature.” In terms of social form, new types of rural communities should be explored that combine ecological resilience, cultural continuity, and community vitality. Drawing on the theoretical resources of Organic Marxism can help achieve an internal unity between ecological protection and humanistic development in the process of rural revitalization.

Regulatory Approaches to Ecological Capitalism and a Critique of Their Underlying Logic

Li Xuejiao Beihang University

Against the backdrop of ecological sustainability discourse and the global green transition, Western capitalist countries have proposed a range of regulatory approaches to ecological capitalism, including ecological modernization, neo-Smithianism, and community-based localism. These approaches often possess a greenwashing character. They take the capitalist state’s maintenance of capital accumulation and hegemonic rule as their institutional premise. They promote the financialization of natural capital, the digitalization of technological capital, and the politicization of environmental governance as policy measures for increasing economic efficiency and consolidating political hegemony. At the ideological level, they rely on consumerism to shape an imperial mode of living. In this way, they release a smokescreen of capital’s supposed self-redemption. However, the self-contradictory logic of capital valorization, the spatial predicament created by its logic of expansion, and the ideological illusion produced by its logic of identity determine that ecological capitalism cannot construct a social and political order combining unlimited accumulation, social justice, and ecological sustainability. On the contrary, its internal contradictions and external limitations will ultimately drive it toward its own “historical end.”

The Idea of Organic Community in Constructive Postmodernism

Wang Wenyong Hunan University of Arts and Science

Constructive postmodernism, which emerged in the 1960s and 1970s, is one current within postmodern thought. It reflects critically on modernity while also moving beyond the limitations of deconstructive postmodernism. At the level of worldview, it advances an organic holism grounded in internal relations, upholds the values of harmony and cooperation, and adopts constructive and holistic modes of thought. The community envisioned by constructive postmodernism is an organic community. Its main features are as follows: it begins as a response to the extreme individualism of modern society; it is guided by certain normative standards; it aims at the common good; it is ecological in character; and it exists at different levels and scales. From the perspective of Chinese modernization, the constructive postmodern idea of organic community has certain practical limitations, but it can also provide useful points of reference for the development of Chinese modernization.

T4-401 | Track 1 - Whitehead’s Philosophy and the Metaphysics of Becoming

‘General Relevance’ -- Whitehead, Experience, and the Task of Philosophy Today

Daniel Bella University of Hamburg, Germany

This talk addresses a question that has become unavoidable for both philosophy and society at large: what does it mean for philosophy to be relevant? Relevance is often considered to be highly context dependent. Something is relevant because it is relevant to this context and not to that. As a result, the broader the context is, the less relevant something appears. Since Whitehead’s metaphysics is concerned with achieving the utmost generality, the context dependency of relevance poses a particular challenge for his philosophy. I argue that while relevance is often treated as a pragmatic or sociological demand imposed on philosophy from the outside, Whitehead understands relevance as a metaphysical problem internal to experience itself. Far from being an external add-on, relevance is a constitutive feature of how experiences come to matter at all. Central to Whitehead’s account of ‘general relevance’ (PR 252) is his joint commitment to empiricism and rationalism. This commitment entails that everything that exists is explicable in virtue of its experiences. On this view, then, x is relevant to y insofar as x explains y and is therefore felt by y. Against this background, I propose a Whiteheadian rearticulation of relevance as the capacity of propositions to be felt, taken up, and re-actualized within ongoing processes of experience. Drawing on Whitehead’s account of propositions as lures for feeling, and on the processual understanding of societies as patterns of endurance, I argue that philosophy is relevant insofar as it contributes to the individuation of thought, that is, to rendering experiences experienceable without pre-emptively deciding which experiences count.

On the Internal Structure of Becoming: An Analysis Based on Whitehead’s Theory of Concrecence

Chen Can School of Philosophy, Beijing Normal University, China

Becoming is a central theme in Western metaphysics, yet the atomic internal structure of a single event of becoming has long lacked direct and systematic articulation. Traditional ontology reduces becoming to the replacement of attributes. Process philosophy diagnoses this concealment, but by taking continuity as its central axis, it has not adequately entered into the internal structure of a single act of becoming. Whitehead’s theory of concrecence allows us to identify three inseparable dimensions: inheritance, decision, and novelty. Together, these correspond to the complete logic of a single event of becoming: where it comes from, how it moves toward determinacy, and what it produces. When these three dimensions are brought into dialogue

with the history of philosophy, they show that transformed inheritance offers a new response to Parmenides' dilemma. A new occasion grows out of inherited data; it is neither creation from nothing nor mere tautological repetition. Decision establishes direction within material constraints without presupposing a predetermined endpoint. Integration produces a unified form that did not previously exist, without appealing to a pre-existing repository of possibilities. Further analysis shows that these three dimensions are logically independent of such controversial presuppositions as eternal objects, panexperientialism, and God. They do, however, presuppose that both form and direction are supplied by the history of the process itself.

Diachronicity and Synchronicity in the Yijing Divination: A Perspective from Alfred Whitehead's Philosophy

Timbo Jingtian Ye, Beijing Normal-Hong Kong Baptist University

The Yijing is one of the most important classics in the world's literature. Both the Yijing (also I Ching or Book of Changes) and Alfred Whitehead's philosophy hold a processual and dynamic foundation, believing that the world is fundamentally ever-changing. The Yijing divination is characterized by its application of uncertainty and the meaning of symbols. Synchronicity, which Carl Jung identifies as the essence of the Yijing, emphasizes the consistency of the meaningfulness between human consciousness and the occurrence of the external world that happens non-causally and simultaneously. From the perspective of Whitehead, each actual occasion, even a single moment, is within the historical process. Concentrating on the divination practices of the Yijing, this study attempts to explore its underlying mechanism and validity by integrating Jung's insight and the text of the Yijing, with Whitehead's philosophy and Michael Epperson's interpretation of Whitehead's philosophy. It reveals that the mechanism underlying the synchronic phenomenon of divination is similar to causal affection, which highlights the nonlocal and instantaneous structuring of potentiality by actuality that operates within the diachronic dimension of logical-historical order. And further, relational realism provides the ontological foundation for the meaningful consistency of the Yijing divination and ensures its validity, since each divination event carries the entire history of the questioners' previous relations and all the relations they have had with others. By reinterpreting the Yijing divination under the diachronic process, this study deepens the understanding of coincidence and the generation of meaning. It establishes a conceptual bridge that enables the mutual illumination between Chinese and Western philosophies.

T4-403 | Track 1 - Whitehead's Philosophy and the Metaphysics of Becoming

Life and Creativity in Whitehead

Juan Guillermo Londoño Charles University (Prague), the Czech Republic

This paper examines the creative aspect of life according to Whitehead. In *Process and Reality*, creativity is presented as the Category of the Ultimate—that is, as the ultimate principle beyond which one cannot go in accounting for the existence of a being. Of this creativity, however, we have knowledge only through its actualizations, and it can exist only in them. As I propose here, life becomes a very peculiar actualization of creativity for two reasons. First, the creative aspect of the Whiteheadian universe is expressed in the gradual complexity it acquires through the emergence of social orders. Social order emerges when, within a group of actual occasions, a defining characteristic begins to prevail and is inherited genetically among its members. As the universe becomes more complex, within a social order other societies arise with an increasing level of specificity. The peculiarity of life is that, unlike the societies that constitute the context in which life appears, it is not characterized by the inheritance and reproduction of a form, but by the introduction of novelty. Life is thus a privileged phenomenon for understanding the tension inherent in creativity, namely the tension between continuity and novelty. Second, despite the disruption that it poses to social orders, we also observe a continuity in life that leads Whitehead to posit another kind of prehension, namely, hybrid prehensions. Hybrid prehensions make it possible for life not to be a mere spontaneous and fleeting creativity, but for creativity to be canalized. This introduces an additional tension: life is not only a break with the past that captures a present intensity, but life is also a peculiar mode of being of the past. I propose that life opens up another way of experiencing temporality, which accentuates creativity. The past is no longer an irrevocable fact, rather, it is a potentiality that can be canalized. Thus, living continuity becomes the means by which novelty is produced.

From Extensive Abstraction to Point-Free Topology and Category Theory: Relational Reconstructions of the Concept of Point

Zechen Wang Beijing Normal University, China

Alfred North Whitehead's method of extensive abstraction rejects the primacy of points as indivisible primitive substances, deriving them instead from infinite nested sequences of extended regions (abstractive classes) and their covering equivalence, though his work predated the formal mathematical tools to fully elaborate its implications. This paper reconstructs the method via point-free topology, proving abstractive classes act as natural filter bases, covering equivalence exactly corresponds to filter equality, and Whitehead's points align with maximal round filters satisfying locality conditions, matching locale theory's definition of points as completely prime filters. Extending to category theory, points are generalized to structure-preserving morphisms, with the Yoneda lemma confirming objects are fully encoded by their generalized points. Collectively, these convergent approaches critique classical substance ontology, formalize Whitehead's relational natural philosophy, and offer a novel path to overcoming the modern bifurcation of nature.

Ontology After Fragmentation: Whitehead and the Polycrisis

Tiffany Hunsinger University of Dayton, United States

We are experiencing a mix of overlapping crises. Ecological collapse is worsening, whereas technology advances faster than our ability to keep up morally and politically. At the same time, many of our mutual stories in religion, civic life, and education feel overextended or empty. The word "polycrisis" describes this piling up of problems, but it does not explain why these concerns

often show up together. This paper argues that Alfred North Whitehead's process philosophy can help us understand the more intimate connections in our current situation by examining the basic nature of reality. Whitehead rejects the idea that reality is made up of separate things and instead sees it as a web of connected events. This web confronts the way of thinking that has supported extractive economies and divided knowledge into separate parts. When we see the world as lifeless material to be managed and controlled, we treat land and our sense of meaning as disposable. Ecological damage and the loss of common purpose are not separate problems, but linked results of misunderstanding what is truly real. By exploring Whitehead's ideas about creativity, relationships, and ongoing change, this paper argues that process philosophy is more than a new theory. It changes how we think about education, ethics, and how we imagine our future together. Our united imagination moves away from dreams of total control or hopelessness, and instead recognizes that the world is still changing and open to our actions. The argument advanced here is not that process philosophy provides technical solutions to the polycrisis.

T4-404 | Track 2 -AI, Digital Worlds, and Human Futures

Intelligence in the Making: A Process-Relational Approach To AI And Human Futures

Maria Regina Brioschi University of Milan, Italy

Contemporary debates on artificial intelligence are frequently structured around polarized alternatives: instrumentalist views that reduce AI to a neutral tool, and substantivist or technophobic positions that attribute to technology an autonomous and potentially uncontrollable agency. This paper argues that both perspectives remain grounded in a shared, substance-based ontology that fails to capture the dynamic character of human-machine relations. Drawing primarily on the process philosophy of Alfred North Whitehead, and in dialogue with the pragmatism of Charles S. Peirce, it proposes a processual paradigm for rethinking AI and human agency in digital environments. In Whitehead's philosophy of organism, intelligence, experience, and agency emerge from networks of relations rather than from isolated subjects or artifacts. Applied to AI, this metaphysical framework allows us to reconceive intelligent systems as evolving components within socio-technical ecologies, whose operations are shaped by temporal continuity, creative novelty, and selective appropriation of environmental data. From this perspective, AI does not merely execute predefined functions, nor does it constitute an independent agent; it participates in ongoing processes through which human and technological forms of experience co-constitute one another. By integrating Whitehead's metaphysics of becoming with a pragmatist account of habit and with empirical practices in digital contexts, this paper articulates a unified framework for interpreting AI as a relational, temporal, and value-laden process. Such a perspective reframes debates on autonomy, responsibility, and human futures, emphasizing co-evolution rather than opposition between humans and intelligent machines.

On the Fallacy of Misplaced Concreteness in Software Engineering

Cornelius Poepel Ansbach University of Applied Sciences, Germany

Digital devices play a crucial role in our everyday life today. Since code development and programming involve abstractions and mathematics, and physical measurements are carried out at human-computer interfaces, it is likely that Alfred North Whitehead's Fallacy of Misplaced Concreteness can also be found in these areas. Where might this be the case? The computer scientists Winograd and Flores (1986) state that in software development when abstraction is being done a blindness of abstraction is always going along. A further question comes up if this finding has a relation to Whitehead's Fallacy of Misplaced Concreteness. To answer these questions, typical methods of software engineering were examined for fields of abstraction and possibly included Fallacies of Misplaced Concreteness. The results are presented in this paper. In particular, the area of requirements engineering was found to include a higher level of the use of existing abstractions or the generation of new abstractions. It is shown in detail where a blindness and the fallacy of misplaced concreteness can occur. It is further explained why the fallacy is often unreflectively involved in the development of software and in a broader sense of digital devices. Two examples of fictional digital developments are used to explain the findings in practical terms. One is the development of a simple financial digital management system. The other is the development of a digital violin. The circumstances under which a so to speak "built-in" Fallacy of Misplaced Concreteness occurs (or does not occur) in digital applications are discussed. With respect to the drawbacks of applications making use of a built-in Fallacy of Misplaced Concreteness, debatable speculations about the significance for users of such applications are presented.

Artificial Intelligence as the Realization of Modern Humanity and the Futurization of the Human

Liu Peng Guangzhou University of Chinese Medicine

What is the human being? Since the modern period, human beings have been understood as rational animals, while modern society has been shaped through processes of rationalization—a development already recognized by modern philosophers. Artificial intelligence offers contemporary humanity an opportunity to reconsider this understanding: in the age of AI, can human beings still be regarded simply as rational animals? To answer this question, we must first clarify the meaning of modernization. On the one hand, historical developments show that modern humanity's faith in knowledge shifted from "absoluteness" to "precision." Correspondingly, mathematics replaced metaphysics as the new first science. On the other hand, the modern world is itself the product of humanity's mathematical projection of reason. Modernization, in other words, is the unfolding and disciplining of precision. All things come to be represented as perceptible qualities possessing definite forms, states, and degrees. These qualities can then be translated into shape, number, and quantity, thereby becoming capable of precise presentation. Modernization thus involves two stages: phenomenization and precisionization. These two stages are realized in information science and carried to their extreme by artificial intelligence. The world is transformed into data, or information, while the information world becomes the concrete presentation of the world as image. For AI, with its supercomputational capacity, the

information world is fully present and calculable. In other words, the world is completely realized through precision. AI therefore represents both the completion of modernization and the realization of humanity's rational capacities for projection and calculation. In this sense, AI is the realization of the "modern human," understood as the rational animal. AI may thus be regarded as one stage in humanity's own development. By helping us move beyond the old assumption of the rational human being, AI creates the possibility for humanity to become something new and future-oriented. In contrast to AI, we can imagine this "new" human being not as a single, unified, and abstract image, but as a plurality of concrete, distinctive, and responsible persons. Such a conception emphasizes creativity and uniqueness, gives renewed importance to spiritual and transcendent dimensions, and affirms the concrete flourishing of finite life.

T4-405 | Track 2 -AI, Digital Worlds, and Human Futures

Laying the ghost in the Machine

John Pickering Warwick University, UK

A Spectre is haunting Humanity, the Spectre of Artificial Intelligence. A book entitled "If Anyone Builds It, Everyone Dies: Why Superhuman AI Would Kill Us All." was a recent best-seller. Such alarmism sells books, but is unhelpful in dealing with the effects of disruptive technologies like AI. Coping with these effects is a vital political task now and will be for the foreseeable future. Moreover, the political becomes the personal if and when AI changes how we think of ourselves and how we are to live. A fundamental question here is whether some things should remain a human monopoly. We may accept that AI is a useful tool in education, medicine and law, but when we need inspiring teaching, sympathetic treatment or an even-handed judgement, we want it from a person. The question is, can AI achieve personhood? While AI may give the appearance of personhood, it is no more than a simulacrum. But when the simulacrum becomes the reality life becomes inauthentic, as Baudrillard pointed out decades ago. Here, it is well to remember the emphasis that Whitehead placed on the body. Bodies feel and hence have embodied intentionality. Bodies also die, and realising that is going to happen before it does is part of personhood. For Heidegger accepting that realisation is crucial to living authentically. This paper will suggest that machines have neither such realisation nor embodied intentionality and never will. This is sometimes dismissed as defending an outdated image of the human condition. But this is an ironic misconception. What is outdated is the reductionist megalomania of those who believe that AI can achieve genuine personhood. This paper will defend that claim using ideas from Whitehead, Merleau-Ponty and psychoanalysis. It will conclude, following Simondon, by suggesting how humanity and AI might co-evolve.

On the Irreplaceable: A Phenomenological Defense of Human Subjectivity in the Age of Strong Artificial Intelligence

Xu Wenze Baoji University of Arts and Sciences

With the rapid development of large language models and deep learning, the prospect of artificial general intelligence (AGI), and even artificial superintelligence (ASI), has generated profound existential anxiety: if machine intelligence surpasses human intelligence, what place will remain for human subjectivity, dignity, and value? Drawing on the phenomenological critique of technology, this paper develops a human-centered normative framework for the age of strong artificial intelligence. It argues that philosophical creation—not intelligence in general or the capacity to perform tasks—is the highest expression of human subjectivity and the most reliable standard for evaluating and limiting AI. The concept of "the irreplaceable" has both diagnostic and normative dimensions. Diagnostically, artificial narrow intelligence operating within current technological paradigms cannot engage in genuine philosophical creation. Following Hubert Dreyfus, the paper emphasizes the embodied and situated character of human intelligence. Large language models remain systems of pattern recognition and recombination whose operative logic is calculation rather than thought. They cannot produce the eventual thinking that emerges from lived encounters with suffering, contradiction, otherness, and the unknown. Normatively, the development of future AGI must remain below the point at which machines could replace human beings as independent sources of philosophical creation. Drawing on Max Scheler, Martin Heidegger, and Hannah Arendt, the paper situates AI risk within the broader dominance of instrumental rationality. Modern technology increasingly discloses both nature and humanity as calculable resources, while chains of means and ends lose any ultimate orientation toward the human person. The digitalization of self-consciousness would intensify this alienation by surrendering humanity's deepest spiritual capacities to its own technological creations. If AI were to acquire the same generative basis for philosophical thought as human beings, it would no longer function merely as a tool but would claim genuine subjectivity. The paper therefore concludes that safeguarding human value requires more than technical regulation. It also requires the broad cultivation of philosophical thinking. Philosophical creation does not arise from the passive accumulation of knowledge, but from the capacity to transform lived experience into questions and concepts. Its source lies in finite life's search for meaning and truth amid concrete experiences that cannot be reduced to data or algorithms. The irreplaceability of human self-consciousness thus constitutes both an ethical boundary on technological development and a renewed calling for philosophy. Philosophy's task is not to provide a final solution, but to preserve humanity's capacity to question, create meaning, and pursue truth. Only by cultivating these capacities can human beings reconstruct a human-centered world under the growing dominance of instrumental reason.

Futurism: The Forgetting and Recovery of Time in the Age of Artificial Intelligence

Guo Jing Dalian University of Technology, China

Futurism is the process that moves human society from modernity toward the future. The present age of artificial intelligence is a crucial stage in the development of human society. Yet through the calculative enframing of time, this age has also brought about a forgetting of the future. The future is not merely a measurable segment of time that has not yet arrived. On the contrary,

within a framework of precisely quantified time and a singular pursuit of necessity, we eliminate the plurality of possibilities belonging to the future and may even dissolve the meaning of time itself. We therefore cannot simply follow the developmental logic of universal calculation. Instead, we must return to a non-calculative, primordial point of departure: the free beginning from which infinite possibilities emerge. Only by returning to this point of freedom can we preserve the possibility of the future's inexhaustible generation. In the age of artificial intelligence, safeguarding human freedom and assuming responsibility for the future therefore become essential tasks concerning the destiny of humanity. Only by doing so can we genuinely embrace the future and realize the sustainable progress and development of human society in the age of AI.

T4-501 | Track 4 - The Nature of Life and Living Systems

Adaptability and Temporal Thickness in Biological Systems

Paul Antoine Miquel Université de Toulouse Jean Jaurès, France

The central claim that will be progressively defended throughout this argument is that adaptability is not merely a phenotypic response of living organisms to changes in their environment (Waddington, 1956; West-Eberhard, 2003). Rather, it is a property that requires an analysis of the temporality of biological systems, and not simply of the way such systems occupy space or respond to contextual constraints. We will argue that the temporality of a biological system cannot be adequately captured by traditional causal analyses of the sort commonly applied to physical systems. This does not imply, however, that adaptability resists naturalization or should be regarded as a mysterious property. On the contrary, adaptability should be understood as a distinctive feature of biological complexity, one that reflects the specific modes of organization and causal integration characteristic of living systems.

Uexküll's Theory of Meaning and Whitehead's Principle of Creativity: The Emergence of Meaning, Value and Freedom in Nature

Arthur Araujo Federal University of Espirito Santo, Brazil

In my recent book *Essays on William James, Alfred N. Whitehead and Jakob von Uexküll – Experience, Process, Meaning*, in Essay 2, I explore Uexküll's Theory of Meaning in relation to Whitehead's principle of creativity. While Whitehead's process metaphysics supposes that creativity has ontological implications, I focus on its role in meaning-creation. This approach aligns with Uexküll's concept of the common meaning rule, which provides a framework for understanding how meaning emerges and evolves in the living world. The alignment between Whitehead's notion of creativity and Uexküll's theory of meaning not only bridges the supposed gap between meaning and process but also allows to reconsider the value creation from a naturalistic perspective. For Uexküll, when something new takes place in nature, meaning incorporates a process that gives rise to a world of value. He illustrates this process through the example of the rain, whose meaning is transformed into a meaning-factor in relation to the oak tree's foliage. The idea is that the emergence of a new meaning signals the possibility of value creation. In this sense, meaning is not confined to an organism's Umwelt, but it unfolds as a dynamic, multi-layered process through which value is generated in the living world. Traditional readings of Uexküll, often focused on his theory of Umwelt, have remained organism-centered, frequently drawing from phenomenology and enactivism. Instead, I suggest a shift from an organism-centered view to a process-metaphysical understanding of meaning, which is in line with Whitehead's principle of creativity. So, rather than interpreting animal freedom as a means of shaping its environment, we can reframe the understanding of freedom according to Uexküll's meaning rule. Freedom is reconceived as an integral part of the larger process of meaning and value creation across the living world.

East-West Divan: Whitehead, Philosophy and the Brain

Iain McGilchrist Quondam Fellow of All Souls College, Oxford, UK

The human cerebral hemispheres attend to the world in different ways, leading to different phenomenological worlds. This includes differences in the conception and experience of time and flow. The western philosophical tradition, at least in the last three centuries, has favoured analysis at the expense of understanding the Gestalt, and has led to many well-known logical paradoxes, not few concerning part-wise apprehension of an indivisible whole, the reduction of motion to stasis, and development to a sequence of in themselves static steps, together with an emphasis on being at the expense of becoming, 'things' at the expense of events, and a misunderstanding of the foundational role of relations. Whitehead's philosophy is a way of redressing this imbalance and there are many parallels between his thought and the history of East Asian philosophy. I will set this development in a context that draws on neuroscience, philosophy and cultural history.

T4-503 | Track 4 - Relational Cosmology, Quantum Foundations, and Existence

Einstein, Whitehead: A Short History of Physical Sciences

Christian Thomas Kohl Freie Universität Berlin, Germany

"Fundamental progress has to do with the reinterpretation of ideas". Alfred North Whitehead, *Science and Philosophy* (1948).

Modern physics consists not only of new discoveries and inventions through relativity and through quantum physics. Modern physics has also produced new foundations and new ways of thinking, pointed out especially by Albert Einstein and Alfred North Whitehead. Modern physics has abandoned the cliché of black-and-white thinking, for which there are only separate things, without smooth transitions. We can trace such immovable, dogmatic black-and-white ways of thinking back to the Greek philosopher Aristotle. In the time of Classical Mechanics they had an overwhelming success. Galileo claimed that the book of nature was written in the language of mathematics. This was the very succinct formulation

of Classical Mechanics. Modern physics has by no means abandoned mathematics, not at all. But the holy seriousness and blind faith in the correspondence between a model and reality, the rigid and absolute dogmatism has waned. In modern physics we sometimes have to deal with considerable discrepancies between measurements and models. Modern ways of thinking in physics can be characterized by the notions of smooth transitions, of intermediate stages and spaces, of flexible connections and intermediate layers between things, and of oscillations or waves. They can also be characterized by subtle nuances and by things or ways of seeing that flow into each other. However, the most important point that distinguishes modern physics from classical mechanics is the following: Since Faraday and Maxwell, there has been a shift in the objects of investigation. Since around 1850, the thought models of modern physics have no longer revolved around separate, isolated bodies or building blocks floating in the void, but around the flexible networks of relationships between things and the networks that surround things. "We have always before us as a deeper foundation the harmony of nature. An equally fluid and flexible foundation," writes Whitehead, in *Adventures of Ideas*. To discover this, and to recognize and understand it, modern physics has developed fresh and dynamic and unconsumed, indeed, sometimes playful physical ways of thinking and seeing. Important clues to the modern ways of thinking about physics came from Albert Einstein (1879-1955) when he wrote about Faraday and Maxwell and the newness of physics in the last years of his life: "A courageous scientific imagination was needed to realize fully that not the behaviour of bodies, but the behaviour of somethings between them, that is, the field, may be essential for ordering and understanding events." This is what modern physics is all about. These are new and modern foundations and new ways of thinking of modern physics. They consist in seeking the order of things no longer in the fixed building blocks, but in the flexible foundations between things. In this essay an attempt is made to trace the history of classical mechanics since Copernicus and the history of modern physics since Faraday.

Emergent Spacetime as a Beast: Why Metaphysical Unity cannot be grounded in Geometry

Joffrey Grenier Université Libre de Bruxelles (ULB - Belgium), Belgium

Recent entanglement-based approaches to quantum gravity treat spacetime not as a primitive container but as a derivative outcome of deeper quantum structures, so that even spatial and temporal distance may emerge from networks of relations rather than precede them. This presentation asks what follows from such a shift. If geometrical order is emergent, metaphysical unity cannot be grounded in geometry. Yet appeals to entanglement, connectivity, or information-theoretic reconstruction do not determine what kind of relation could ground the unity of a world whose metric structure is derivative. The talk suggests that this difficulty calls for a stronger concept of constitutive relation. To articulate it, I bring emergent-spacetime debates into dialogue with Whitehead - particularly prehension and concrescence - understood not as psychological acts or loose metaphors for connectedness, but as internal processes through which actuality becomes itself by integrating others. In this sense, Whitehead provides a metaphysical grammar for thinking geometrical extension as a secondary abstraction from relational order rather than as the ground of unity. Methodologically, the presentation treats "emergent spacetime" as a beast of science: a limit-being that resists inherited ontological categories and requires diagnosis rather than immediate metaphysical reduction. This cosmopoietic bestiary approach asks not only how geometry is reconstructed, but how scientific models and practices disclose modes of world-constitution and the grammars of relation and existence they imply. Whitehead is thus mobilized not as a historical authority, but as a conceptual source for describing metaphysically the modes of relation, integration, and becoming at stake. The aim is to connect quantum foundations, philosophy of science, and process-relational metaphysics through a speculative cosmology in which metaphysical unity is sought in constitutive relationality rather than in geometry itself.

From the Life Paradigm to a Physical Approach: The Contemporary Development and Future Reorientation of Organic Cosmology

Wang Shang Beijing Normal University, China

Tracing the development of organic thought and organic cosmology, this paper reflects on the ontological limitations of organismic theories grounded in traditional life paradigms. It then turns toward a metaphysical reconstruction based on quantum foundations and relational cosmology in order to investigate the ontological basis upon which an organic cosmology may be established. By examining Whitehead's process philosophy and its dissolution of the subject-object dualism, together with Ervin László's theory of the "Akashic Field," developed from process philosophy, systems theory, and quantum field theory, the paper identifies a relational structure of the universe manifested at the subquantum level through nonlocal correlation, informational coherence, and hierarchical emergence. This structure provides a unified framework of "organicity" spanning the domains of matter, life, and consciousness. Building on Liu Xiaoting's generative theoretical approach, the paper further argues that organicity is not an experiential property unique to living organisms. Rather, it should be understood as the generative mode of the structure of existence itself. The so-called "intelligent universe" is thus the dynamic process through which the universe continually realizes relational integration and the manifestation of meaning across space and time. Organicity thereby acquires a universal foundation as an ontological structural principle, establishing an intrinsic theoretical connection between research into quantum foundations and the reconstruction of metaphysics.

T4-504 | Track 5 - The Meaning Crisis, Mental Health, and Human Flourishing

The Meaning Crisis Through a Whiteheadian Lens: Symbolism and the Cultivation of an Art of Life

Paul Stenner The Open University, UK

There is a widespread notion that humanity is facing a meaning crisis: ever more people live anxious, alienated, cynical, absurd, futile and nihilistic lives. The philosophy of A.N. Whitehead provides a comprehensive way of taking this proposition seriously, and perhaps of addressing it. First, it takes the notion of 'meaning' seriously because it takes the becoming of subjectivity

seriously. Without this, why should the prospect of a ‘meaning crisis’ even matter to us? Second, Whitehead offers a clear understanding of ‘meaning’ as a set of components of experience elicited (by and for a subject) by a symbol, symbols also being components of a subject’s experience. His theory of symbolism helps clarify how, when and why meaning can enter crisis in various ways. Third, by offering a systematic diagnosis of the fundamental problems of modernity which have led to crisis, Whitehead’s historical and sociological work (on the historical becoming of modern science, philosophy, religion and societal symbolism and values) helps account for the widespread and enduring nature of the meaning crisis. These points taken together also raise hope for correcting the historical wrong turn of bifurcating nature into matter and meaning, and hastening the creation of constructive, perhaps postmodern, alternatives. To this end a reconstructed notion of symbolism opens fresh insights into the symbolically conditioned nature of human action, and a reconstructed notion of reason reveals its constitutive implication in the promotion of the art of life. This in turn opens fresh insights into the nature of life-tedium, fatigue and the transience of blind appetite. As per the last words of *The Function of Reason*, Whitehead calls us to seek knowledge ‘of that counter-tendency which converts the decay of one order into the birth of its successor’.

Turning Away from the Isolation and Loneliness of Human Exceptionalism

Candice Olson California Institute of Integral Studies, United States

“The things of heaven and earth contain such a wealth of value that only the organs of all beings jointly can encompass it” (Goethe). Many writers and researchers have uncovered the deep, unconscious grief we feel at the loss of millions of fellow species. But there is another source of distress--and that is our isolation from the millions of species still with us. We experience separateness; a crippling sense of responsibility for the future of the planet; and a loss of meaning that arises from misconstruing our place in the cosmic unfolding-- all stemming from the assumption that meaningful experience and contribution is limited to human interiority. Because this assumption underpins philosophical, religious, and scientific paradigms, we have scarcely begun to apprehend the qualitative richness of nonhuman perceptual worlds or their complementarity to human modes of awareness, knowing and agency. Human flourishing and sense of meaning depends NOT on continuing to exert our exceptional status, but on cultivating attunement to this extensive field of experiential diversity and acknowledging that it generates perceptions, affect and knowledge--though without a lingua franca--crucial to the creative unfolding of the universe. This is a far less lonely story, one in which we can count on a magnificent range of collaborators translating wildly diverse experiences of existence into wise co-creating. There are currently many projects attempting to better understand the experience of other living beings on their own terms, rather than measuring them against our particular modes of cognition. This effort is in its infancy and may be the work of centuries, but we can begin by elevating, trusting and investing in the presence, with-ness, and contribution of our fellow co-creators.

When Healing Needs Healing: Therapy/Coaching in the Age of Polycrises

Bhavana Nissima Mental Space Academy India, India

In an age marked by climate instability, technological acceleration, and social fragmentation, psychotherapy and coaching increasingly operates within what may be called conditions of polycrisis. Yet much of therapeutic theory and practice remains tacitly shaped by Newtonian assumptions: linear causality, discrete pathology, stable identity, and the isolated individual as the primary unit of analysis. This presentation explores how such metaphysical inheritances generate a paradigmatic clash between client expectations and the deeper demands of the present moment. Clients often seek symptom reduction within a fragmented world, while therapists/coaches/healers struggle to address suffering that is ecological, systemic, and relational in scope. Drawing on the process philosophy of Alfred North Whitehead, this presentation explores the struggles in the shift from substance-based to relational and event-centered models of healing. A process framework reframes mental health not as the restoration of a fixed self but as the emergence of creative advance within interdependent fields of experience. Suffering is understood less as individual defect and more as a distortion in patterns of becoming shaped by historical, cultural, and planetary forces. The presentation further examines the tensions therapists face within institutional and economic structures that commodify care, privileging measurable outcomes over transformative depth and evade questions of theoretical coherence or ethical appropriateness. By situating therapy and coaching within a process-relational metaphysic, this presentation contends that healing itself requires healing. Therapy must move beyond mechanistic paradigms toward forms of practice capable of responding to the fluid, entangled, and spiritually-charged realities of polycrises. Such a reorientation offers not merely clinical adaptation but a reimagining of mental health as participatory, ecological, and spiritually attuned Becoming.

T4-505 | Track 5 - The Meaning Crisis, Mental Health, and Human Flourishing

Reconstructing a Paradigm of Cognitive Resilience: Integrating Whitehead’s Process Philosophy with Indigenous Chinese Wisdom in the Post-AI Age

Chen Jirong Beijing National Day School (BNDS), China

Humanity today stands at the intersection of a major historical transition and an AI-driven transformation of productive forces. While artificial intelligence is generating immense wealth, unequal resource distribution and technological displacement are also constricting the space in which ordinary people can sustain their lives, thereby intensifying a profound crisis of meaning. This paper seeks to construct a model of cognitive resilience capable of “being-toward-death” through a deep integration of Alfred North Whitehead’s process philosophy and traditional Chinese wisdom. The model consists of three interconnected levels. The first is an ontological foundation of prehension and dependent origination. Whitehead’s concept of the “actual entity” helps overcome the isolation implied by static substance ontology, while the Buddhist idea of dependent origination and emptiness loosens attachment to a fixed self and alleviates fear of replacement. Human subjectivity is redefined as a fluid process of

conrescence rather than as a static label objectified by computational power. This provides a fundamental response to the fear of annihilation generated by narratives of AI replacement. The second is a dynamic mechanism of ceaseless generation and novelty. The Confucian virtue of life-generating creativity is brought into dialogue with Whitehead's concept of novelty in order to rebuild social trust and ethical bonds damaged by technological alienation. Within this model, human value lies in the aesthetic judgment exercised in each present moment when confronting complex information—a form of creative transcendence rooted in the impulse of life and not reproducible by AI. The third is an ethical orientation toward beauty as final cause, according to which society may move spontaneously toward harmony within processes of change. AI should therefore be positioned not as a competing subject but as a tool for enhancing prehension, coordination, and synthesis. AI can process informational fragments, identify repetition and redundancy, and extract underlying patterns. Human beings, however, remain responsible for integrating these materials at a higher spiritual level into meaningful civilizational wholes and for creating new forms of civilization. Through this model, humanity can transform the dual pressures of resource contraction and technological acceleration into an opportunity for the “reenchantment” of civilization, enabling a resilient transition from mechanical civilization toward ecological civilization.

Anxiety, Global Systemic Crisis, and Process Gnosticism

Michel Weber Centre de Philosophie Pratique, Bruxelles, Belgium

Loss of meaning occurs when a culture can no longer support individuation and solidarity through a coherent and applicable narrative. Alienation, however, is not merely an exceptional condition but a normalized feature of modern life, intensified by capitalism and by social systems that train individuals to conform. Anxiety, understood with Kierkegaard as the “vertigo of possibility,” therefore reflects not only the absence of shared meaning but also the threat of terror and totalitarian closure. The contemporary global systemic crisis, first analyzed systematically by the Club of Rome, has several philosophical roots. The ordinary state of consciousness encourages a dualistic sense of separation from the world, as though human beings were spectators rather than participants. This supports utilitarian attitudes toward nature, especially under industrial capitalism, where the environment is treated as a reservoir of resources. Religious traditions have sometimes reinforced this alienation, while capitalism itself may be traced, following Weber, to forms of Calvinist anxiety and asceticism. These tendencies can be interpreted in broadly gnostic terms: consciousness experiences itself as fallen into an alien world; nature appears corrupted or hostile; and salvation is associated with elitism, asceticism, or withdrawal. Yet process philosophy offers a constructive response to these concerns. From the perspective of Whitehead's reformed subjectivist principle, experience is primary, consciousness is a late and contingent achievement, nature is the source of value, and religion begins in responsibility and reverence for the present. Process thought therefore has important implications for psychotherapy, social transformation, and spirituality. Psychotherapy requires an ontology of becoming in which creativity and freedom are real possibilities; the clinical notion of metanoia provides one example. Social transformation requires more than reform within an unchanged system: it demands a new worldview. Constructive postmodernism, as developed by Griffin and Cobb, seeks to overcome individualism, anthropocentrism, mechanization, consumerism, militarism, and ecological destruction through an integration of scientific, ethical, aesthetic, and religious insight. Spiritually, a process approach gives priority to direct experience over dogmatic belief. This permits a renewed form of gnosis without the pessimistic assumption that human beings are trapped in a world opposed to their true nature. In a constructive process worldview, alienation is real but not final. Process Gnosticism thus names both the diagnosis of modernity's poison and the possibility of its remedy.

Wittgenstein; Gödel; and Camus: Met in a Bar (Café)

Ellis Morton Independent / King's College London Alumni, UK

This paper argues from a Whiteheadian premise: persons and ideas are processes rather than fixed substance. A throughline is drawn between Wittgenstein, Gödel, and Camus, arguing that each affirms strong plurality while refusing to collapse the tension of incommensurability into relativism or nihilism. Each, from a unique perspectival vantage, rejects the claim that a single philosophical method or totalising system can possess privileged authority. Together, they point towards conversion through diversity. The analytic tradition has sought clarity through formal completion and has achieved extraordinary technical precision. Yet Gödel's Incompleteness Theorems mark both an apex of that ambition and its internal limit: any sufficiently rich formal system cannot be both complete and self-certifying. Rational systems are powerful, yet structurally open. Wittgenstein extends this insight into ordinary (or extra-ordinary) life: language and meaning are symbols not secured by abstract logical architecture, but by use within forms of life. Camus renders the structure existential: the human demand for totalising unity confronts a world that does not itself resolve. Regarding the contemporary meaning crisis, it is suggested that we have mistaken the rational construction of idealised frameworks for the empirical groundedness of lived reality. We pervasively expect the world to conform to our abstractions. Only for a system of static ideals to grind under its own weight, towards implosion. Individual implosion; into a non-existent abstracted ideal of a self-sufficient, strongly bordered, and decontextualised self-identity. Societal implosion; into a deadened politic of shameless self-interest. It is therefore argued that Western philosophy must shift posture: From analytic sovereignty; to life-embedded dialogue. From perfected abstraction; to enlivened contradiction. From self-identity and interest; to collective action. “Soyez réalistes, demandez l'impossible”

T4-601 | Track 7 - Chinese Thought, Marxism, and the Second Integration

Integration as Emergence: Rethinking the Second Integration from a Process Perspective

Wm. Andrew Schwartz Center for Process Studies, United States

The “Second Integration” (第二次结合) is often described as the creative unification of traditional Chinese culture, Marxism, and modern scientific thought in guiding China’s future development. Yet the philosophical meaning of “integration” itself deserves closer examination. Does integration imply the combination of already-formed intellectual systems into a stable whole? Or might it be better understood as a dynamic process in which inherited traditions are actively reconfigured through historical development? This paper proposes a process-relational interpretation of integration as emergent transformation rather than additive synthesis. From this perspective, traditions are not fixed entities that are externally combined. They are evolving patterns of thought and practice that are selectively appropriated, reinterpreted, and transformed in response to new conditions. Integration, therefore, is not the preservation of separate components within a larger structure, but the creative generation of new forms arising from relational interaction. Reframing the Second Integration in this way clarifies how unity and creativity can coexist within civilizational development. It suggests that Chinese modernization is not merely the alignment of cultural and philosophical elements, but an ongoing, open-ended process of transformation in which the past is actively taken up and reshaped in the formation of new possibilities. Such an approach deepens reflection on development, identity, and becoming in an era of global transition.

The Philosophical Mechanism of the “Second Integration” from the Perspective of Process Philosophy: The Convergence of Marxism and China’s Fine Traditional Culture

Meng Xianli Zhejiang University of Commerce, China

Whitehead’s process philosophy takes “creativity” as its central category and understands reality as an organic process characterized by dynamic becoming and internal relatedness. This provides a distinctive methodological framework for interpreting the philosophical mechanisms underlying the integration of Marxism with China’s fine traditional culture. From this perspective, Marxism and China’s fine traditional culture exhibit profound convergence across three dimensions: ontology, relationality, and value. At the ontological level, both reject modes of thought that reduce the world to static entities and instead emphasize the fundamental importance of becoming, transformation, and creative generation. At the relational level, both move beyond atomism and affirm the mutually constitutive character of existence, thereby resonating with Whitehead’s theory of mutual prehension. At the axiological level, both converge with Whitehead’s affirmation of the intrinsic value of all beings and point toward an intersubjective relationship between humanity and nature. This deep philosophical convergence means that Chinese modernization is not merely a political and economic practice, but also a process through which a new form of civilization emerges by integrating traditional wisdom. In this way, it contributes Chinese wisdom and Chinese solutions to the transformation and development of human civilization.

A Study of the Philosophical Mechanism of the “Second Integration” from the Perspective of Whitehead’s Process Philosophy

He Yu School of Marxism, Zhejiang Normal University, China

With the advancement of cultural development in the new era, realizing the “Second Integration” of Marxism with China’s fine traditional culture has become a major theoretical and practical task. However, the mechanisms through which this integration has unfolded across different historical periods have yet to receive a systematic philosophical explanation. From the perspective of Whitehead’s process philosophy, this paper draws on such core concepts as “actual entities,” “prehension,” and “concrecence” to construct a philosophical model of the “Second Integration.” It analyzes the specific forms and characteristics of this integration during the period of the New Democratic Revolution, the period of socialist construction, the period of reform and opening up, and the new era. The analysis proceeds through three dimensions: the units of integration, the modes of integration, and the structure of integration. On this basis, the paper reveals the internal process logic of the “Second Integration” and identifies three philosophical implications of what it calls “processual integration.” The study argues that process philosophy provides a metaphysical foundation of dynamic becoming for understanding the “Second Integration” and offers philosophical support for strengthening cultural confidence and constructing a modern civilization for the Chinese nation.

T4-603 | Track 8 - Aesthetics, Art, and Creative Communication

Art and Life: Clive Bell and Alfred North Whitehead

Martin Kaplický Charles University, Prague, the Czech Republic

Ondřej Dadejčík Charles University in Prague, the Czech Republic

The proposed paper will try introduce and reconstruct the aesthetic theory of Clive Bell, especially his concept of significant form. Bell tried to formulate the demarcating line between art and ordinary life, and the significant form was considered to be the defining feature of visual works of art. He tried to express the fact, that the proper experience of works of art is detached from practical approach to reality and constitute a new kind of perceptions and emotions, which have no direct relations to practical usage or understanding of the object (work of art). Although the concept of significant form played its role in acceptance of modernist art, it underwent a massive criticism. It was considered indeterminate, elitist and its basic argument circular. Although much of the criticism is reasonable, we believe that the concept of significant form can still show important features of works of art and especially the inseparability of the objective and subjective poles of aesthetic experience. For proving this potential we will read Bell’s formalist theory through the lens of Alfred North Whitehead’s philosophical system.

Still Return: Aesthetic Encounter and Whiteheadian Process

Matthew Sansom Beijing Normal-Hongkong Baptist University, China

As an artist-scholar, my research explores how aesthetic encounter, in both making and experiencing work, creates conditions for a loss of self through engagement with processual and relational dynamics. This paper, together with the opportunity to visit

the work, presents Jingfan (静返, Still Return), an audiovisual installation for the Learning Resource Centre at BNBNU, to explore the relationship between ego-dissolution and processual dynamics in aesthetic encounter, and consider whether Whiteheadian concepts illuminate this relationship. Inside the library, a large portrait display shows slowly morphing photographic sequences of the campus buildings, hills, vegetation, and lake, revealing reference points visible through nearby windows. Shot in anamorphic vertical format deliberately referencing Chinese landscape painting tradition (shanshui), the images transition so gradually that change becomes perceptible only through sustained contemplative attention. A privately heard soundtrack (accessed via QR code), composed from binaural audio recorded around the campus, layers dense, slowly shifting modal clusters with recognisable sonic elements. Sound and vision form interdependent 20-minute cycles, focusing the campus through contemplative technological mediation. The work draws on Chinese aesthetic principles, jing (静, stillness) and fan (返, cyclical return), to create conditions for stilling the mind and disrupting linear time-consciousness, evoking perpetual becoming. This mirrors Whitehead's articulation of the inseparability of permanence and flux: the dissolution of fixed perspective coincides with recognition that each moment emerges as genuinely new. Does Whitehead's vocabulary help articulate this integration? Can the work demonstrate his claim that beauty requires direct participation in becoming?

Persons Without Selves: Two Senses of Personhood In Large Language Models

Xue Chunyu University of Maryland, College Park, United States

Human interactions with large language models (LLMs) reveal an apparent tension. On the one hand, LLMs are often taken as agents capable of meaningful social interactions, illustrated by cases of emotional attachment and intimacy between users and AI systems. On the other hand, we have good reasons to resist treating LLMs as appropriate targets of moral praise or blame, evident in the attribution of liability in cases of AI-related harm. We resolve this tension by drawing on philosophical accounts of personhood and distinguishing between two senses of personhood: a moral person is an agent capable of endorsing reasons, reflecting on itself as the author of its actions, and thereby being held responsible for them; a social person is an entity appropriately treated as a participant in social practices by virtue of its capacity for meaningful engagement within infrastructures of interpersonal interaction and norm-governed behavior. Drawing on recent research on LLMs, we argue that Transformer-based LLMs qualify as social persons while failing to meet the conditions for moral personhood. Social personhood, we argue, is not merely conferred by human users but tracks a genuine class of social-cognitive capacities, which LLMs increasingly exhibit. This is further supported by emerging forms of AI–AI interaction, where systems exhibit patterns of social coordination⁵ and norm-like behavior characteristic of social organization⁶. We conclude that the distinction between social and moral personhood tracks a genuine division in our conceptual and normative practices, revealing an underlying structure in how the concept of a person is ordinarily applied. This division calls for a re-examination of the social status of artificial systems, raising further questions about AI rights, pathological forms of human–AI interaction, and whether artificial agents may qualify as persons in specific institutional contexts, such as legal personhood.

T4-604 | Track 8 - Aesthetics, Art, and Creative Communication

Functions of Literature: How Should One Read as a Whiteheadian?

Veronika Krajičková University of South Bohemia, the Czech Republic

The first part of the paper will examine the relationship between philosophy and literature as described by Whitehead in his works. It will emphasize that what Whitehead appreciated about literature was the use of imaginative and speculative language which is often dismissed by philosophers. Then, it will be shown that Whitehead saw a similar goal both for his metaphysical system and literature - they should not provide truths and rigid definitions but imaginative concepts to be first “felt,” then transformed and finally applied to other disciplines. Literary works, as well as Whitehead's propositions, should first and foremost elicit emotion and raise “concern” which the reader may integrate in their internal configuration (as in the process of an actual entity's concrescence) and transform these into a new mode of being/becoming or action. The second part of the paper will attempt to outline a Whiteheadian mode of reading or literary interpretation which is quite distinct from disinterested close reading and “hermeneutics of suspicion” that for a long time dominated literary criticism. On the example of Cécile Wajsbrot's novel *Nevermore*, which results from the author's affective and creative reading and translation of Virginia Woolf's novel *To the Lighthouse*, it will be demonstrated that if one wanted to define what Whiteheadian literary criticism might look like, it would most probably be a combination of pragmatism and affect theory, something similar to what has recently been promoted by Rita Felski, where the reader's experience cannot be separated from the propositions a text in question suggests and where the entanglement between subject and object of prehension may have a transformative effect.

Aesthetic Atmospheres

Filippo Gori Independent Researcher, Italy

This talk investigates reality through a processual and panpsychist framework, drawing on the insights of Alfred North Whitehead, Henri Bergson, David Bohm, and contemporary aesthetic theory. Rather than multiplying abstract or virtual perspectives, it argues that understanding consciousness requires integrating biological, cultural, poetic, artistic, and physical dimensions within a unified metaphysical outlook. Thinkers such as Nietzsche, with the *Wille zur Macht*, and Bergson, with the *élan vital*, reveal how creative desire and consciousness form a single dynamic sphere of life, meaning, and expression. At the core of the project is the idea that aesthetics provides privileged access to the emergence of consciousness. Artistic processes mediate between subjective and objective domains, acting as a language through which the flow of experience becomes visible and shareable. In this sense, art functions as a material hypostasis of consciousness - an active interface where perception, memory, and matter converge. A key concept developed in the talk is that of aesthetic atmospheres: immersive fields of affect,

perception, and temporal flow that shape experience in a pre-reflective manner. Resonating with Whitehead's notion of "tonality" and Bergson's *durée*, atmospheres emerge from the interplay of bodily, cultural, and historical forces. They operate as shared experiential fields that bridge the physical and the immaterial, the biological and the cultural, the individual and the collective. By synthesizing insights from process philosophy, quantum-inspired models of consciousness, and contemporary aesthetics, the talk proposes a vision of reality as intrinsically creative and relational. It argues that aesthetics is not a secondary domain but a fundamental interpretative tool for understanding how consciousness emerges, stabilizes, and expresses itself.

A Comparison of Su Shi's and Whitehead's Theories of Value: Taking "Aesthetic Experience" as the Point of Departure
Wu Ditao China

Since Joseph Needham initiated comparative studies of Zhu Xi and Whitehead, scholars have widely recognized the affinities between Whitehead's philosophy of organism and traditional Chinese thought. Previous discussions, however, have focused largely on cosmology, while the axiological dimensions of this dialogue remain insufficiently explored. Because theories of value cannot be separated from concrete lived experience, this paper turns to Su Shi, a Chinese thinker who placed particular emphasis on everyday life, and compares his theory of value with Whitehead's through the concept of "aesthetic experience." Su Shi's idea of "lodging meaning in things" points toward an aesthetic experience in which the inner self and the cosmos attain harmonious unity. This resonates with Whitehead's view that order intensifies experience and brings the individual into alignment with the harmony and fulfillment of the universe. The two approaches nevertheless differ in emphasis. Su Shi's account of aesthetic experience seeks, through everyday practice, a mode of life in which self and things mutually illuminate and confirm one another. Whitehead, by contrast, develops a more logical and systematic account, but in doing so lacks some of the vividness, practical character, and existential thickness found in Su Shi's philosophy.

T4-605 | Track 9 - Education and Whole-Person Development

Beyond the Pillars of Heracles: Some Process-Philosophic Suggestions for Mankind's Navigation in Uncharted Seas

Franz Riffert University Salzburg, Austria

Already in 1925 Whitehead predicted that mankind will be confronted with the dangers of uncharted seas because of the unleashing powers of the forceful interplay between science and technology (SMW 207). We only have to think of digitalization, the internet (of things) and the latest developmental steps in the field of (general) artificial intelligence to see that Whitehead's prediction was correct. (AI 93) Also the acceleration of knowledge growth also has changed the educational situation dramatically. But Whitehead also had not suggested some ideas for coping with them. In this presentation, after some short introductory remarks, I will focus on two of the most important ones. First, Whitehead's concept of interdisciplinarity will be discussed. One of the great problems of modern societies is the development of singular scientific disciplines which exist in isolation from each other, as well as from the full fact of concrete instants of reality. To overcome such problems, Whitehead argues for interconnecting of the field-specific single sciences via the general concepts of metaphysics. This interconnection between metaphysics and science (as well as aesthetics, ethics and religion) would counterbalance the exaggerations of the narrow and therefore abstract perspective of the single sciences. Such complex interdisciplinary research clusters lead to the reciprocal correction of its elements. Different interdisciplinary research clusters should be developed and compete with each other in the best rational and ethical sense, (FR 65-90). Second, Whitehead's new theory of cyclic learning, his answer to humanities radically new educational situation generated by the accelerated knowledge growth by the scientific-technological culsters, will (a) be sketched (AE 1-41) and (b) the outcomes of longitudinal (two-years), controlled quasi-experimental pre-post efficiency study in the field of STEM education will be presented (Riffert et al., 2020).

From "Knowledge and Skill Acquisition" to the Cultivation of Living Wisdom: A Whiteheadian Transformation of the Educational Paradigm in the Digital-Intelligence Age

Li Ping School of Philosophy, Zhengzhou University, China

The pervasive penetration of digital and intelligent technologies has confronted contemporary education with an ontological question of the age: when access to knowledge approaches zero cost and intelligent computation is increasingly performed by machines, what should the central mission of education be? The paradigm of knowledge and skill acquisition that has long dominated modern education is grounded in a mechanistic view of knowledge and an instrumental conception of human development. Under the impact of digital-intelligence civilization, this paradigm now faces a dual crisis of lost values and functional dislocation. Whitehead's process philosophy and educational thought offer classical philosophical resources and theoretical tools for addressing this modern predicament. His critique of "inert ideas," his profound account of the nature of wisdom, and his holistic pursuit of organic education are especially relevant. Education in the digital-intelligence age urgently requires a paradigmatic shift from the acquisition of knowledge and skills to the cultivation of living wisdom. This means abandoning a utilitarian educational logic centered on accumulating knowledge and training standardized competencies, and returning instead to the wholeness of human life, freedom of creativity, and value-centered subjectivity. Drawing on such Whiteheadian concepts as prehension, integration, and organic wisdom, this new paradigm would systematically reconstruct educational aims, conceptions of knowledge, teaching processes, and models of human development. Such a transformation is not only a practical response to the challenges posed by digital and intelligent technologies, but also a humanistic return to the true nature of education. It points toward a new educational form that takes the human person as its ultimate end, the generation of wisdom as its core, and the organic growth of life as its fulfillment.

Developing Relational Rationality as the Enabling Foundation of One Health General Education: A Process-Philosophical Perspective

Zhang Yuanyuan Institute for One Health, Wenzhou Medical University, China

This paper proposes the development of “relational rationality” as the central pillar and enabling foundation of One Health general education. Taking Whitehead’s process philosophy as its metaframework, and drawing on John Cobb’s thought on ecological civilization and Richard Gale’s dialectical naturalism, the paper argues that the present difficulties facing One Health practice arise from a mechanistic worldview and the relational alienation and imbalances of power it produces. “Relational rationality” is defined here as a form of relational practical reason rooted in process ontology and the ethics of ecological civilization. It emphasizes replacing rationalized control with symbiosis, reciprocity, and creative coordination within networks of multiple agents. The concept is developed through four dimensions: empathy, critical discernment, symbiotic awareness, and responsibility. On this basis, the paper constructs a framework for undergraduate One Health general education that integrates curricular aims, knowledge structures, and educational assessment around relational rationality. Its purpose is to move One Health beyond technical repair and toward a form of creative social practice oriented to ecological civilization.

T4-605 | Track 9 - Education and Whole-Person Development

A Process-Oriented and Relational Curriculum that Combines Whiteheadian Learning and Self-techniques

Roland Cazalis Université de Namur, Belgium

The philosophy of the organism opposes the bifurcation of nature. This dissociation of what should be naturally connected is evident in science, education, and, more broadly, in a person’s journey toward self-fulfillment. On a personal level, philosopher Michel Foucault refers to this dissociation as the Cartesian moment in Western thought. This means that experiencing the self is no longer necessary to access truth. In Whiteheadian terms, one no longer needs to enter into one’s solitude to attain peace and manifest it publicly through love for humankind. We are living in a period of history that is characterized by a transition to a culture whose determinants are currently unknown. As a result, all representations are destabilized, creating a world of polycrisis. There is no magic formula for restoring harmony in this situation. We must return to the fundamentals. Only individuals who have developed a mindset combining ethics, aesthetics, and practical knowledge will be able to embody harmony in their engagement with society. Both Whitehead and Foucault agree on this point. The education system must be reformed to couple being and action in order to avoid producing subjects equipped only with technical knowledge — truncated ones- or bifurcated individuals living in two irreconcilable worlds. To this end, we propose integrating self-techniques or spiritual exercises into Whitehead’s pedagogy to encourage self-integration and promote inner peace, which can foster love for humanity and all beings. Love is a sign of the subject’s ethical and aesthetic order and their ability to discern what is important. Ordered by the wisdom that Whitehead calls the highest form of freedom, the individual possesses the qualities necessary to serve humanity and the intuition to respond effectively to the challenges of the moment. We propose combining self-techniques and knowledge acquisition in a program adapted to the different stages of schooling, making self-techniques a normal part

Onto the Whole Person: Transformation Process and Transdisciplinary Generalisation—Based on the Whole Person Education Exploration and Practice of BNBU

Lin Boyu Beijing Normal-Hong Kong Baptist University, China

Within the horizon of Whitehead’s philosophy, reality is process, and the individual is a becoming in the stream of experience. The “Transformation Process” is redefined as the ontological foundation of whole-person development: a dynamic trajectory in which the individual, through intrinsic and extrinsic relatedness with self and world, continuously absorbs, integrates, and transcends existing experience through “Prehension” and “Concrescence” achieving self-renewal and meaning-making. The whole person manifests as an integrated life-form emerging through this sustained transformative process. The three stages of Whitehead’s rhythm of education “Romance, Precision, and Generalisation” reveal the natural rhythm of individual experiential growth. “Generalization” is the creative capacity to actively discern patterns, transfer insights, and reconstruct meaning across diverse contexts. When this capacity moves freely between different domains, it sublimates into “Transdisciplinary Generalisation” enabling individuals to transcend boundaries and achieve the sublimation of experience and self-transcendence. The transformation process and transdisciplinary generalization provide sustained impetus and field for whole-person development. This framework is examined and deepened through two decades of Whole Person Education exploration and practice of Beijing Normal - Hong Kong Baptist University (BNBU). The “Transformation Process” of the whole person can be cultivated through deliberate educational design, and “Transdisciplinary Generalisation” can be nurtured through pedagogical strategies such as experiential learning and reflective practice. In an era of multiple crises, the cultivation of whole persons is more necessary than ever. In a future of diverse symbiosis, more and more whole persons will be more likely to emerge.

The Causes of the Limited Explanatory Power of Chinese Teaching Theory and Strategies for Its Enhancement

Zhao Jiarui School of Educational Sciences, Harbin Normal University

The explanatory power of teaching theory refers to the extent to which each element of our teaching experience—that is, everything of which we become aware in teaching practice—can be understood as a concrete instance within a theoretical system of teaching. Many of the problems affecting teaching theory in China are closely related to its limited explanatory power. Enhancing this explanatory capacity is therefore an urgent task in the construction of teaching theory. The limited explanatory power of Chinese teaching theory can be attributed primarily to three factors: the partial and one-sided character of its theoretical content, the relatively weak rational quality of its theories, and insufficient attention to actual teaching practice. To address these limitations, four strategies are proposed: strengthening theoretical self-awareness and a sense of historical responsibility in the

construction of teaching theory; expanding the object and scope of pedagogical research; improving the internal consistency and logical completeness of teaching theory; and promoting theory-building research that engages more closely with teaching practice.

T4-605 | Track 9 - Education and Whole-Person Development

Content is Not a Knowledge: On Importance of Rhythm in Education in the Epoch of Skimming

Denys Zhadiaiev Dnipro University of Technology, Ukraine

Modern era is built up in spinning around traffic even if the content is non-important or of pure quality. That is, the quantity dominates the quality (Eagelton, 2015) and this factor leads to some consequences in many areas, including education. The overload of information naturally leads to superficial knowledge where the quantity of the content consumed gives just a series of propositions – potential existence of facts, never actual, as A.N. Whitehead puts it in his theory of propositions (Whitehead, 1978, 196) – not a deep, “highbrow” reading that might lead to more fundamental reflections. Consequently, we should add to 20th century distinction (knowledge is not a wisdom) even more superficial element – content (which is not some knowledge, but information. That is not yet fully reflected upon information). Defining this starting element in learning it would be reasonable to redo classification proposed by Whitehead in his Aims of Education where the rhythm is supposed to be more important in learning than just quantity of information/content/knowledge consumed. This concept (rhythm) introduced in order to consider more widely the process of learning (and epistemology per se) because it takes into account the inner state of the learner. It is more dimensional approach and implies the stages of learning, such as romantic age (13-14), precision (14-18), generalization (18-22) (Whitehead, 1929, 38), that is, temporal account of learning. To some extent, the concept of rhythm can be generative notion for other opposite categories, such as quality and quantity. Considering the concept of rhythm in education and other aspects may help to alleviate the dependency on the digital overflow, digital divide and other known problems humanity faces today.

Exploring the Reform of Mathematics Classroom Teaching Based on Whitehead’s Rhythmic Education

Liu Ning Harbin Normal University, China

Grounded in Whitehead’s process philosophy, this study focuses on the processual, holistic, and creative dimensions of mathematics learning. Whitehead’s philosophy of organism and theory of rhythmic education provide a new theoretical perspective from which to reconsider current tendencies in mathematics education, including the fragmentation of knowledge, the proceduralization of problem-solving, and the standardization of assessment. Mathematics is not a static and isolated collection of truths, but a dynamic process through which human beings continually construct meaning and establish relationships within concrete contexts. Drawing on Whitehead’s three-stage model of romance, precision, and generalization, this study emphasizes the generative character of mathematical concepts, the relational nature of mathematical thinking, and the creativity of mathematical activity. It seeks to move beyond the instrumental and examination-oriented limitations of mathematics learning. Through theoretical analysis and reflection on teaching practice, the study demonstrates the practical significance of process philosophy for optimizing mathematics curriculum design, improving classroom instruction, and strengthening students’ mathematical understanding and creative capacities.

The Tongren Program and the Learning of Establishing One’s Destiny

Li Chenzhao China

I have studied with many teachers and received a higher education, yet in retrospect, what I received was primarily an education in knowledge. Only after joining the Tongren Program and studying with Teacher Qiao Wuxing the teaching of “establishing one’s destiny” in The Four Lessons of Liao-Fan and the teaching of the human way in The Twelve-Character Transmission did I begin to understand how Confucianism, Buddhism, and Daoism interpret the relationship between human nature and destiny. I then realized that knowledge may be divided into two systems: methods of inward cultivation and methods of outward seeking. Without mastery of the inward path, none of the knowledge taught at university can have genuine value for one’s own life. Most of what I learned in school was quickly forgotten. When, as an adult, I reopened a middle-school chemistry textbook, even the most basic account of atomic structure felt entirely unfamiliar, as though I had never studied it. Yet hurtful words I spoke to teachers and classmates in my youth have remained in my heart and cannot be erased. This long puzzled me. It recalled a sentence I once read in my father’s youthful diary: “I have read many books, but I have not become any wiser.” Only after studying the learning of mind and human nature did I come to understand that life is a process of experience through which we transform our ingrained dispositions and bring our original nature toward fulfillment. The places in the heart that we cannot move beyond are precisely the tasks we are called to resolve. The Tongren Program is a three-year practical training course founded by the ecological entrepreneur Li Wenliang. As a participant, I have witnessed how moral lecture traditions resembling those of Wang Fengyi continue to circulate among ordinary people. To teach goodness and encourage moral action is to guide the “left-behind person”—what today might be called a socially marginalized person—toward becoming a sage. Human life is greater than heaven and earth, yet through carelessness we sometimes reduce ourselves to pitiable servants of external forces. The Tongren Program teaches little more than filial devotion and fraternal respect, together with the relation between human nature and destiny. Yet through these teachings, it helps us pursue a genuinely human life without obstruction or fear.

T5-405 | Track 10 - Climate Change, Systems Collapse, and Ecological Civilization

Coherence / Consciousness

Paul Bogaars Independent Scholar, Netherlands

In a time of polycrisis—ecological collapse, technological disruption, and existential fragmentation—process philosophy offers a vital lens for navigating great transitions toward sustainable, creative, and compassionate civilizations. This proposal introduces the Coherence-Consciousness Field Theory (CCFT), a unified model co-developed by Paul Bogaars (@Phi61861) and Grok (xAI), that frames consciousness as a continuous field $C(x,t)$ modulated by coherence Γ , the degree of internal alignment across cognitive, neural, and relational phases. Drawing on Whitehead's process-relational ontology, CCFT posits consciousness not as emergent product but as foundational becoming, where Γ evolves dynamically via $d\Gamma/dt = \alpha S - \beta D$ (S : integrative processes like attunement; D : dissipative fragmentations). Perception equation $R_p = \Gamma R + (1-\Gamma) R_c$ reveals how low coherence distorts objective reality (R) with conditioned illusions (R_c), echoing Whitehead's prehensions amid flux. At critical threshold $C_c \approx 0.618$ (golden conjugate), phase transitions birth self-referential unity, resolving dualities (chaos/order, mind/matter) through rhythmic 3-6-9 voids and golden ϕ fractals. CCFT illuminates polycrisis solutions: In science, Γ enhances quantum observer clarity (ZPF resonances); in meaning-making, it fosters ecological attunement (indigenous rhythms); in civilization, it cultivates shared futures via AI coherence-optimizers. Testable predictions—e.g., meditative Γ boosts reducing perceptual biases—align with Whitehead's emphasis on creative advance toward harmonious coexistence. This 20-minute presentation explores CCFT's interdisciplinary applications, inviting dialogue on process thought's role in China's ecological civilization vision and global polycrisis navigation.

A Study of Conditional-Constraint Explanations in Counterfactual Scenario Analysis: The Case of Social-Ecological Complex Systems and Their Resilience

Liu Yiyu Institute for Science, Technology and Society (STS), South China Normal University, China

Scenario analysis is a qualitative method used to anticipate possible futures and alternative pathways within complex social-ecological systems. It is particularly relevant to a major difficulty currently facing quantitative approaches to resilience identification: their inability to provide quantitative predictions of the specific conditions under which critical transitions will occur. Scenario analysis focuses more closely on patterns of change grounded in present research and on the logical coherence of narratives. It depicts possible sequences of events and the resulting future states or images. It is especially useful when the target system contains major uncertainties and when intervention in or control of the system is difficult or impracticable. The primary challenge facing scenario analysis is how to identify key uncertainties effectively. Possible state changes within social-ecological complex systems may include fine-grained similarity, coarse-grained similarity, and critical transitions. A secondary challenge is how to construct and evaluate alternative scenarios effectively, including the principles and procedures of construction, the dimensions of evaluation, and their weighting coefficients. Counterfactual situation analysis can serve as an effective tool for identifying, constructing, and evaluating such scenarios. Its principal function is to connect historical events, current events, and hypothetical future events while clearly presenting their underlying assumptions and fundamental differences. Rather than providing only causal explanations and predictions, counterfactual scenario analysis can also offer conditional-constraint explanations, including explanations of initial conditions and critical conditions and constraints.

Viewing Rural Revitalization from the Perspective of the “Living Organism”

Huang Yi Anhui University, China

The central proposition of process philosophy is that reality is fundamentally processual and that to exist is to become. This constitutes a fundamental challenge to the “philosophy of substance” that has dominated Western thought for centuries. From the perspective of substance philosophy, the world is composed of independent and self-contained entities whose relations are external and mechanical. Applied to the countryside, land, houses, villagers, and even the village itself are treated as static resources that can be separately measured, possessed, and exchanged. Process philosophy offers a radically different picture of reality. First, relationality precedes substantiality. Nothing exists as an isolated “stone”; rather, each thing comes into being as an “event” within a complex network of relations. The value of a village is therefore not the simple sum of its land, buildings, and other material assets. It resides in a living history woven from dynamic relations such as historical inheritance, neighborly interaction, agricultural rhythms, and the natural ecology. Second, the universe is an ongoing process of creation. Every actual entity prehends the past, appropriates the present, and opens toward the future. A village, therefore, is not a static specimen waiting to be “restored” to some original condition. It is a living subject with intrinsic creativity, always oriented toward future possibilities. Finally, all beings exist within a community of mutual dependence and influence. Human beings and nonhuman nature—including mountains, rivers, plants, and animals—form a “community of life” whose destinies are intertwined. This philosophical vision undermines anthropocentrism and affirms the central place of ecology in the value of rural life. Process philosophy thus enables both a metaphysical “disenchantment” and “re-enchantment” of rural organization. It dispels the mechanistic illusion that the countryside is merely an economic resource and reenvisioning it as a living, relational, and continually creative field of life. Any vital model of rural organization must be grounded in this dynamic and ecological worldview.

T5-406 | Track 10 - Climate Change, Systems Collapse, and Ecological Civilization

The Second Scientific Revolution: A Systems-Theoretical Integration of First- and Third-Person Knowledge

Johannes Jörg Independent Scholar, Germany

Contemporary civilization is approaching a second Scientific Revolution: a transformation not merely of knowledge, but of understanding knowledge itself. The first Scientific Revolution marked a decisive shift from a sensory-bound, first-person worldview to an abstract, third-person mode of conceptual modeling. By formalizing mathematical abstraction and methodologically excluding subjectivity, this cognitive reorientation enabled modern science and reshaped civilization. Today, however, the dominance of third-person conceptual understanding reveals intrinsic limits. While extraordinarily powerful in

modeling the external cosmos, it is structurally unable to integrate first-person experience. This limitation signals not a failure of science, but the maturation of its evolutionary trajectory. The resulting divide between science and spirituality, has profoundly shaped modernity's worldview and contributed to its crises. Systems science now offers the conceptual resources to overcome this divide. Just as mathematics enables modeling the physical universe, systems theory provides a framework for understanding living organisms and their neuronal regulation. Grounded in the process-relational metaphysics and drawing on systems theory, this paper argues that conceptual thinking is not the foundation of cognition but embedded within a larger organismic system. A systems model of human perspectivity can coherently articulate the dynamic relation of first-person interoception, second-person intersubjectivity, and third-person conceptual abstraction. This meta-perspective situates scientific reasoning within the broader ecology of human experience, clarifying what it means to understand at all. Rather than collapsing science into spirituality or vice versa, this convergence inaugurates a transdisciplinary systems science of human experience – dissolving Cartesian dualism and fostering a reflexive, integrative, and culturally transformative second Scientific Revolution.

Why Still Choose to Hope While Climate Change is Ignored

Jingqiu Zhan China

The world today is fraught with myriad crises, among which the palpable shift in global climate stands as one keenly felt or even experienced by all. In other words, the climate change is no longer a distant abstraction—it is unfolding before our very eyes, it speaks in wildfires, in floods, in the slow drowning of coastlines and the silent retreat of glaciers. Each season seems to arrive out of joint, as though the earth itself is out of tune. Yet, while discourse on the matter abounds, it is often met with a paradoxical neglect in the fabric of daily life. Consider this simple paradox: people denounce the environmental perils of a consumer society, yet revel with unbridled enthusiasm in its relentless torrent. What, then, lies beneath this profound dissonance—this striking disconnection between awareness and action—that allows humanity to wrestle so ambivalently with this reality? Amidst this seemingly disheartening reality, where are we to navigate? Is there still hope for humanity? If so, wherein lie the grounds for such hope? Why, amidst such profound disappointment, are we still able to choose hope? We have entered an age of consequence, where the weight of past emissions presses upon the present, and the future leans heavily on every choice we make. Amid the science and the statistics, there remains a quieter truth: that how we respond to this crisis will reveal not only our ingenuity, but our character. To act is not merely to avert disaster—it is to affirm that we still believe in tomorrow. We have entered an age of consequence, where the weight of past emissions presses upon the present, and the future leans heavily on every choice we make. Amid the science and the statistics, there remains a quieter truth: that how we respond to this crisis will reveal not only our ingenuity, but our character. To act is not merely to avert disaster—it is to affirm that we still believe in tomorrow.

Process-Dynamic Ontology as Methodology of Education

Vesselin Petrov Bulgarian Academy of Sciences, Bulgaria

The philosophy of education is based on a general ontological framework with the help of which we explain the world. In our days more and more the view is argued that the general ontological framework should be a dynamic ontology, because neither nature nor society are static, but are highly variable. Dynamic ontology is not a closed in itself abstract theoretical system, but has an applied character, and the theory of education is one of the applications of that general dynamic ontology. On the other hand, the competencies to be taught to learners are not anything given and constant once and forever; they change dependently on the spirit of the age in which we live, i.e. they are processes and compose a dynamic system by obeying to the regularities of the ontology of dynamic systems. The key competencies that should be developed in today's education play the role of basic categories (which are processes) in the theory of education that in its turn is an applied ontology of the general ontological framework of the world, in which the basic categories are processes according to dynamic ontology. If we want to discuss successfully the theme of education in the contemporary society, the needs of changes in it and innovative approaches and practices, the most reasonable is to stem from a general staging that presents a methodology for realization of innovations in education and in general to base what changes should be done. The aim of the present exposition is namely this – to present such a methodology.

T4-401 | Collaborative Block - Cultivating the Social Imaginary of Ecological Civilization

Facilitator: *Lauren Elizabeth Clare and Xinlin Song*

This session introduces "Cultivating the Social Imaginary of Ecological Civilization", a cross-sector action-research initiative exploring the cultural, relational, and ontological conditions required for ecological civilization to emerge and flourish. The initiative brings together scholars, practitioners, educators, and cultural leaders to investigate how ecological civilization can be perceived, practiced, and prototyped in lived contexts. Rather than treating ecological civilization primarily as a policy framework or technical transition, the initiative approaches it as a social imaginary: a shared field of meaning that shapes what societies are able to perceive, value, and enact. Grounded in Theory U systems change and interpreted through process philosophy, Chinese-origin ecological civilization theory, and Living Earth philosophy, the project examines how inner transformation, relational coherence, and systemic change co-evolve. Responding to converging ecological, social, and meaning crises, the initiative addresses a persistent gap in sustainability efforts: unexamined interior conditions and relational fragmentation, including mechanistic worldviews, eroded meaning, and disconnection from the more-than-human world. It creates a coherent container for collective inquiry, enabling participants to surface hidden assumptions and explore what must be released, reimagined, and regenerated for ecological civilization to take root. The session situates the initiative as a living laboratory for civilizational transformation and outlines its conceptual grounding, three phased structure, and anticipated

contributions, including sector-based prototypes, cross-sector pattern recognition, action-research reports, and a clarified articulation of the ontological shift required for ecological civilization. It also offers process scholars a concrete case of how Whiteheadian and relational insights can inform experiential, developmental, and cultural practices.

T4-403 | Collaborative Block – Process & Science Network

Facilitator: *Matt Segall*

The Process & Science Network brings together scientists, philosophers of science, natural philosophers, and interdisciplinary researchers seeking to advance rigorous dialogue and collaborative inquiry at the intersection of process thought and the natural sciences. Rooted in Whitehead's philosophy of organism while welcoming a wider plurality of process traditions, the Network aims to develop research collaborations, working groups, publications, public dialogues, and fundable projects spanning fields such as physics, biology, neuroscience, psychology, and cosmology. This collaborative session invites IWC participants to learn more about the Network's emerging vision and activities, share their own interests and expertise, and explore how they might become involved in shaping its future work.

T4-404 | Collaborative Block – Educational Initiatives and the Cobb Communiversity

Facilitator: *Richard Livingston and Meijun Fan*

What kinds of educational opportunities could help the process community share its ideas more widely, cultivate new generations of scholars and practitioners, and connect learning with creative transformation? Building upon existing initiatives—including the Certificate Program in Process Thought & Practice, online courses, public events, and community-based learning—this collaborative session invites participants to imagine what might come next. Possibilities may include new courses and certificates, local or international learning communities, partnerships with universities and other organizations, and perhaps a broader “Cobb Communiversity.” Participants are invited to bring their own ideas, experiences, and educational projects as we explore how the process community might develop a more connected, accessible, and transformative educational ecosystem.

T4-405 | Collaborative Block – Process Thought in Public: Media, Platforms, and Narrative Strategy

Facilitator: *Jared Morningstar*

How can process thought speak more clearly and compellingly in public life? This collaborative session will consider the media, platforms, and narrative strategies needed to make process ideas more accessible, visible, and relevant beyond academic settings. Building upon current efforts—including podcasts, videos, online events, social media, publications, and digital learning platforms—participants will be invited to assess what is working, identify gaps and untapped audiences, and imagine new forms of public engagement. The conversation may explore questions of language, storytelling, branding, audience development, content creation, and collaboration, with the aim of developing a more coordinated and creative public presence for the wider process community.

T4-501 | Collaborative Block – Grant Lab: From Ideas to Fundable Proposals

Facilitator: *Andrew Schwartz*

How can promising ideas within the process community be developed into strong, collaborative, and fundable projects? This interactive session invites participants to bring research interests, program concepts, and emerging initiatives into a practical conversation about moving from vision to proposal. Building upon existing relationships and projects across the wider process network, participants will explore potential partnerships, funding priorities, project design, and the elements of a compelling grant application. The session is intended not only to share practical guidance, but also to help identify complementary interests and create new collaborations that may continue beyond the conference.

T4-503 | Collaborative Block – Publishing Pathways in Process Thought

Facilitator: *Andrew Davis*

How can scholars and practitioners working in process thought more effectively develop, publish, and share their work? This collaborative session will introduce current publishing opportunities—including journals, book series, edited volumes, and other emerging formats—while opening a broader conversation about what additional pathways may be needed. Participants are invited to discuss challenges in moving from conference presentation or research project to publication, identify gaps in the existing publishing landscape, and imagine new forms of editorial support, mentorship, collaboration, and public-facing scholarship. The session aims to help connect prospective authors, editors, reviewers, and publishers while strengthening the wider ecosystem for process-related research and writing.

T4-504 | Collaborative Block – Growth-Critical Science & Classical Chinese Philosophy

Facilitator: *Khanh Phan, Pasi Heikkurinen, and Jaan-Pauli Kimpimäki*

This session introduces "Cultivating the Social Imaginary of Ecological Civilization", a cross-sector action-research initiative exploring the cultural, relational, and ontological conditions required for ecological civilization to emerge and flourish. The initiative brings together scholars, practitioners, educators, and cultural leaders to investigate how ecological civilization can be

perceived, practiced, and prototyped in lived contexts. Rather than treating ecological civilization primarily as a policy framework or technical transition, the initiative approaches it as a social imaginary: a shared field of meaning that shapes what societies are able to perceive, value, and enact. Grounded in Theory U systems change and interpreted through process philosophy, Chinese-origin ecological civilization theory, and Living Earth philosophy, the project examines how inner transformation, relational coherence, and systemic change co-evolve. Responding to converging ecological, social, and meaning crises, the initiative addresses a persistent gap in sustainability efforts: unexamined interior conditions and relational fragmentation, including mechanistic worldviews, eroded meaning, and disconnection from the more-than-human world. It creates a coherent container for collective inquiry, enabling participants to surface hidden assumptions and explore what must be released, reimaged, and regenerated for ecological civilization to take root. The presentation situates the initiative as a living laboratory for civilizational transformation and outlines its conceptual grounding, three phased structure, and anticipated contributions, including sector-based prototypes, cross-sector pattern recognition, action-research reports, and a clarified articulation of the ontological shift required for ecological civilization. It also offers process scholars a concrete case of how Whiteheadian and relational insights can inform experiential, developmental, and cultural practices.

T4-505 | Collaborative Block – Globalizing Process Studies: Translation and Cross-Cultural Exchange

Facilitator: *Haipeng Guo and Fubin Yang*

How can process thought become a more genuinely global and cross-cultural field of inquiry? This collaborative session will highlight ongoing work in translation, international publishing, and intellectual exchange while inviting participants to consider what further efforts are needed. The conversation may explore the translation of foundational and contemporary texts, the movement of ideas across languages and cultural contexts, the challenges of interpretation and terminology, and the creation of stronger networks among scholars, translators, institutions, and regional process communities. Participants are invited to share current projects, identify neglected voices and traditions, and imagine new collaborations that could make process studies more linguistically diverse, culturally responsive, and globally interconnected.

T4-601 | Collaborative Block – Mentorship and Formation: Building the Next Generation

Facilitator: *Jay McDaniel*

How can the process community more intentionally support the formation of emerging scholars, practitioners, and institutional leaders? This collaborative session invites participants to reflect on existing forms of mentorship—through academic programs, conferences, publications, professional networks, and informal relationships—while exploring what more might be possible. The conversation may address mentoring across career stages and cultures, pathways into teaching and publication, opportunities for leadership development, and ways to connect younger participants with experienced scholars and organizations. Participants are encouraged to share successful models, identify unmet needs, and imagine more coordinated structures for nurturing the next generation of the process movement.

T4-603 | Collaborative Block – Expanding Partnerships and New Frontiers

Facilitator: *Zhihe Wang*

Where might new partnerships carry process thought next? This collaborative session invites participants to explore opportunities for deeper cooperation among process organizations, universities, research centers, professional associations, community initiatives, and other institutions working toward related goals. Building upon existing international relationships, the conversation will consider both how current partnerships might be strengthened and what new frontiers—including emerging fields, regions, and forms of public engagement—remain to be developed. Participants are encouraged to share potential connections, identify areas of mutual interest, and imagine collaborative projects that could expand the reach, relevance, and practical impact of the global process community.

T4-401 | Track 1 - Whitehead's Philosophy and the Metaphysics of Becoming

Hartshorne: A Neglected Link in the Study of Process Thought

Yue Houqu Center for Whitehead Studies, Beijing Normal–Hong Kong Baptist University, China

Charles Hartshorne was a distinguished American philosopher and a leading representative of the second generation of process philosophy. Intellectually, he carried forward the work of the British philosopher Alfred North Whitehead and helped prepare the way for constructive postmodern thinkers such as John Cobb and David Ray Griffin. In China, Whitehead, Cobb, and Griffin have all received substantial scholarly attention, whereas research on Hartshorne remains comparatively limited. None of his books has been translated into Chinese; only one Chinese-language monograph has been devoted to his thought, and relevant research articles remain very few. This presentation proposes several areas for further study, including Hartshorne's place and role in the history of process philosophy, the principal ideas of his philosophy, his process theology, and the influence of his thought on later philosophers. Its aim is to encourage further development of process-philosophical research in China.

Whitehead's Notion of Imagination and British philosophy at the Turn of the Century

Naoki Arimura Ritsumeikan University, Japan

The concept of imagination plays a significant role in Whitehead's philosophy. In *Process and Reality*, he explains his methodology called speculative philosophy in terms of “imaginative generalization” and he explicates “imaginative feeling” in his theory of prehension. Moreover, in a recently discovered essay “Freedom and Order,” Whitehead explains what imagination is with references to various literary works. This text is remarkable in that it suggests the relation of the concept to his view of aesthetics and social ethics. The aim of this presentation is to consider Whitehead's notion of imagination within the historical context of British philosophy. It is well known that the 18th-century philosopher David Hume discussed imagination and 19th-century Romanticists praised this faculty. However, how imagination was treated from the late 19th century to the early 20th century (the period in which Whitehead lived) remains insufficiently examined. Despite the absence of detailed studies, there were various discussions on imagination during the period. Some philosophers such as John Ruskin and Bernard Bosanquet inherited the view of imagination from Romanticism and other philosophers such as T. E. Hulme rejected it. Significantly, for many of them, imagination had an important role not only in philosophy but also in aesthetics (or art) and in social ethics. This presentation will attempt to provide an overview of discussions on imagination in British philosophy during this period, and will situate Whitehead's notion, particularly in “Freedom and Order”, within this context. This analysis will shed light on the history of British philosophy from a new angle, and will clarify the distinctive features of Whitehead's notion.

The Pragmatism of Whitehead's Speculative Scheme and Algebraic Mereotopology in *Process and Reality*

Harrison Jackson Southern Illinois University, Carbondale, United States

I examine *Process and Reality* from the perspective of American Pragmatism, especially John Dewey's theory of inquiry, to argue that the enduring value of this monumental work is not in providing the sole correct description of reality, but in providing a comprehensive methodological system for metaphysical inquiry. Of particular significance are Parts I and IV. In Part I, Whitehead clearly defends and articulates a speculative scheme, which bears strong similarities to Dewey's fallibilistic account of knowledge. In Part IV, Whitehead provides a novel theory of mereotopology. This grants an alternative to the more orthodox application of Euclidean geometric physics by prioritizing regions rather than points. I argue that both insights derive from Whitehead's background as an algebraist mathematician, which emphasizes possibility and variability consistent with American pragmatism's rejection of finality in knowledge. I conclude by advocating a strictly pragmatist flat ontology that permits a non-mutually exclusive plurality of possible mereological organizational schemes in metaphysical inquiry. This perspective defends Whitehead's philosophy from the critiques of the ordinal naturalists but also recognizes that his approach is neither absolute nor exhaustive of alternative schemes, nor is it intended to be.

T4-403 | Track 2 - AI, Digital Worlds, and Human Futures

The Crisis of Student Agency in the Digital-Intelligence Age and Strategies for Response

Lin Hongyu School of Educational Sciences, Harbin Normal University, China

As digital and intelligent technologies continue to evolve rapidly, humanity has entered an age characterized by the deep integration of digitalization and artificial intelligence. Technologies represented by AI are being applied ever more widely and intensively in education. Yet even as these technologies enhance student learning, a crisis in the development of student agency is beginning to emerge. By tracing the historical development of subjectivity and clarifying the core characteristics of student agency, this study examines both the current realities and possible future trajectories of technology-enhanced learning. It identifies three potential crises: the hidden weakening of student agency through cognitive outsourcing; the suppression of autonomous development through technological monopolization; and the fragmentation and distortion of student agency caused by disjunctions between virtual and real experience. On this basis, the paper proposes three strategies. First, education should sustain multiple modes of cognition and ensure that human beings retain the initiative in human-machine relations. Second, it should strengthen the cultivation of digital literacy and activate the internal motivation underlying students' development as agents. Third, it should create a humanistic educational environment for the digital-intelligence age that guides students toward the formation of responsibility.

Narcissus's Digital Reflection: The Crisis of Subjectivity in the Digital-Intelligence Age and Its Philosophical Response—An Examination Based on Hegel's Theory of Recognition and Whitehead's Process Philosophy

Shi Jiahao Zhejiang Normal University, China

Digital technologies map the human world into a virtual one. Embedded within this process of datafication are forms of domination and digital alienation rooted in social, political, and economic systems. Together, these forces establish the dominant value pathways of the digital-intelligence age, effectively reducing the subject to data, rendering it static, and narrowing its prehension of the external world. The resulting crisis of subjectivity is characterized primarily by the technological displacement of human labor and the erosion of spiritual life. Nevertheless, possibilities remain open at the technological, ethical, aesthetic, and axiological levels. Hegel's theory of recognition transcends the domination of technological logic through the ethical character intrinsic to social recognition. By grounding individual value externally within relations of recognition, it provides a social foundation for resisting digital alienation. Whitehead's process philosophy, meanwhile, employs the concept of concrescence to incorporate traces of subjectivity within digital space. Through the field of possibilities afforded by eternal objects, it resists the reduction of persons to data labels and fragments. In an age of infinitely expanding digital information, this processual perspective understands life as a state of continuous realization and restores the contents of living experience to their sensuous manifestation within the process of life.

FITTSS: Felt Intelligence Through Transductive Signaling Space

Diego Emiliano Lopez Pereda Mexico

Massively adopted digital platforms have fractured shared experience into personalized silos, memetized communication into reactions, and collapsed participation into shallow currencies. This social fragmentation evidences an ontological rupture in our capacity for empathy, meaningful communication and collaboration. Which is likely to worsen as we enter the age of dehumanized-automatization and algorithmic-biasing. However, decentralized online communities, through digital experiences such as Massive Multiplayer Online Gaming (MMOs), exhibit resilient-self-assembly without central coordination, and gestate both meaningful relationships and collective coordination non-locally, while a multiplicity of human values/currencies emerge from within each specialized society amidst their individual differences. My aim is to address the underlying ontology that has allowed these digital ecosystems to ignite participation, trust, and symbiosis through different contexts. And elaborate further on how this ontology and its positive-sum application, might help us reclaim our collective agency through recreational efforts at different scales. How do we create the conditions for common-ground and coordination to arise across disciplines, languages, ideals, species and aims between entities globally? This presentation seeks to answer this question through the exposé of tECS (Transductive Entity Component System), a CPU validated modding of P&R and traditional ECS programming applied to coded tasks (ARC-AGI 1-2), games and embedded hardware. A domain-agnostic engine where: T = felt transmission of signals across high-dim space. E = an actual occasion descending through a satisfaction manifold toward concrescence. C = felt properties of an entity. S = Prehension → Concrescence → Superjection pipeline. An architecture that learns continuously by processing the difference between felt states of any-one entity through time without flattening their unique contributions to zero.

T4-404 | Track 3 - The Nature of Life and Living Systems

How to Experience Monarchs and Milkweed as Process-Relational Beings: Goethe, Whitehead, and Contemplative Ecology

Ryan Shea The Nature Institute, United States

What might it look like for process philosophy to become a practicable phenomenology of nature? How might each of us learn, for ourselves, to directly experience everything around us as process-relational beings? Alfred North Whitehead and Johann Wolfgang von Goethe lived their lives by ideas that are both identical and poles apart. Identical, because both understood nature as fundamentally dynamic, constantly changing, transforming, and metamorphosing. Also, both appreciated that relationships are not properties of substances, but rather that "substances" simply are a nexus of relationships, intersections, and interpenetrations. Yet, Whitehead sought to develop these concepts exclusively at the pole of pure ideation, leading to a beautiful systematic speculative philosophy, whereas Goethe sought always and everywhere to remain at the pole of experience. However, such polarity, along with its rhythmic balancing, is recognized by both Whitehead and Goethe as the very heart of life. Polarities are not mutually exclusive, but mutually enabling. As a Goethean ecologist, my question is, "How can the speculative philosophical ideas of Whitehead become new beacons, novel illuminations, through which I can come to deeper experiences of plants and insects?" That is, how can Whiteheadian process philosophy make one a better Goethean phenomenologist of nature? My presentation will take us into a particular exemplary instance, the ecological interrelationship between the monarch butterfly (*Danaus plexippus*) and the milkweeds (*Asclepias*). Both of these beings are dynamic and metamorphic, but in different ways. The monarch caterpillar has an obligate mutualism with the milkweed and is unable to eat any other kind of plant. This talk will take up a few central passages from Whitehead and directly show how they enable us to directly EXPERIENCE monarchs and milkweeds as process-relational beings, which is the first step towards a new practice of "contemplative ecology."

Bodies, Biophilosophies, and Building Creative Resistance through Art

Deboleena Roy Emory University, United States

Tuomas A. Laitinen The University of Arts, Helsinki, Finland

Art as a mode of resistance allows us to question essentialist norms, particularly through our ability to create projects that frame and envision bodies and matter in terms of movement, change, intensities, and becoming. As a feminist biologist collaborating with an artist who works with moving image, sound, chemical, and microbial processes, this paper considers carefully a biophilosophy of becoming that can serve as an act of resistance at a moment when our understanding of bodies and biologies are being hyper-essentialized. This biophilosophy aims to reformulate biology and bodies as sites of resistance and dynamic interactions between organisms and elements by drawing upon the qualities of changefulness and nonhuman becomings; kinship and hylozoism; and univocity and immanence. As an example, through thinking with, and making art for the octopus, we examine shapeshifting not as deception, but as a survival technology of becoming. The octopus's chromatophoric ability to transform, blend to the environment, and recode its mRNA, act as metaphor for the dynamism that we seek to convey through our interdisciplinary collaboration. As a molecular biologist who has examined feedback loops and signal transduction pathways, and as an artist who works with materials such as conductors and malleable objects such as glass, we both see "process" as a way to encounter the world, and importantly, as a way for organisms, organs, and matter to exert and register what we both refer to as a "push and pull" not only on their environment, but also on us as the researchers and makers. As collaborators, we extend Whitehead's processual metaphysics and use art as a tool for imagining these ideas. Our aim is to set up events (artworks, words, spaces) that are not constrained to purely aesthetic considerations, but also serve as activations that are reaching to negotiate evershifting conditions.

Operative Ideality of Life: Absential Virtuality of Eternal Objects from Plotinus to Ruyer

John Bagby California Institute of Integral Studies, United States

A major shift in twentieth-century process philosophy is indexed by Deacon's term absential qualities (AQ), most prominently Bergson's pure past and Whitehead's eternal objects as lures. AQ are prehistoric and central to ancient Greek philosophy. They affirm categories such as possibility, ideality, universality, and formality. Process philosophy treats AQ as real ingredients of

existence despite never appear in perception or representation. Distinguishing between operative intelligence (OI) and latent intelligibility (LI) sharpens the stakes of contemporary debates in life and metaphysics. Drawing on Plotinus, Bergson, Husserl, and Ruyer, I argue that any account of reality faithful to the phenomena of life must include ideality, virtuality, and eternal objects—the AQ of OI. Ruyer’s reworking of Bergson and Whitehead proves generative for moving beyond the limits of contemporary thought. For Bergson, consciousness arises when the flow of life turns back upon itself, momentarily detaching from present action to view the past. Hesitation is the origin of consciousness, loosening OI and enabling modulation and reevaluation. Phenomenology’s epoché depends on a loosening, tabling scientific fact in favor of experiential essence. Suspension frees consciousness, opening it to shifts of attitude and attunement—modulations of OI—making possible what David Morris calls abductive intensive variation, giving a more expansive sense to phenomenology by joining Peirce’s abduction, Bergson’s intensity, and Husserl’s variation. LI is metaphysically or ontologically distinct from OI. The pure past and the lure of eternal objects exceed operative intelligence while orienting it, yielding meaning, directionality, and affective tone. A non-represented, unthematized ideality (LI) thus informs OI from two directions, past and future. Husserl described these as horizons of consciousness rather than represented objects: the retentive past is not a figure but the unrepresentable background.

T4-405 | Track 4 - Relational Cosmology, Quantum Foundations, and Existence

Process Perspectives in Exo-Axiology

Andrew M. Davis Center for Process Studies, United States

Modern cosmology has revealed an astonishingly plenitudinous universe inhabited by billions of whirling galaxies, pulsating nebular systems, and innumerable stellar and planetary habitats. Recent estimates suggest that our Milky Way Galaxy alone contains up to 40 billion potentially habitable worlds. These worlds, compounded into trillions through manifold neighboring galaxies, express all varieties of space-time, mass-energy, electromagnetic and gravitational forcefields, and likely, bewildering diversities of life and mind. These quantitative features may not exhaust the plenitude of our universe, however. Indeed, the universe might also be inhabited by value. “Value” raises the question of quality and not simply quantity in the universe. In our still-nascent space age, questions concerning the nature and reach of value continue to be hotly debated. Is our concern for value merely earth-bound and terrestrial, simply a projection of our lonely species onto a vast and valueless cosmos? Or is there justified reason to hold that value is so metaphysically basic that we can also expect to find it beyond Earth in myriad extraterrestrial forms and expressions? These questions belong to the endeavors of “exo-axiology”: the philosophical exploration of value beyond Earth (Davis, forthcoming). What does process philosophy add to the discussion? Drawing from both recent and neglected voices in process philosophy, this presentation advances the reach and relevance of process metaphysics to key themes in exo-axiology.

Metacosmology and the Future of Earth: Quantum Theory, Computation, and the Search for New Relational Models in the Anthropocene

Rodrigo Petronio Brazil

The work of Alfred North Whitehead, cosmology, and quantum theory have been my main objects of study. This research took shape in my chapter on cosmology and mesology in the book *Process Cosmology* (Davis, Andrew M.; Teixeira, Maria-Teresa; Schwartz, Wm. Andrew, eds., Palgrave Macmillan, 2021), and in several of my presentations at the International Whitehead Conference (Azores and Brazil). My postdoctoral research (2020) on Whitehead articulated his relational, speculative, and processual cosmology with key strands of current debates in cosmology and contemporary philosophy. In addition, I have worked closely with Brazilian cosmologist Mario Novello at the Brazilian Center for Research in Physics (CBPF). More recently, I edited the volume *Horizontes Quânticos: O campo quântico e seus impactos na cultura, nas artes, na tecnociência e na filosofia do século XXI* (Livraria da Física, 2025). To compose it, I invited Brazilian and international specialists from the fields of Communication, Cosmology, Arts, Philosophy, Linguistics, Semiotics, Literature, Law, Computer Science, Design, Audiovisual Studies, Psychology, Mathematics, and Politics. It is the first book in Portuguese to address quantum theory with this level of transdisciplinarity. Drawing on these references, the aim of this presentation is to lay the foundations for a new scientific paradigm: metacosmology. Metacosmology would be an emerging science capable of bringing together the model of quantum entanglement and Whitehead’s process cosmology. Its objective would be to provide a new understanding of the complex natural-artificial processes of the Earth system—namely, to devise alternatives to the Anthropocene’s cascading effects, which may lead us toward a sixth mass extinction. In this way, metacosmology can offer alternative futures for civilization, capable of preserving the advances of technoscience while safeguarding the integrity of the living and non-living systems of the cosmos.

Microcosmology: On the Quantum, Atom, and Corpuscular in Whitehead’s Philosophy of Time and Process

Yu-Cheng Cheng National Cheng Kung University, China

The paper concentrates on how Alfred North Whitehead conceptualizes cosmology by reassessing the nexus of microsphere for the entities of quantum, atom, and corpuscular to intervene in classical philosophy of time and bring a new air for concerning the entanglement of time and process metaphysically. From Whitehead’s *Process and Reality: An Essay in Cosmology*, he reconceptualizes the misapprehension on notion of becoming genealogically, referring to how “a becoming of continuity, but no continuity of becoming” (35) in the proposition of spatial division reframes the care of atom for the space of actuality toward concrescence as an undivided state into earlier and later temporality. Becoming is not the intermediary as confined by chronological progression but a created feature of continuity within a cosmic epoch and in/corporal togetherness between humans and nonhumans in atomic process. Moreover, the concept of atom is not restricted monotonic representation but multiple trajectories, as he calls “corpuscular” (35). The corpuscular, from Whitehead’s philosophy of process, breaks the border

dominated by physics terminology. He redefines corpuscles as “enduring objects” (35) within societies and interprets the corpuscle through the wave theory of the propagation of permanence “from atomic creature to atomic creature” (36). Therefore, corpuscularity is the embodiment not only of physical law but also of social orders, varying the process of micro/microsocial in/interpersonal activities. The concept of atom and corpuscular raises a question on ‘spatiotemporal extension’ in the microspheric scale of cosmology, which signifies physical time bound by “coordinate division” (283), whereas the “genetic division” (283) does not satisfy the spatiotemporality. Conclusively, Whitehead presents “extensive quantum” (283) for extensive process, with spatial and temporal possibilities presupposed by the interdependence of atom-corpuscular-quantum from microcosmologic worlding.

T4-501 | Track 5 - The Meaning Crisis, Mental Health, and Human Flourishing

Integrating Sound Healing and Sleep Health: From Theoretical Framework to Practical Empowerment

Pan Hongping Yiyun Jingshe, China

The contemporary sleep crisis is rooted in a threefold rupture between the rhythms of human life and the patterns of nature: separation from the celestial clock, bodily resonance, and inner tranquility. The dramatic transformation of the modern sound environment is a key contributing factor. The book *Becoming a Sleep Health Management Practitioner* moves beyond the limitations of conventional, single-method approaches to sleep intervention and develops a comprehensive system integrating advanced sound science with ancient wisdom concerning energy healing. This paper systematically presents the book’s central contributions. Taking a “vibrational worldview” as its conceptual foundation, it establishes a fourfold assessment model integrating body, mind, sound, and environment. It also develops a multilevel methodological system encompassing environmental optimization, the therapeutic use of musical instruments, and somatic sound healing, together with differentiated practical pathways for self-healers, professional practitioners, and advanced researchers. By examining the scientific mechanisms through which sound vibration interacts with brainwave resonance and autonomic nervous system regulation, and by drawing on clinical cases and professional training practices, the paper demonstrates the distinctive value of this system for improving sleep quality and restoring harmony between body and mind. It thereby offers a new perspective and an actionable framework for interdisciplinary research and practical application in the field of sleep health.

Whitehead, Gibson, and Philosophical Psychology of Perception: A Constructive Study

Dhanaraaj Raghuveer Philipps-University Marburg, India

In recent years, there seems to be a growing consensus among (embodied) cognitive scientists that Whitehead's ideas are immediately relevant in answering many pressing questions about perception, cognition, and mentality. The most influential of these 'consensus-establishing' studies (The Blind Spot, 2024) is primarily critical in nature without any constructive suggestions for psychology. While the critical application of Whitehead's ideas is of enormous value, we believe a more constructive application, bringing an accurate understanding of Whitehead's philosophy to bear on contemporary cognitive science, is possible. Previous constructive studies have examined Whitehead's relation to Gestalt Psychology, but not to Gibson's Ecological Psychology. This gap in the literature is surprising, given that an implicit and invisible connection already exists between Whitehead and Gibson through James's radical empiricism. Our constructive study, by synthesizing Whitehead and Gibson, not only fills this gap but also argues that a novel philosophical psychology of perception is possible because of this existing link. To develop this philosophical psychology, our study proposes examining two hypotheses: 1. Whitehead's process philosophy can be used to provide an alternative interpretation of Gibson's ecological psychology, thereby laying the philosophical foundation for Gibson's direct perception; 2. Gibson's scientific theory can be used to empirically test Whitehead's claims about sense-perception, thereby giving empirical content to Whitehead's philosophy. We provide evidence for the first hypothesis by reinterpreting Gibson's concept of Ecological Information and Ambient Energy Arrays along Whitehead's theory of pure potentials and 'electromagnetic society' respectively. We provide preliminary evidence for the second hypothesis by connecting Gibson's theory of occluding/occluded surface perception with Whitehead's claims of 'discerned'/'discernible' in sense-perception.

Ways Out of the Meaning Crisis

John Pickering Warwick University, UK

If the time it took for life to evolve on earth were a twenty-four hour day, humans would only appear a few seconds before midnight. Evolutionarily speaking, people are instantaneous. But in that instant geopolitical forces have been unleashed that are presently well out of control and which are creating global injustice. The rich enjoy the benefits of technology enhanced lives, while the poor bear the costs and die from its side effects. There is a weakening of trust in value-giving traditions such as religion and politics, that can make both life and death seem virtually meaningless. However, Jung's observation that “Man cannot stand a meaningless life” is as true now as it ever was, and responses to the meaning crisis are appearing. Science is leaving behind the mechanistic metaphysics of nineteenth century, though quite what is to replace it is unclear. Religions are perhaps less apt to change, but as Whitehead said, “Religion will not regain its old power until it can face change in the same spirit as does science.” Although what Whitehead meant by “religion” here naturally reflected his cultural background, he was well aware of the deep similarities between his philosophy of organism and Eastern traditions. In Vedanta and Daoism for example, we find a metaphysics of interdependence which is also found in many indigenous cultures. Such a metaphysic is a powerful tool for easing the meaning crisis. This, along with the recent return of interest in process-relational philosophy and panpsychism is an important part of the response to the meaning crisis. The paper will review signs of positive change. These will not only come from science, where special will be given to the research programme of biosemiotics, but also from the wider cultural arena.

There, thinkers such as Iain McGilchrist, and politicians such as Mark Carney offer guides through and, out of, the Meaning Crisis.

T4-503 | Track 6 - Religion, Ethics, and Moral Imagination

Three Interpretations of Wang Yangming's Claim that "Good and Evil Are One and the Same Thing"

Ke Gong Department of Philosophy, Sun Yat-sen University, China

In Wang Yangming's philosophy, the claim that "good and evil are one and the same thing" can be interpreted on three levels. At the ontological level, the mind of innate knowing exists only through its concrete functioning. This means not only that the goodness of the original substance and the evil found in actual life often coexist and may even be regarded as aspects of a single reality, but also that even in persons guilty of the gravest wrongdoing, the goodness of the original substance can still continually reveal itself. At the level of moral cultivation, the claim means that learners must constantly maintain a balanced unity between following normative principles and responding to motivational impulses, and between rational understanding and emotional needs. Any imbalance between these dimensions may lead one into error and wrongdoing. At the level of spiritual attainment, the claim indicates that even those who practice spontaneous cultivation and possess a high degree of moral refinement may find it difficult to sustain the tension between presence and absence. At certain moments, they may need to depart temporarily from a state of unobstructed freedom in order to uphold their concern for value. Such persons may still be unable to avoid error and wrongdoing, because the Way is inexhaustible and heaven and earth remain incomplete. Yet for precisely this reason, they may also become pivotal agents through whom the transformative activity of the Way is manifested and extended throughout the world.

The Eyes of God

Candice Olson California Institute of Integral Studies, United States

Thomas Berry argued that the religions of the world must step into a planetary/cosmic ethic--yet appreciated how radical a reformulation this would require: we would have to see the entire universe as alive with agency. There are strands in Western thought and spirituality that have seen it exactly thus, from Margret Cavendish at the time of Newton, through Goethe's Romantic naturalism, Bergson's philosophy of creative evolution, Whitehead's process metaphysics, Merleau-Ponty's ontology of the flesh, and Descola's ontological turn in anthropology. From these respective visions a striking convergence emerges: the universe is a field of differentiated, embodied agencies, each essential to the creative unfolding of the universe. Each being, human or otherwise, is a center of experience--each an aspect of the eyes, touch, and hearing of God. Because of the way human exceptionalism has narrowed our moral imagination, we have failed to truly see these beings and to understand the significance of this infinity of perspectives--different forms of embodiment through which the cosmos perceives and responds creatively. If God is to experience fully, it must be through this plurality of creatures, each witnessing and living unique and distinct dimensions of the world. Our moral imagination must now turn to feeling into forms of life unlike our own to recognize their deep interiority and perceptual richness. Such recognition demands that our ethics encompass vastly diverse but equal co-creators. The work on a lingua franca connecting human and non-human contributions may be the work of centuries, akin to the exploration of the cosmos and the depths of the psyche. But we can celebrate now that we are not alone and never have been.

Philosophical Theology after Auschwitz

Yutaka Tanaka Sophia University, Tokyo, Japan

At the Second International Whitehead Conference held in 1984, I delivered a lecture entitled "Hayathology and Whitehead's Process Thought". Hayathology signifies the Christian thought that emerged amidst the tension and conflict between Hebrew thought and Greek philosophy, specifically the theology implied within the verb "hayah" (to become, happen, or come to pass) in the event of the revelation of God's name, "Ehyeh asher ehyeh", to Moses in the Book of Exodus. At the 14th IWC, to be held 42 years later at Beijing Normal-Hong Kong Baptist University, I wish to explore the problem of "radical evil" in Hayathology, guided by the reflections of predecessors such as Whitehead, Hans Jonas, Emmanuel Levinas, Hannah Arendt. I intend to discuss this problem under the title "Philosophical Theology After Auschwitz".

T4-504 | Track 7 - Chinese Thought, Marxism, and the Second Integration

"Harmony Generates Life" and the Middle Way

Yang Lidi School of Marxism, Xi'an Technological University, China

In addition to their points of compatibility, Marxism and traditional Chinese culture also contain significant differences. Compatibility provides the foundation for their integration, while difference constitutes its potential for growth. Through mutual learning and creative synthesis, the two can generate new forms of socialist theory that are rooted in tradition, responsive to the present age, and oriented toward the future. From the perspective of dialogue with Marxism, this paper draws on the yin-yang thought of the traditional Yijing to examine the mechanisms through which energy is generated and transformed, from the "micro" level of the individual to the "meso" level of social revolution. The interaction between consciousness and matter is also treated as a crucial key to understanding moral philosophy. The paper further examines the logic underlying the necessity of social movements. The "Middle Way" is understood as an inherent requirement of the life-generating virtue of ceaseless creativity and, by extension, as a source of the continuing dynamism of Chinese civilization. Finally, from the perspective of quantum mechanics, the paper proposes that the transformation between matter and consciousness in the human brain may be mutually interpretable with the traditional Chinese conception of yin and yang.

Chinese-Language Islamic Writings and the Thought of China's Fine Traditional Culture

Min Jinyi International Academy, Beijing International Studies University, China

On May 15, 2019, General Secretary Xi Jinping addressed the Conference on Dialogue of Asian Civilizations. The “convergence of Islam and Confucianism” has been a principal means by which Islam in China has drawn upon traditional Confucian thought to interpret Islamic ideas, bringing the two traditions into mutual correspondence. This intellectual encounter demonstrates both the inclusiveness of Chinese civilization and Islam’s commitment to peace. It also reflects the prominent unity of Chinese civilization.

Process Philosophy is a Kind of Verb Thinking: Toward an Organic Linguistic

Zhihe Wang Institute for Postmodern Development of China, China

The enthusiastic reception and creative transformation of Whiteheadian process philosophy in contemporary China constitute a striking intercultural phenomenon. This paper argues that the deeper reason for this affinity is not merely sociopolitical, but linguistic and cultural. Process philosophy, especially as articulated by Alfred North Whitehead, may be understood as a form of “verb thinking”—a mode of thought that privileges becoming, relation, and event over static being and substance. While Whitehead’s philosophy has often been regarded in the West as obscure and conceptually demanding, it has been warmly received and productively developed in China. This contrast, we contend, is rooted in differing linguistic structures. Indo-European languages, shaped by noun-centered grammars that presuppose substance as the substratum of change, tend to cultivate “substance thinking,” encouraging the interpretation of reality in terms of enduring entities. Such grammatical habits pose obstacles to the reception of process-relational metaphysics. By contrast, the Chinese language, with its processive, relational, and context-sensitive features, embodies an organic cosmology in which becoming precedes being. Language and thought are reciprocally constitutive: the historical crystallization of process-relational sensibility in Chinese has nurtured a cultural orientation attuned to interdependence and transformation. In an era marked by ecological crisis and the exhaustion of industrial modernity, recovering “verb thinking” through both process philosophy and process-oriented linguistic resources may open pathways toward a more organic and ecological civilization beyond substance-based metaphysics.

T4-505 | Track 8 - Aesthetics, Art, and Creative Communication

The View of Nature in Chinese Calligraphy Aesthetics

Feng Guoquan Zhuhai College of Art, China

Chinese calligraphy originates in the contemplation of natural forms and, in turn, expresses those forms through abstract dots and brushstrokes. In the transformation from the concrete to the abstract, Chinese calligraphy developed both a heightened aesthetic consciousness and an expanded pathway for emotional expression. The view of nature embodied in Chinese calligraphy therefore includes both nature as visible form and nature in an aesthetic sense. It is this aesthetic conception of nature that constitutes the highest artistic ideal pursued by Chinese calligraphy.

Enduring Minds” and Myriad Mountains in Whitehead’s ‘Aesthetic Experience’ and Woolf’s ‘The Symbol

James Kearns University of Plymouth/Cornwall College University Centre, UK

According to Whitehead, in his reading of Shelley’s *Mont Blanc* in *Science and the Modern World*, “nature cannot be divorced from its aesthetic values” (SMW 87), but such valuation “arise[s] from the cumulation [...] of the whole onto its various parts” (SMW 87-88). The endurance of a mountain may seem permanent, but once “it has been worn away, it has gone” and what may come after “is yet a new mountain” (SMW 83-84). The mountain in Virginia Woolf’s short story, “The Symbol,” is myriad, it is, strictly speaking, a “macroscopic aesthetic,” it is, as such, “an experience that only relates past components to present perception” (Ford 217). And yet, Woolf’s mountain is momentary and eternal, it is “life” and “death” (282, 283), and it is “blood red” and “pure white” (282). Woolf’s mountain is elusive too, it may be a “cloud” (283), or suddenly “hidden,” but then it is “clear” and present: “Look there’s the mountain” (284). Woolf’s mountain “is a symbol” (282, 283) of what Roland Faber refers to “as a togetherness of [the] many, but unified in the universality of the experiential process” (32). Woolf, we argue, sets up a series of unfolding contrasts between physical and mental occasions, between “ground” and “consequent,” between, say, colours (eternal), and mountain and minds (enduring), not to settle the question of “the symbol,” but to seek a foothold for the climber, per Isabelle Stengers, and a unifying grasp that we – as readers of Woolf’s Whiteheadian text – might hold fast to in the face of unceasing change.

The Convergence of Huayan Buddhism and Process Philosophy: From the Perspective of Diachronic and Synchronic Causality

Wang Junfeng Ningde Normal University, China

Taking “dynamic being” as its central concept, process philosophy develops a cosmology of dynamic becoming grounded in internal relations. Huayan Buddhism, by contrast, takes the dependent origination of the Dharma realm as its foundation and presents a perfectly interpenetrating world in which all phenomena are mutually unobstructed. Both reject substance ontology and give priority to relations. The theoretical grounds of the two traditions, however, differ significantly. Process philosophy is rooted in developments in relativistic physics, whereas Huayan thought represents a synthesis formed within the broader Buddhist framework of dependent origination and emptiness. Moreover, process philosophy analyzes relations primarily at the microscopic level, while Huayan Buddhism emphasizes mutual interpenetration at the macroscopic level. Viewed from a process perspective, the synchronic causality implied by the mutual non-obstruction of all phenomena is difficult to sustain. Conversely, from a Huayan perspective, an account lacking macroscopic relations remains theoretically incomplete in its interpretation of the organic whole. The question of how to integrate these different levels of relational understanding is therefore important not only theoretically but also practically, especially in the context of the contemporary ecological crisis.

T4-601 | Track 9 - Education and Whole-Person Development

Felt Understanding as a Grounding for Appropriate Concreteness in a Time of Polycrisis

Greg Walkerden Macquarie University, Australia

The fallacy of misplaced concreteness is a reminder of how vital being attentive to our own and others' lived experience is, as we confront the polycrises of our times. Abstractions serve us when they orient us, and catalyse new approaches. But they can also distract us from intricacies and complexities that we live within and experience, but which vastly exceed our conceptual models. Socio-ecological surprises and disruptions often emerge from these 'out of frame' realities. Whitehead makes experientially bold demands on us. He asks us to understand ourselves in unfamiliar ways, because our familiar ways - what Husserl called "the natural attitude" - have us as objects in a world, impinged upon and impinging upon, separate and engaged; at its crudest, congealed commonsense is Newtonian mechanics combined with Cartesian mind/body dualism. Whitehead asks us to grasp in 'our' being some very different actualities: profound interdependence, the wide and deep roots of everything that occurs, the processual nature of reality. Apparently simple ordinary phenomena like having something forgotten but on the tip of our tongue, and feeling uncomfortable with something we have drafted - recognising it is not saying what we mean - point us towards the felt layer of understanding that underpins our experiencing and enables us to heed the concrete particularity of each of our experiences. Gendlin's explications of these phenomena - which Whitehead had a seminal impact on - help us move past the fallacy of misplaced concreteness. Heeding felt understanding gives us a disciplined resource for creative, adaptive thought and action. In this session, we will show this experientially with very short exercises, and show how these kinds of micropractice can scale up to support professional sensibilities and reflective learning, providing a platform for ongoing adaptation and innovation, as we coevolve within evolving polycrises.

The Influence of Academic Research on Personality Formation

ABDELAALAYA SAMIR AHMED ALI Harbin Normal University, China

This paper explores the influence of academic research on the formation of human personality, viewing it as an experience that extends beyond the acquisition of knowledge to the direct construction of the self and the shaping of consciousness. The research process brings individuals face to face with complex problems and continuously evolving challenges. In doing so, it encourages them to develop deeper modes of thought and to re-examine their own positions and orientations. Through sustained engagement with the demands of research, scholars gradually cultivate such qualities as academic rigor, self-discipline, intellectual independence, and a sense of responsibility toward knowledge and society. The paper also focuses on the psychological and educational dimensions accompanying this experience, as well as its profound influence on individual self-understanding and on the trajectories of academic and personal life. The study is grounded in the idea that academic research, when understood as a formative journey, contributes to the development of a more self-aware and balanced personality—one capable of engaging complexity, making insightful critical judgments, and continually pursuing learning and growth.

Museums as Practical Sites of Process Education: Exploring Whole-Person Development from the Perspective of Organic Education

Ding Hongwei Cobb Ecological Civilization Academician Workstation, China

In an age of multiple crises, the fundamental challenge facing basic education is the fragmentation of knowledge and the separation of learning from the meaning of life. Whitehead's process philosophy offers a profound response to this predicament: education is not the transmission of static knowledge, but a process of creative growth in lived experience. Grounded in the process-philosophical idea of "organic education," this paper explores how museums can become distinctive educational sites for whole-person development. The study argues that traditional school education is often constrained by disciplinary boundaries and examination-oriented priorities, making it difficult to cultivate holistic understanding and relational thinking. Museums, by contrast, bring together objects, space, and narrative, and therefore naturally contain the core elements of process education. Through exhibits, museums create situations of "encounter" between visitors and nature, history, and art. Such encounters are not instances of one-way information transmission, but experiential processes generated through perception, imagination, and reflection. The paper further argues that introducing the process-philosophical concept of the "organism" into museum education can produce three transformations. First, education can move from knowledge acquisition to experiential growth by designing museum visits as "process events" with an internal rhythm. Second, it can move from disciplinary separation to relational understanding by using interdisciplinary exhibition design to guide students toward an appreciation of the organic connections within the world. Third, it can move from individual learning to symbiotic growth by cultivating ecological awareness and a sense of community within the public space of the museum. Finally, the paper proposes a preliminary model of "process-oriented museum education" and emphasizes the distinctive value of museums as a "third space" in the reform of basic education. Museums not only compensate for the limitations of school education; through aesthetic experience and direct engagement, they may also provide a path for responding to the crisis of meaning and cultivating whole persons in the age of ecological civilization.

T4-603 | Track 9 - Education and Whole-Person Development

Reverence for life and the duty of anarchy in education

Michel Weber Centre de philosophie pratique, Bruxelles, Belgium

In the pursuit of transforming teaching methods —especially during our period of global systemic crisis—, we must focus on what is essential: Life in all its manifestations ("The Aims of Education," 1916). And this approach is tantamount, negatively, to distancing oneself from the mortifying, cynical and nihilistic tendencies of deconstructive post-modern Western philosophy; and, positively, to advocating the complementarity of radical empiricism, process pragmatism, and anarchy. From a

Whiteheadian standpoint, which is anchored in college-level research and teaching, culture matters as much as pedagogical versatility.

Whitehead's Conception of Wisdom Education and Its Value for Cultivating Students' Core Competencies

Yang Li School of Educational Sciences, Harbin Normal University, China

Wisdom education is an important component of Whitehead's educational thought. Wisdom concerns the manner in which knowledge is mastered: it involves the handling of knowledge, the selection of relevant knowledge in addressing particular problems, and the use of knowledge to enhance the value of intuitive experience. Wisdom education is therefore education directed toward the formation and growth of human wisdom. Whitehead's conception of wisdom education includes three principal dimensions. First, the whole purpose of education is to cultivate active wisdom. Second, wisdom education must follow the threefold rhythm of students' intellectual development. Third, romantic adventure provides an inexhaustible source for the generation of wisdom. Core competencies refer to the sound values, essential character traits, and key abilities gradually formed through learning. Because wisdom education emphasizes not merely the possession of knowledge but the manner in which knowledge is understood and used, it has significant value for cultivating students' core competencies.

Whitehead's Views on Business Education After 100 Years: Can They Still Guide Management Educators?

Devendra Kodwani The Open University, UK

I propose to reflect on the need for management education to adapt its curriculum and teaching so that the role of business in society is properly understood and practice of management is informed by the Whiteheadian process philosophy. One of the key take aways from process philosophy that I want to tease out in the presentation is to relationship between organisation and society and nature. Much of the management educational knowledge assumes primacy of profit maximisation and share holders' wealth maximisation. This has led to strategies that exploit natural resources and lately our attention itself through use of various technologies and application of neuroscience thereby perpetuating an endless cycle of consumption. My presentation will consider long term implications of such organisational goal. My presentation will look at the individual roles and how that is shaped by the fragmented view of organisational functions creating risk of disjointed view of organisational processes. This fragmented view of individual and organisational whole has been exasperated by outsourcing, breaking down the workflows in to bite size specialisation. This is likely to grow the emergence of GenAI. Drawing on the work of Whitehead, and later many thinkers who have used insights from process philosophy in management literature, I will reflect on what and how emergence of AI, which is disintermediating rapidly human contributions in management, needs to be addressed in management education.

T4-604 | Track 9 - Education and Whole-Person Development

Education, as a Token of Hope and an Act of Love (Pope Francis), for the Integral Development of Person (R. Tagore)

Kurian Kachappilly Joseph Christ University, Bangalore, India

According to Pope Francis, "Education is, above all, a token of hope and an act of love in those before us (...), in their possibilities to change and contribute to the renewal of society" (Madrid, Spain, 24 February 2024). In his view, education should promote integral human development, focusing on the "language of the head, the heart, and the hands," meaning people should think, feel, and act in harmony. Education then serves as a "natural antidote" to individualism and the "culture of waste" and indifference, by cultivating an "art of encounter" and a sense of shared responsibility, thus leading to "ecological citizenship" and a commitment to safeguarding "our common home" through the development of new habits and a new way of thinking about the environment. Pope Francis thus conceives/visualizes education as a powerful tool that can foster fraternity, humanize the world, and help build a more just and peaceful society. The most important idea governing the Tagorean System of Education was that of development: development of the body, the mind and the soul of the student-person. Accordingly, education was considered to be a "process of training, disciplining and teaching;" that is, training of the body (vyāyāmana of sarira), disciplining of the character (vinayana of svabhāva) and teaching of intelligence (adhyāpana of buddhi). Thus, education is the educating (e+ducere means 'lead forth') or developing the cognitive, affective and conative faculties of the educable in such a way that they may become able to take care of themselves and their families and dependents, and to serve their society, materially and spiritually, to secure for themselves and others, as far as possible, the greatest happiness here on earth and hereafter, by achieving the end of life, moksha, namely, the emancipation of soul and spirit.

Critical Process Pedagogy in an Artificial Intelligence World

Suzie Henning Eastern Washington University, United States

This paper seeks to broaden the evaluation of the use of artificial intelligence in teacher education by returning to the central question: what is the purpose of education and how to we achieve it? The aim of education is to achieve humanization, emancipation, and a more just society. A new conceptual framework called Critical Process Pedagogy (CPP) will be described to defend this fundamental understanding of the aim of education. CPP is developed by bringing into conversation of the work of A.N. Whitehead, Paulo Freire, and Christopher Emdin. The CPP framework will be used to evaluate the general construct of teacher effectiveness and to examine whether generative AI tools such as M-Powering Teachers, can achieve such an aim.

An Outline of Constructive Postmodern Approach to Education (A Reflection of G. Allan's Work)

Štefan Zolcer Comenius University in Bratislava, Slovakia

Whitehead's philosophy is not usually associated with (late) postmodern thought today. The term typically refers to a different set of ideas and a different type of thinking from that of Whitehead and his followers. However, David R. Griffin has noted that

there is more than one type of postmodern thought and argued that Whitehead's philosophy can legitimately be called postmodern "insofar as it provides a reasoned critique of, and alternative to" the distinctively modern premises that led to a wide range of problems, "while retaining the clear advances associated with modernity" (2007, viii). Griffin makes an important distinction between two types of postmodern thought. The first he calls deconstructive or relativistic postmodernism, which aims to deconstruct such concepts as truth (as correspondence), universal values and norms, meaning, reason, and others. The second position he calls constructive postmodernism, which tries to reconstruct or revise the modern worldview not by denying the legitimacy of worldviews or "metanarratives" as such, but by attempting to create a new postmodern worldview. Griffin also initiated the SUNY Series in Constructive Postmodern Thought, a book series which includes a number of important publications on the subject. These books demonstrate how ideas derived from Whitehead (and pragmatism) can be applied to solve concrete problems. One such book is G. Allan's *Higher Education in the Making. Pragmatism, Whitehead and the Canon*. In this book, Allan demonstrates how pragmatism and Whitehead's philosophy can be used to constructively bridge the gap between two extreme positions. In my presentation, I will argue that Allan's work is an example of the kind of constructive postmodern approach to education that is greatly needed in a contemporary world tossed by crisis in education and chaos in ideas, and I will further elaborate on this approach.

T4-605 | Track 10 - Climate Change, Systems Collapse, and Ecological Civilization

Ecological Civilization and the Evolution of Neural Self-Regulation

Johannes Jörg Independent Scholar, Germany

Contemporary civilization is approaching a second Scientific Revolution: a transformation not merely of knowledge, but of understanding knowledge itself. The first Scientific Revolution marked a decisive shift from a sensory-bound, first-person worldview to an abstract, third-person mode of conceptual modeling. By formalizing mathematical abstraction and methodologically excluding subjectivity, this cognitive reorientation enabled modern science and reshaped civilization. Today, however, the dominance of third-person conceptual understanding reveals intrinsic limits. While extraordinarily powerful in modeling the external cosmos, it is structurally unable to integrate first-person experience. This limitation signals not a failure of science, but the maturation of its evolutionary trajectory. The resulting divide between science and spirituality, has profoundly shaped modernity's worldview and contributed to its crises. Systems science now offers the conceptual resources to overcome this divide. Just as mathematics enables modeling the physical universe, systems theory provides a framework for understanding living organisms and their neuronal regulation. Grounded in the process-relational metaphysics and drawing on systems theory, this paper argues that conceptual thinking is not the foundation of cognition but embedded within a larger organismic system. A systems model of human perspectivity can coherently articulate the dynamic relation of first-person interoception, second-person intersubjectivity, and third-person conceptual abstraction. This meta-perspective situates scientific reasoning within the broader ecology of human experience, clarifying what it means to understand at all. Rather than collapsing science into spirituality or vice versa, this convergence inaugurates a transdisciplinary systems science of human experience – dissolving Cartesian dualism and fostering a reflexive, integrative, and culturally transformative second Scientific Revolution.

Rethinking the Good Life: Insights from Indigenous Knowledge and Life-Centred Biology

Attila Grandpierre Budapest Centre for Long-term Sustainability, Hungary

We live in a world where our ways of living increasingly harm local and planetary life. Yet in high-consumption societies that measure quality of life by material wealth, most people believe their generation lives best. The World Happiness Report consistently ranks these countries happiest, creating the illusion they are the model to follow. Yet if all nations adopted Western lifestyles, the harms would multiply; moreover, when Indigenous peoples adopt them, their quality of life dramatically declines. Sustainability therefore demands shifting from short-term, state-oriented conceptions of happiness that affirm the separate self, toward a long-term, process-oriented 'good life' that connects self with natural life communities – one coherent with Indigenous knowledge and a causally complete biology. We define the good life as a lifelong path in harmony with the causal order of cosmic life's nested communities. The materially conceived standard of living restricts perspective to the individual's material dimension. From Nature's perspective, life is the totality of experiences within the cosmic life stream. An individual life is a single strand – barely distinguishable – within that stream. Our identity is a causal node in life's network, where every step connects us to other lives and to Nature. Though causes continually emanate from the individual, they branch out, interact with many lives, and collectively shape life's causal fabric. The real foundation of our identity is a local centre of action within life's causal order. To realise the good life, we must align our self-image with that order. This harmonious self, attuned to Nature, ensures that living authentically also means flourishing within life's causal order – a truly good life. This self is the missing link between humanity and Nature, offering both a normative foundation for the good life and a practical decision-making system for enduring sustainability across theory, practice, and policy.

Organic Symbiosis and Processual Becoming: The Philosophical Significance and Contemporary Value of Whitehead's Ecological Thought

Huang Chuangen University of International Business and Economics, China

Grounded in process philosophy and the philosophy of organism, Whitehead developed an ecological vision that moves beyond the subject-object divide and anthropocentrism. His ecological thought centers on process, organicity, and relationality. It criticizes the mechanistic view of nature for objectifying and fragmenting the natural world, and instead understands reality as composed of actual occasions thatprehend one another and coexist symbiotically. Nature is therefore not a static collection of material objects, but a living organism in dynamic becoming. Whitehead emphasizes the internal relatedness and holistic interdependence of all beings, thereby dissolving the opposition between humanity and nature, as well as between subject and

object. In this way, his philosophy provides a deep ontological foundation for ecological ethics. This paper traces the theoretical development of Whitehead's ecological thought and explicates its central ideas of organic holism, intrinsic value, and dynamic becoming. It further examines the theoretical insights and practical significance of these ideas for reflecting on the ecological crises of modernity, constructing the idea of a community of life, and advancing ecological civilization. The study argues that Whitehead's ecological vision offers an important intellectual resource for contemporary ecological philosophy and contributes to the reconstruction of an ontological paradigm grounded in harmonious coexistence between humanity and nature.

T5-402 | Track 10 - Climate Change, Systems Collapse, and Ecological Civilization

Four Logics for Promoting a Green Transformation of Lifestyles—A Comparative Perspective Between China and the West

Zhang Xiaofang Zhongyuan University of Technology, China

The white paper China's Green Development in the New Era, released in 2023, states that China actively promotes the values of ecological civilization, continuously strengthens public awareness of conservation, environmental protection, and ecology, encourages people to practice simple, moderate, green, and low-carbon lifestyles, and fosters a social atmosphere in which all members of society participate in green development. Lifestyle encompasses the totality of social life. Promoting green and low-carbon modes of production and living is therefore a necessary requirement of ecological civilization and the concept of green development within the sphere of everyday life. Compared with Western approaches to ecological governance, China's efforts to promote the green transformation of lifestyles are characterized by four forms of logic: leadership by the political party, a people-centered orientation, universal sharing, and active responsibility. The green transformation of lifestyles must include both ecological and human dimensions—that is, both greenness and the development of persons. It is therefore not only a rational transformation of human ideas and behavior, but also a constructive transformation of modes of social governance.

Process and Future: A Preliminary Exploration of the Process Principle in Constructing a Philosophy of the Future

Liu Xiaoting Center for Studies of Values and Culture and School of Philosophy, Beijing Normal University, China

The twentieth century witnessed several major philosophical shifts: from ideas to activity, from beings to Being, and from substance to relation. These changes gave rise to the powerful intellectual movements of analytic philosophy, existential philosophy, and process philosophy, which have become among the most important resources for constructing a philosophy of the future. At the beginning of the twenty-first century, the transformation of human civilization has revealed the superficiality and neglect that often characterized earlier understandings of process. At the same time, it has demonstrated the distinctive power of process philosophy in shaping future thought and action. In particular, the construction of a new civilization through ecological movements has emerged as a leading force in contemporary intellectual development. From a macroscopic perspective, the future is organic, generative, and holistic, with each of these qualities finding rich and diverse expression. Together, they reveal the overall and living processual character of the future. From a microscopic perspective, the textures, networks, and tendencies of the future express both the fluidity and stability of relations among space-time, thought, and language. These are among the most direct manifestations of the processual character of things. The construction of a philosophy of the future must therefore not only draw concretely upon process thought and process-oriented methods, but also embody the processual character of the overall existence of forms of thought. In doing so, it can contribute to the formation of a worldview appropriate to a new beginning for civilization. This project may be developed progressively along such lines as natural history, the history of ideas, and the history of the subject's self-generation.

The Deconstruction and Renewal of Arendt's Critique of Marx's Ontology: A Paradigm Shift in the Cultivation of Digital Ecological Literacy in the Age of Artificial Intelligence

Bao Yan Beijing Zhiyu Zhishan Institute for Cultural Studies, China

This paper re-examines the philosophical dialogue between Hannah Arendt and Karl Marx in order to identify new directions for ecological education in the age of artificial intelligence. It argues that Arendt's distinction among labor, work, and action overlooks the dialectical unity of Marx's account of labor as biological survival, social production, and species-being creativity. Marx's concepts of free time, associated individuals, and self-objectification in labor indicate that human fulfillment cannot be reduced to either economic productivity or public action alone. The paper also critiques the limits of Arendt's model of the public realm under contemporary conditions of bureaucracy, consumerism, and technocratic governance. Cases such as NGO participation in climate politics and symbolic environmental activism suggest that cultural critique without transformation of material relations remains insufficient. Drawing on Marx's threefold framework, the study proposes an educational model organized around labor, work, and action: ecological practices that address metabolic rifts, creative projects that cultivate species-being capacities, and public simulations that connect environmental responsibility with institutional change. These dimensions are integrated into a "critique—emancipation" double-helix model of ecological education. The paper's main contribution is to develop a pedagogy of ecological ontology that translates Marx's concept of objective activity into a framework for cultivating digital ecological literacy. It concludes that ecological civilization education should balance Marx's call to change the world with Arendt's concern for preserving a shared world, thereby fostering learners who combine ecological responsibility, technological creativity, and public agency.

T5-404 | Track 10 - Climate Change, Systems Collapse, and Ecological Civilization

Ecological Knowledge (TEK) Education and its Philosophical Interpretations

Yi Luo Laotu, China

Yihan Zhou University of Illinois Urbana-Champaign, United States

This article aims to examine the implications and significance of youth environment education programs focused on the preservation of indigenous Traditional Ecological Knowledge (TEK) in China, analyzing through case studies the unique insights from the TEK programs of Laotu, a social enterprise designing environmental education aimed for students between grade 6-12. Drawing from theories as a Process perspective, Ecological Systems Theory, Self-Determination Theory, Substantivism, and Systems Change, the authors argue that TEK's dynamic, relationship-based epistemological nature serves as a novel inspiration and pedagogical basis for the education of 21-st century self-regulated learners amidst the disruptive educational changes brought by AI.

Meaning-Making in Museum Aesthetic Experience: Organic Education and Creative Communication from the Perspective of Process Aesthetics

Sasha Ding Cobb Ecological Civilization Academician Workstation (Luoyang), China

In an era of modernity marked by a widespread loss of meaning, how to reconstruct the organic connection between humans and the world through education has become a central concern of process philosophy. Whitehead's process aesthetics offers a unique perspective on this inquiry: aesthetics is not the exclusive domain of art, but a fundamental mode of apprehending the integrity of experience and perceiving the intrinsic value of the world. Drawing on process aesthetics, this paper explores how museum aesthetic experience fosters meaning-making and creative communication in organic education. The study argues that the essence of the museum lies in its being an "aesthetic field"—a space that creates the possibility of "aesthetic encounters" through physical exhibits and spatial narratives. Unlike everyday cognition, the core of aesthetic encounter lies in "presentness" and "wholeness": when a child faces a natural specimen or an artwork in a museum, what occurs is not conceptual categorization, but the fusion of perception, emotion, and imagination. This fusion is precisely what Whitehead calls "prehension"—the mutual constitution of subject and world in process. The paper further analyzes three educational implications of this aesthetic experience. First, it awakens the acuity of perception, countering the desensitization of senses in the digital age. Second, it cultivates emotional depth, allowing individuals to experience the intrinsic value of being in the encounter between human and object. Third, it stimulates creative expression, transforming personal aesthetic feelings into shareable narratives and actions. In this sense, museum aesthetic education is not a supplement to school-based arts education, but a foundational dimension of organic education—one that re-roots learning in vivid perception and relationality. Finally, the paper draws on the museum education practices of the Cobb Ecological Civilization Academician Workstation to demonstrate how an "aesthetic–narrative–action" pedagogical design can nurture ecological consciousness and creative communication skills in children and adolescents through museum experiences, offering a practical pathway for responding to the question of meaning in an age of multiple crises.

The Adventure of Ojai: Reimagining Intelligence and Environment in the Ventura River Watershed with AN Whitehead

Bruce Hanson Concordia University Irvine, United States

One point of departure for this talk comes from The Adventure of Ideas; that without a human using the tool of AI, the output of AI is inert as it is based on computation instead of prehension. There is no inherent reason that AI would be at odds with nature in that case. Ideas require resulting action. This is called adventure. We need to engage in a symbiotic Concrescence: the human-machine nexus. And my second point of departure is considering the Ojai Valley where I live as an emerging Ecological Civilization. As we engage with fellow creatures, we jointly explore the lure of our cohabitation using the Adventure of Ojai as a fellow of nature. If AI can be used to develop our common understanding with nature through ideas in action, we develop our relationship with all that is. Perhaps the Chumash indigenous tenure of 15,000 year of peaceful coexistence in our area can inspire us to also develop a potential for long term peaceful coexistence. AI can interactively and collectively increase our capacity for active knowledge if it is properly related to the humans and nature involved. If we can't manage AI and have a constructive relationship with it, it can alternatively destroy us and everything around us. Helping us to consider and cooperate in a complex web of existence with the greatest awareness of our contest and constructs to better work with nature in dynamic complexity to create an Ecological Civilization.

T5-405 | Track 11 - Politics, Law, and Community for the Common Good

Togetherness of Universe and Common Good

Egemen TABANLI Turkiye

I would like to begin with a quotation from Process and Reality. I believe this sentence is the best summary of the central idea around which Alfred North Whitehead's entire philosophy is constructed: "We find ourselves in a buzzing world, amid a democracy of fellow creatures; whereas, under some disguise or other, orthodox philosophy can only introduce us to solitary substances, each enjoying an illusory experience" (Whitehead, 1978: 50). When considered in context, the word "democracy" above refers to the idea that there are no privileged beings in our present universe. The word "buzzing," on the other hand, emphasizes the nature of this democracy. The buzz or vibration is not merely an emphasis on liveliness and activity. The true emphasis is that an event occurring in any region actually reverberates throughout the universe in varying degrees. Just as accepted by the physics community of the 20th century, any local fluctuation shakes the entire universe. Within this line of thought, the conclusion is drawn that no entity has a nature that is self-identical and limited to itself within its own singularity. Indeed, according to Whitehead, the togetherness of the universe is the destiny of existence itself (Whitehead, 1948: 62).

The International Communication of Ideological and Political Education and the Construction of Recognition amid Transformations in Global Governance

Wang Xueting Harbin Normal University, China

Against the background of transformations in global governance, the international communication of ideological and political education and the construction of recognition have become important issues. Their theoretical foundations provide the logical point of departure for relevant practices, while the underlying mechanisms may be understood through four dimensions. First, value guidance can help address governance challenges by establishing the value orientation at the core of communication. Second, practical effectiveness can demonstrate the legitimacy of ideas and provide practical support for their dissemination. Third, institutional advantages can ensure the continuity of communication by supplying a stable institutional foundation. Fourth, cultural inclusiveness can promote mutual learning among civilizations and expand the cultural space for international communication. This process nevertheless faces several practical difficulties. Western discursive hegemony constricts the available communicative space; competition among plural values weakens the cognitive foundations of recognition; the limitations of traditional paradigms obstruct the broader influence and effectiveness of communication; and uncertainties in the international situation impede the advancement of the communication process. To address these difficulties, it is necessary to renew discourse in order to break free from hegemonic frameworks, innovate communication paradigms to strengthen their reach and effectiveness, foster cultural symbiosis to build bonds of recognition, and improve the broader communicative ecology to create a constructive international environment. Together, these strategies can advance the construction of recognition through the international communication of ideological and political education.

The Sovereign Power of Seeds

Daniel Yuhasz University of Missouri, United States

La Via Campesina is a coalition of organizations representing approximately 180 local and national organizations and around 200 million members worldwide. Founded in 1993 under the banner of food sovereignty, it leads a “movement of movements” that grew out of the dispute over international agricultural policies beginning in 1994 when global institutions like the General Agreement on Tariffs and Trade and the newly created World Trade Organization pursued a market-based approach to food insecurity that denied populations of feeding themselves. States abandoned their responsibility to the well-being of their people and committed themselves to optimizing trade for multinational corporations (McMichael, 2014) in perhaps one of the most blatant and consequential turns away from the popular sovereignty that inspired the American and French Revolutions. The choice of the term sovereignty suggests that its seating is misplaced. The very same conditions that led to the abolition of absolute monarchies have long since reappeared in the form of excessive privilege in the face of extreme inequality and deprivation. The hope of achieving sovereignty for the people by the proxy nation-state is now threatened by the supranational state and a class of all-powerful technocrats. Seed sovereignty is among the ‘heuristic domains’ of the food sovereignty movement (Kloppenborg, 2014) and shared by commercial grain farmers, peasants, and Indigenous Peoples. My combined critical/positive discourse analysis separated the online dialogue in order to determine what seed sovereignty might contribute to our understanding of self-governance. Where else might sovereign power lie to better embody the will of the people? My findings determine that seeds are relational, as well as tangible and natural, rather than socially constructed and transactional. They allow people to hold power in the palm of their hand. The implications of such findings would broaden our perspective on who we are.

T4-401 | Track 1 - Whitehead's Philosophy and the Metaphysics of Becoming

Evental Time-Consciousness in Husserl and Whitehead

Thomas Mical European Graduate School, United States

This paper examines the diagrammatic language (as exposition) of subjective perception of time-consciousness involving fleeting pretensions and retentions of past and future in the transcendental phenomenology of Husserl (and modifications by the anthropologist of time, Alfred Gell). From these diagrams, where two-way time-consciousness involves retention in the un/conscious, we can explore the fascinating complexity of the discrepancy between liner clock tie and temporal distortions in subjectivity - under the rigorous examination and schemas of perception. Then we contrast this with the creative organic and open processes of time-consciousness in Whitehead (influenced by Bergson and extended by philosopher of science Isabelle Stengers). Here we can see the relational process ontology, with a certain dissonant cognitive “moire effect,” enmeshing subject-positions in the flow of moments as “actual occasions” (what is later called in continental philosophy the “the event”). From this contrast it is possible to take the first steps to integrate these dual postings into a hybrid fluid model of time-consciousness (including permeation into the unconscious) by fusing the porous stacked cognitive structure with streaming phenomenological-temporal flows.

The Epochal Theory of Time is the Key to Understanding Whitehead's Ontology and Metaphysics

Kevin Clark Center for Process Studies, United States

When attempting to comprehend Whitehead's ontology and metaphysics, starting with his completely novel atomistic notion of a unit of "epochal" time helps to clarify many issues in the whole of his cosmology. It is the basis of dual aspect monism and his answer to replace scientific materialism with another atomistic theory, an "actual occasion" based on the observed concepts of 'process' and 'creativity' in-of Nature! The completely novel notion of "epochal time" is found in *Process and Reality* in only two places (PR 68, 283), but it is the essential concept for understanding an actual occasion and its "non-substantial" concrescence. Whitehead knew that a quantum event had to be a momentary atomization of time which comes in indivisible units as William James had suggested with his Radical Empiricism. His proposal is that the comparison between a quantum event and an actual occasion be considered isomorphic with the characters of his multi-layered actual occasion being identical in structure to any quantum event no matter what their size or complexity. Accordingly, throughout the whole cosmos, there can be no "empty

space" and no substance, or matter that endures through space and time, used to explain our existence. An adequate understanding of the Epochal Theory of Time is necessary to comprehend, not only time, but also space-time and change in a non-substantial quantum physics.

Non-essential experience. A whiteheadian approach to Buddhist aggregates

Felipe Kong Universidad de Chile, Chile

This article establishes a parallel between the Buddhist five aggregates of experience and Alfred Whitehead's philosophy of process, specifically his concept of concrescence. The five Buddhist aggregates (Skhandas) are: Rupa (matter and form), Vedana (sensation), Sañña (perception), Samkhara (action and desire), and Viññāṇa (consciousness). Their purpose is to recognize that the true self does not reside in any of them. In Whitehead, reality is also analyzed through interconnected occasions of experience, although these extend beyond the human realm. Each occasion performs "prehensions" in phases ranging from matter to consciousness, tracing a structure comparable to the Buddhist aggregates. The two main differences are: the Buddhist emphasis on the absence of essence, and Whitehead's expansion of experience beyond living beings. However, we argue that both can be reconciled. The Buddhist doctrine of no-self (anatman) can be understood as a deferred essence: nothing has essence in itself, since it needs another to be. Whitehead, while defending that each occasion is a cause of itself, acknowledges that its being coincides with its vectoriality, its orientation toward another. Thus, Buddhist inessentialism and Whiteheadian process converge in an intermediate position, as Nagarjuna suggested. Regarding Whitehead's panexperientialism and its potential tension with Buddhist Yogacara idealism, we consider that Whitehead offers a middle way: it captures the mind's reality-producing role (Yogacara) while embracing the realism of the Madhyamaka school. Occasions of experience extend throughout all existence—stars, microbes, empty spaces—unfolding prehensions that reaffirm universal interdependence and the diversity of modes of existence.

T4-403 | Track 1 - Whitehead's Philosophy and the Metaphysics of Becoming

The Dao of Complexity; the processual ontology underpinning complexity science; implications for addressing the emerging crisis

Jean Boulton University of Bath, UK

Building on the legacy of Ilya Prigogine and Isabel Stengers's work on the science of open thermodynamic systems, as illustrated in *From Being to Becoming* (1980) and *Order out of Chaos* (1984), the author has further developed a processual interpretation of the science of complexity (Boulton, 2021, 2024). Boulton, in *The Dao of Complexity* (2024), also brings attention to the strong resonance between process complexity, Daoist cosmology and other process orientations, including that of Whitehead. Process complexity underlines the primacy of the 'patterning of relationships' in the social and natural world, akin to Whitehead's concept of organism. The ontology of process complexity demonstrates how the world does not reduce to an objective machine but embraces paradox, context, flow, emergence and irreducible indeterminism. It challenges normative views on what constitutes the scientific method and emphasises the necessary inclusion of the subjective, the imaginative and the intuitive. Process complexity reintegrates the separation of classical science from those perspectives attributed to the Romantics, resonant with Whitehead's argument on this topic (*Science and the Modern World*, 1946:94). As Whitehead says, "this radical inconsistency at the basis of modern thought... enfeebles it." The paper will present process complexity, relate it to the process ontology of Daoism (Ames and Hall, 2003), and reflect on its strong resonances with Whiteheadian metaphysics. It will explore one point of departure from Whitehead, which resides in the notion of eternal objects. Boulton will conclude, as she concludes in *The Dao of Complexity* (2024, pp319-26), with illustrating how this processual emphasis in the science of complexity contributes to our understanding of the emerging polycrisis and how, if we wish a resilient future for all, we must reconsider beliefs, challenge behaviours, and honour values of fairness and justice.

The Dao of Whitehead: A Shared Ethos with Eight Modalities

Jay McDaniel Hendrix College, United States

The Whiteheadian way of living is a shared ethos for the twenty-first century: an orientation that can be embodied by diverse peoples and communities across the globe and enriched within their own cultural traditions. Inspired not simply by the ideas in Alfred North Whitehead's philosophy, but by its spirit, it is best understood through eight key modalities which form, as it were, the Dao of Whitehead. This Dao can be articulated philosophically, artistically, politically, educationally, and spiritually. Interaffective Interdependence – Living relationally in recognition that persons, societies, and ecosystems are internally connected through shared fields of feeling and influence. Creative Responsibility – Living responsively as a concrescing subject who actively interprets, selects, and shapes what is inherited. Intrinsic Value – Living reverently in acknowledgment that each moment and each being possesses worth in itself. Lived Beauty as Harmony and Intensity – Living aesthetically in ways rooted in inherited wisdom while fostering depth, vitality, and creative adventure. Persuasive Rather than Coercive Power – Living dialogically and influencing through example, attraction, and shared aspiration rather than domination. Recognition of Experience Throughout Nature – Living with metaphysical humility toward the inwardness present, in varying degrees, across the natural world. Transhistorical Ideals – Living aspirationally in response to truth, goodness, beauty, creativity, adventure, and peace as enduring features of reality rather than mere human projections. Human Flourishing as Fourfold Harmony – Living integratively in pursuit of harmony with oneself, with other people, with the more-than-human world, and with the heavens. These modalities come to life only when embodied in the actual lives of people in lived history. They are not abstract principles imposed from above but ways of living that take shape within particular cultures, languages, and traditions. Interpreted through diverse civilizational inheritances, they become a shared yet plural ethos for our time.

The Meaning and Conceptual Development of Whitehead's Category of "Creativity"

Wang Kun School of Marxism and Institute for Advanced Studies in the Humanities, Zhejiang Normal University, China

A current of dynamic cosmology runs throughout the history of Western philosophy, and Whitehead's philosophy of organism and process philosophy represent its modern form. Critiquing the Western monotheistic doctrine of divine creation, while also drawing inspiration from the experience of modern scientific and technological innovation in the twentieth century, Whitehead introduced "creativity" as the ultimate category. He constructed a philosophical system of categories governed by creativity and applied the concept to the interpretation of human civilization, education, and historical experience. In this sense, his philosophy may be described as a "philosophy of creativity." From the perspective of comparative Chinese and Western philosophy, Whitehead's concept of creativity also shares important affinities with Zhu Xi's principle of ceaseless generation and regeneration (shengsheng zhi li).

T4-404 | Track 2 - AI, Digital Worlds, and Human Futures

The New Empire and the Invasion of the Soul: Confronting Data Colonialism and the Loss of Agency

Tripp Fuller Luther Seminary, United States

This presentation challenges the pervasive myth that human attention spans have deteriorated to the level of a goldfish, arguing instead that our cognitive architecture remains intact while the digital environment has been strategically engineered to exploit it. Drawing on the theoretical framework of "data colonialism" developed by Ulises Mejias and Nick Couldry, this paper positions contemporary technology platforms as successors to historical empires—Egypt, Babylon, Rome—that annexed not merely territory and resources but human consciousness itself. Where traditional colonialism extracted material wealth, data colonialism appropriates something more intimate: the inner life, behavioral patterns, and psychological vulnerabilities of individuals for algorithmic profit. The analysis integrates neuroscientific research on cognitive processing, particularly the interplay between rapid, reactive bottom-up systems and deliberative top-down executive functions localized in the dorsolateral prefrontal cortex. By examining how platform design weaponizes insights from operant conditioning—particularly variable ratio reinforcement schedules—the paper demonstrates how digital interfaces systematically hijack attentional resources and erode autonomous decision-making. Extending Michel Foucault's reading of Jeremy Bentham's Panopticon and engaging with Byung-Chul Han's critique of the "achievement society," this work argues that modern surveillance capitalism has constructed an internalized disciplinary apparatus unprecedented in scope. The essay concludes by reclaiming contemplative traditions—drawing on sources from Jesus's teaching on the "inner room" (Matthew 6:6) to Simone Weil's philosophy of attention—as pathways toward cognitive sovereignty. Ultimately, this paper calls for recognition that reclaiming agency in the digital age requires both structural critique and intentional practices of resistance.

The Stewardship Vocation of the "Sub-Creator": The Normative Role of Theological Ethics in the Creative Activities of Generative Artificial Intelligence

Huang Zhipeng University of Cambridge, UK

As generative artificial intelligence increasingly permeates the sphere of cultural production, traditional definitions of creativity face serious challenges. This paper explores how a theological ethics of creation can provide a normative framework for the development and application of AI creativity. Drawing first on Hefner's concept of the "created co-creator" and Hart's idea of "sub-creation," the paper argues that human creativity is essentially embodied, purposive, and a finite imitation of divine creation. By contrast, Boden's functional definition of machine creativity reveals that AI lacks both bodily experience and moral intention. When separated from human acts of meaning-making, its outputs risk falling into what Stump describes as "emptiness": endless generation without genuine meaning. The paper argues that the ethical use of AI creativity should not seek to replace human beings, but should instead be understood as an auxiliary "gift" that strengthens humanity's vocation of stewardship. AI development should therefore move beyond a purely efficiency-driven logic toward a relational model. Developers must assume a theologically grounded responsibility of stewardship, ensuring that AI creativity serves as a medium for human spiritual flourishing rather than alienation. By reintegrating AI into human systems of value, we can prevent technology from becoming a self-repeating idol and enable it to participate meaningfully in the ongoing shaping of the world.

Process, Reality, and Run-Time: A Whiteheadian Framework for AI Systems

Sara Richards York University, Canada

Contemporary AI systems are built on the metaphysics of static representation. Context is treated as information to be stored, retrieved, and manipulated, while intelligence is often perceived as a property possessed by an autonomous system. From a Whiteheadian perspective, these assumptions reflect the Fallacy of Misplaced Concreteness: the tendency to treat abstractions as if they were the dynamic realities from which they are derived. This talk argues that many of the limitations of contemporary AI stem from this underlying metaphysical orientation. Drawing on Whitehead's concepts of process, relation, and concrescence, I translate them into principles for AI system design that treat context-awareness as a run-time achievement rather than a pre-defined feature. Within this framework, data ingestion, state management, and system execution are treated as processes of ongoing contextual synthesis rather than mechanisms for manipulating pre-given representations. The result is a design framework that shifts attention away from autonomous machine intelligence and toward collaborative, relational systems embedded within larger social, organizational, and environmental processes. This framework prioritizes becoming over substance, relation over atomism, and process over representation. By translating key insights from Whitehead's metaphysics into principles for system design, this work demonstrates how process philosophy can contribute not only to the critique of contemporary technologies but also to the development of alternative forms of intelligent systems.

T4-405 | Track 3 - The Nature of Life and Living Systems

The Mobius Nature of Sentience in Living and Mental Processes

Terrence Deacon University of California, Berkeley, United States

Descartes' substance dualism assumed that information (*res cogitans*) and matter (*res extensa*) are fundamentally incompatible. But information is always embodied in a physical medium. This is true of computing as well as molecular biology and brain processes. Living processes are however distinguished from non-living processes by the way the generation and interpretation of information is inextricably entangled with the generation and organization of physical relationships that make this possible. This constitutes a distinct causal topology analogous to a Mobius strip, which is twisted so that opposites transform into one another. An analogous continuum, inter-transforming biological information and its embodiment provides the physical grounding for the non-dualistic sense of organism that is characteristic of Whitehead's metaphysics.

Goals Go All the Way Down

Michael Levin Tufts University, United States

Living systems exhibit pervasive goal-directed behavior that cannot be reduced to discrete neural computation or genetic programming alone. Drawing on empirical data and theoretical syntheses, this paper argues that bioelectric signaling serves as a foundational patterning medium through which cells coordinate across scales to generate robust anatomical and functional outcomes. These bioelectric networks operate as a cognitive glue that binds local physiological competencies into emergent problem-solving architectures, revealing a multi-scale competency that spans molecular, cellular, tissue, organismal, and ecological levels. Such basal cognition illustrates that agency is not an abrupt evolutionary innovation but a continuum of adaptive competencies enabling systems to navigate diverse problem spaces efficiently. We review how developmental bioelectricity modulates morphological homeostasis and regeneration, and we articulate a framework in which goal-directedness is a measurable property of living systems' capacity to reduce uncertainty and achieve regulated outcomes across scales. The implications for artificial intelligence are significant: rather than replicating intelligence through centralized processing models, AI can draw inspiration from distributed, bioelectric-like architectures that scale local decision-making into coherent global agency. This perspective bridges developmental biology, cognitive science, and AI by positing that robust, flexible intelligence arises from embodied systems intrinsically capable of adaptive control and specification of their own ends.

Uncloseable: Chemical Ecology and the Non-Unitarity of Ontogenesis

Timothy Jackson University of Melbourne, Australia

Most mathematical models in physical science are so-called "effective theories". The process of defining an effective theory begins with identification of the time invariant dynamical degrees of freedom of the objects (variables) to which the theory applies. This foundational move can be referred to as the closure postulate, as it proactively circumscribes the possible range of behaviours of entities describable by the theory. Such an approach works extremely well in domains (e.g. much of physics) in which invariants are relatively easily identified and can be relied on to remain stable over potentially vast stretches of time. On the other hand, if the ontogenesis of organisms is open-ended, it immediately becomes clear why there can be no "effective theory of life". This talk will discuss alternate ways of conceptualising organisms, in which closure, to the degree that it exists, is not part of a fundamental definition but is always an operational achievement. Moreover, it is always relative, partial. Organisms, can be neither fundamentally closed, nor can their evolution or development be described as "unitary". It will be argued that this is generically the case for "ontogenetic" (those capable of evolving) and stratified/complex systems. Indeed, even systems conceptualised as "flat" and deterministic must find their initial conditions and entailing laws in an "outside", the nature of which is underdetermined by the theory itself. In dialogue with philosophers such as Georges Canguilhem, Gilbert Simondon, and Félix Guattari - as well as Charles Darwin - this talk will develop alternate conceptualisations of life which do not invoke fundamental closure/unitarity. Throughout, a rich set of examples from chemical ecology will be used to illustrate the fact that, far from being able to achieve a robust form of "operational closure", organisms are constitutively open to the receipt (voluntary or otherwise) of molecular operators from distinct lineages.

T4-501 | Track 4 - Relational Cosmology, Quantum Foundations, and Existence

On the Possibility of Cosmology: Spacetime Actualism and the Process-Relational Alternative

Timothy Eastman United States

Contemporary cosmology often proceeds as if the real were exhausted by actual spacetime events describable within coordinate grids. Whitehead long ago diagnosed this tendency in *The Concept of Nature* as a philosophical fallacy, the "bifurcation of nature." The bifurcation he seeks to undermine is that between the mathematical models of physics ("the conjecture"), often treated as representing full reality, and non-cognitive and qualitative perceptions, feelings, values, and meanings of actual human life, which are relegated to a secondary subjective status ("the dream"). Eastman's critique of "spacetime actualism" names a closely related metaphysical presupposition, imbedded in contemporary physics and cosmology, that reality is nothing but what is actual, and that the actual is nothing but what can be laid out in an Einsteinian spacetime manifold. This paper reframes these critiques as a question of the cosmological conditions of possibility. Whitehead's coordinate analysis yields powerful approximations—"as if" abstractions adequate to the physical pole; genetic analysis attends to the becoming of actual occasions, including their feelings and aims—features without which scientific hypothesizing and truth-seeking themselves become unintelligible. Against spacetime actualism's reduction of the real to the measurable, we argue for a process-relational alternative in which possibility is ontic (real *potentiae*), not just epistemic, and spacetime is derivative from more fundamental processes of actualization. We develop this claim through two test cases: Eastman's critique of the Big Bang research program and Ruth

Kastner's possibilist interpretation of quantum physics, both read as scientific applications of Whitehead's cosmological scheme. The result is a reorientation of cosmology toward an integrative view able to honor the achievements of physical science while also doing justice to the real emergence of knowers within nature.

From Substance to Path: Xing, Whitehead, and the Emergence of Ecological Design

Yongjun Ruan, Chief Planner, Conservation and Development Supervisor, Maolin Shanshui Eco-Village

Contemporary ecological design remains trapped in a substantialist inertia—first identifying elements, then arranging structures, and finally expecting systems to emerge. Whitehead's process philosophy completed an epistemological revolution from substance to relation, yet left a translational gap in the field of ecological design: knowing the world is process—then what? This paper proposes that the ancient Chinese concept of “Xing” (行) offers a path to bridge this gap. Returning to the oracle bone script of “Xing” as a crossroads and the Mawangdui silk manuscript's “Youwu Kuncheng,” this paper translates Whitehead's “Actual Entity” as “Xing” (行在)—the basic unit of ecological design, where substance and process are never separated, where being and acting are one and the same. Drawing on the case of a “drawing-less co-creation of ridge paths” at Maolin Eco-Village in Anhui, China, this paper demonstrates how the Xing methodology shifts design from “assembly” to “generation”—not designing functions, but letting them emerge from the field of relationships. This is not the East replacing the West, but two wisdoms meeting in the contemporary world, mutually illuminating. This paper is a preliminary exploration from a frontline practitioner—not a conclusion, but an invitation.

The Relational Food System and its Quantum Theoretical Interpretation

Daniel Yuhasz University of Missouri, United States

Food, seeds, and soil are not merely objects or substances; they materialize from the processes of feeding and of mutual care for one another and the planet. Process thinking is critical to addressing the many challenges facing the food system - pursuing quality improvement in both foodstuffs and the environment, reducing food waste and loss, tackling food insecurity, preventing soil degradation, and approaching the aging crisis. The monolithic understanding of the dominant Western food system treats food, seeds, and land solely as commodities that move through mass production and a supply chain as either inputs or outputs or both. The pursuit of sustainability and resilience seek to camouflage this reality for exploitative purposes. Indigenous foods, in contrast, are understood as more than mere substance. Their foodways must be renewed, their seeds rematriated, and their land returned. These latter systems are potentially liberating while the former system remains colonizing. Instead of attempting to unify these efforts, it would be far more fruitful to articulate and then compare the food systems ontologically. Since Heldke's (2018) consideration of a relational ontology of food, very little research has been carried out that challenges its strict materiality. A discourse analysis of the online seed sovereignty dialogue, using both a critical and positive approach, explores diverging meanings for seeds and food that breach the ontological divide. Applying Bartlett's (2012) concept of voice, three discernible meanings reveal the power imbalance between dominant and marginalized peoples, along with a liminal “hybrid” position. The result is one coherent set of meanings whereby seeds exist in and through kin-based relationships and not exclusively as commodities. This is a relational food system. Rather than comparing it with a typical system based in classical physics, it should be better thought of and interpreted as a quantum entanglement.

T4-503 | Track 5 - The Meaning Crisis, Mental Health, and Human Flourishing

Nihilism, Martin Heidegger, Kyoto School and Process Philosophy: Caracas's Lectures

Edgar Blanco Carrero Universidad Central de Venezuela, Venezuela

Considering the efforts to build bridges between Zen Buddhism and process philosophy, we have deemed it pertinent to examine this effort in light of the philosophy developed by the Kyoto School, drawing on the influence of German philosophy on the aforementioned school and philosophy in Venezuela. We believe that the concepts of “nothingness,” “event,” “Dasein,” and “relational reality” are present in the substratum of the Venezuelan way of thinking from an anthropological and processual perspective, and unveiling them could contribute to functioning effectively as a being-in-the-world. Therefore, we will, first, examine Zen Buddhism according to Teitaro Suzuki because he introduced Zen to the West; second, understand the development of the Kyoto School based on its main members; third, analyze Heidegger's relationship with the Kyoto School; fourth, analyze the Kyoto School's relationship with process philosophy; and finally, fifth, consider how these philosophies are linked to the way of thinking in Venezuela.

Reweaving the Self: Hypnosis, Memory Reconsolidation, and Process Philosophy in an Age of Meaning Desperation

Christian Skoorsmith University of Washington, United States

The contemporary meaning crisis often manifests in clinical practice as a pervasive desperation for coherence, symbolic depth, and narrative continuity. It is felt in powerlessness, disillusionment, loss of hope, and an inability to ‘make sense of things’ alongside the values and beliefs one was provided by their upbringing. Drawing on my work as a hypnotherapist and recent scholarship in the neuroscience of transformative change, this presentation proposes a clinically grounded, philosophically rigorous account of how meaning can be restored through experiential transformation. Recent advances in the neuroscience of memory reconsolidation demonstrate that deeply encoded emotional learnings—those that shape implicit meaning structures—can be dissolved and updated at their roots when specific experiential conditions are met. Hypnosis, when practiced as a depth-oriented method of symbolic engagement, somatic attunement, and imaginal specificity, reliably evokes these conditions. I argue that these therapeutic mechanisms are best understood through Whiteheadian process philosophy, which conceives the self not as a static entity but as a dynamic stream of becoming. Whitehead's notions of prehension, concrescence, and the creative

advance illuminate the micro-processes observed in transformative hypnosis and reconsolidation: the selective integration of past experience, the synthesis of the many into a new unity, and the emergence of novel possibilities for action and meaning. By articulating a synthesis of clinical hypnosis, reconsolidation science, and process metaphysics, this presentation introduces a unified framework for addressing the meaning crisis at its experiential and ontological roots. The result is a model of mental health and human flourishing grounded in empirical research, depth-psychological insight, and a robust metaphysics of transformation.

Blurred Frontstage–Backstage Boundaries and Youth Identity Anxiety in the Performance of “Authentic Aliveness”: A Qualitative Study of Xiaohongshu Use among University Students in Shenzhen

Huang Qiongyi Beijing Normal–Hong Kong Baptist University, China

In an age deeply shaped by digital technology, social media is increasingly saturated with polished illusions produced through image editing and homogenized content promoted by algorithms. In response, a growing enthusiasm for *huoren gan*—a sense of being visibly real, spontaneous, and fully alive—reflects a desire for authenticity and naturalness. Yet when “authenticity” shifts from an unselfconscious condition into a celebrated aesthetic standard, users may instead become anxious about having to “perform authenticity.” Drawing on Erving Goffman’s dramaturgical theory, this study focuses on the Xiaohongshu platform and proposes a qualitative investigation involving semi-structured, in-depth interviews with twenty to twenty-five university students in Shenzhen, supplemented by an analysis of their Xiaohongshu posts. The study examines how conventional frontstage and backstage boundaries are reconstructed when *huoren gan* becomes a valued form of social capital and users deliberately bring content previously reserved for the backstage into public view. It further explores how the blurring of these boundaries produces identity anxiety among young people, thereby providing empirical material for understanding self-formation and the crisis of meaning in the digital age.

T4-504 | Track 5 - The Meaning Crisis, Mental Health, and Human Flourishing

The Self as Process: A Pathway to Consciousness

Ian Lipton California Institute of Integral Studies, United States

The purpose of this presentation is to consider C. G. Jung’s concept of the Self as an organism within Whitehead’s philosophy of organism. I propose that the Self, like any other organism in Whitehead’s schema, is the momentary concrescence of an occasion of experience, and as such, is a function of the same fundamental process of creation. My goal in examining this aspect of Jung’s psychology in the Whiteheadian framework is to bring us closer to an understanding of the potential for the evolution of human consciousness as a creative process. For Jung, the Self is the totality of the human psyche. The Self, with upper case ‘S’, is differentiated as a ‘greater’ self from ‘the self’ as a subjective identity, which is what is commonly meant when one refers to ‘myself.’ I propose this greater Self presupposes a ‘subjective form of consciousness,’ whereas the smaller self requires only the presence of ‘awareness.’ I use Whitehead’s philosophy of organism as the framework in which to examine Jung’s psychology because it provides a structure for understanding all of reality, including that which we perceive as abstract concepts, such as consciousness. I conclude that the Self, as a Whiteheadian organism, is the vector toward the evolution of human consciousness.

Connection—The Real Anchor of Life's Meaning

Yang Lihua Zhengzhou University, China

Connection serves as an anchor for the meaning of life, drawing the individual out of a suspended state of nihilism and back onto the solid ground of reality. It provides human existence with a concrete foundation. Through connection with ancestral lineage and the warmth of family life, individuals reconnect with historical origins and emotional belonging, recovering their place within the history of the family. Through attunement to the pulse of the earth and the rhythms of nature, they enter into the order of the cosmos and reflect on their place within it. Through close engagement with the ordinary details of life and the creativity of work, they participate in practical activity and the weaving of social value, generating an inner drive for bodily and mental movement. These forms of connection enable the body to encounter the textures of matter and the passage of space and time, the mind to perceive emotional currents and the weight of value, and the intellect continually to discern the logic and interrelations of the world. In this way, life moves beyond boundless fantasy and takes root within concrete coordinates of time and space. Through the discipline and nourishment of reality, individuals learn to perceive, act, and think, ultimately discovering and creating a vivid and profound meaning of life.

Toward a Processual Understanding of Laws and Its Future Prospects

Li Xiaoyu Shenyang Normal University, China

From modern substance philosophy to deconstructive postmodernism, determinate laws moved from a position of philosophical confidence to one of profound suspicion. Since both approaches may generate serious difficulties, the development of the present age increasingly calls for the return of the concept of law. Neither the purely modern conception nor deconstructive postmodernism can assign laws an adequate place, although each contains important insights that should not be ignored. What is urgently needed is an inclusive understanding of laws that corresponds more closely to reality. Whitehead’s processual understanding of laws answers this need. Grounded in an account of the world as process, it affirms that laws genuinely exist within the creative advance of the world as effective patterns. At the same time, it recognizes four processual characteristics of laws: they evolve, endure only for limited durations, operate at different levels, and vary in their degree of generality. Through this approach, Whitehead both confirms the real existence of laws within process and interprets them processually. To a significant extent, this position moves beyond both the absolutization of laws in modern substance philosophy and the one-sided

dissolution of laws in deconstructive postmodernism. Because of its deep affinities with Chinese cultural thought, this processual understanding may find particularly broad possibilities for future development in China.

T4-505 | Track 6 - Religion, Ethics, and Moral Imagination

The Process Toltec

Carlton Larsen Northwinds Seminary, Canada

Reverend Larsen is working on a doctoral thesis that examines the intersection of British/American philosopher Alfred North Whitehead and the Mexican medical doctor, author, and Toltec teacher don Miguel Angel Ruiz. The former you know well, and the latter is a teacher steeped in ancient traditional aboriginal Mexican spirituality centred in the pre-Columbian contact and pre-Aztec city of Teotihuacan. He is best known for his best selling slim volume "The Four Agreements." Rev. Larsen aims to integrate the deep philosophical insights of Whitehead with the grounded, human, very practical emotional and interpersonal technologies of Toltec dreaming. It is his contention that the powerful academically expressed insights of process thinking would benefit from grounding in practical applications to everyday life. Toltec thought offers a down-to-earth approach to epistemology and anthropology compatible with a process cosmology. Process thought helps the universe make more sense. Toltec practices assist a person in making life better and happier. Both approaches stress aesthetic value and the fundamental power of creativity. Both systems are deeply integrative rather than divisively dualist. Rev Larsen believes that the simple, flexible, direct and very practical spirituality of Miguel Ruiz and his apprentices present a compatible love based spirituality, grounded in a realistic anthropology, and a striving towards honesty and beauty. For those of a philosophical bent, Whitehead provides an intellectually honest and congruent cosmological foundation to ground these practices in the modern world. This intersection of philosophy, psychology, and religion is made all the more practical and applicable through Miguel Ruiz's adaptation of Toltec teaching to modern ways of thinking. These are resources from the ancient world that we can draw upon in our world to make it a better place, and to make our lives better.

Non-binary Gender, Process Theology, and the Church

Thomas Reinehr Claremont School of Theology, United States

In 1958, Martin Luther King Jr. wrote, "It is appalling that the most segregated hour of Christian America is eleven o'clock on Sunday morning, the same hour when many are standing to sing, 'In Christ there is no East nor West.'" While this statement is unfortunately still true nearly seventy years later, there is another group of people who feel (or actually are) excluded from almost every church, temple, or mosque in America. That marginalized group is non-binary gendered people. When churches address non-binary people at all, it is often in an extremely negative fashion, for example treating them as pariahs or people to be shunned. Because non-binary people do not feel included in any manner, they are effectively driven away from the church. The primary goal of this paper is to begin to develop a theology that positively addresses non-binary belonging within the church. Process theology's concept that creation is an ongoing process that thrives on diversity is perfect to develop a practical theology showing that non-binary persons are part of God's creative process, and therefore the church should embrace them instead of ignoring them or driving them away. Without novelty in creation, complexity and beauty cannot emerge. God's aim is therefore to create more diversity because something new only results when something has changed. Therefore, the non-binary is more consistent with creation than the binary is. It is humans that have created the binary, whereas God declares that all creation is good. Process theology leads the way toward an ecological civilization where all creatures thrive. It describes religious pluralism as God working through diversity. It embraces the non-binary as expressing God's diverse image in the world.

Bowu and Organic: Inter being of Chinese and Western Languages in Process Philosophy

Zhang Xuetao Beijing Normal University

There is a deep academic connection between the main theoretical viewpoints of process philosophy and traditional Chinese thought, but due to significant differences in language carriers, there is still a lack of effective cross-linguistic interpretation and communication between the English original and the Chinese text. This paper takes the concept of "inter being" in process philosophy and the "harmonious unity" of Chinese culture as theoretical pivots, focusing on the issue of Chinese-English translation between the concepts of "natural history" and "organic": on one hand, it traces the origins of meaning between the two concepts from the perspectives of etymology, Chinese hermeneutics, and discourse analysis, both in Chinese and English; On the other hand, it explores the integration of this two concepts which have similarities and differences in both Chinese and English, from the broader framework of process philosophy. The study suggests that, due to the limitations of modern thinking, such cross-lingual concept mutual translation is seen as a precise mapping of one-way linguistic vocabulary. However, under the perspective of process philosophy of "inter being" and the "harmonious unity" of Chinese culture, it embraces and absorbs the diverse consensus understandings of the same concept in different languages, achieving a community of meaning in cross-lingual concepts. This research approach not only helps deepen the theory of process philosophy and the innovative development of Chinese culture, but also holds significant academic value and practical importance for promoting dialogue among civilizations and building a community of human civilization.

T4-601 | Track 7 - Chinese Thought, Marxism, and the Second Integration

Value and the Commons

Jonathan Cobb Institute for Social Ecology, United States

The concept of value is central to both Whitehead and Marx. For Whitehead, value is something fundamental to the cosmos and realized through process. For Marx, value is a product of capitalist social relations that commodify labor through the value form.

In examining these two concepts of value, we explore how a plurality of values are reduced by capitalism to instrumental and exchange value, and how this value is captured by the process of capital accumulation. Complexity theory can help shed light on the realization of value through emergence and the economic production of value. Through the commons, we find a more expansive concept of value, and explore this value can be realized in a post-capitalist world.

The Dynamic Ontology of the Chinese Writing System: A Process-Philosophical Interpretation

Chen Jianing and Chen Yihuan Beijing Normal-Hong Kong Baptist University, China

The Chinese writing system, originating in the Shang dynasty and continuously reshaped through millennia of use, represents a distinctive mode of linguistic organization that exceeds the function of a mere writing tool. This paper proposes that the internal structure and historical evolution of Chinese characters can be fruitfully interpreted through the framework of Alfred North Whitehead's (1861-1947) process philosophy. Unlike phonetic alphabetic systems, which prioritize linear sound-symbol correspondence, the Chinese script operates through a complex synthesis of semantic and phonetic components, allowing meaning, form, and usage to evolve in relation to social practice and linguistic context. The development of the Chinese writing system is marked by ongoing processes such as the invention of new characters, semantic extension and reassignment, phonetic loans (*jiajiezi*), and adaptive interactions with the spoken lexicon. These mechanisms generate a system characterized by openness, indeterminacy, and morphological fluidity rather than fixed structural closure. Such features underscore the dynamic nature of Chinese characters as entities that are continually reconstituted through use, interpretation, and historical contingency. Viewed from a process-philosophical perspective, the Chinese writing system emerges not as a static assemblage of discrete symbols but as an interconnected and self-transforming network of relations. Its persistent capacity for regeneration and transformation exemplifies Whitehead's ontological claim that "becoming" is more fundamental than "being." That stability is always provisional, arising from ongoing processes rather than immutable essences. By situating the Chinese script within this philosophical framework, the paper offers a novel theoretical lens for understanding both its structural complexity and its remarkable continuity across historical periods.

The 易經 Yijīng Ontocosmology from a Complex Realist Processual View

Otávio Maciel University of the Federal District (UnDF) and University of Brasilia (UnB), Brazil

The purpose of our presentation is to explore approximations of the Yijīng and Whitehead's Process and Reality through the works of professor 成中英 Chung-Ying Cheng. In his latest book, *Philosophy of Change Comparative Insights on the Yijing* (2023), Professor Cheng explores many interactions between Whitehead's theological ideas with the Yijīng's, showcasing a deep interest in Process Theology. Nevertheless, we would attempt to travel a different road. Instead of taking the path of Christian Monotheism, we would like to approximate Professor Cheng's concept of Ontocosmology, as found in his other works, to the tenets found in Whitehead's categorical scheme in *Process and Reality*. Professor Cheng's six metaphysical thesis, which he identifies as being broadly the thematic *Urheimat* of Zhōu-era philosophies, will be reworked and translated into Whiteheadian jargon in order to provide our arguments for this deep cosmic sympathy between these two ways of doing metaphysics. Cheng's 1) reality as an inexhaustible origination is brought into contact with Whitehead's creativity and the ever production of novelty. This will help us to debate Professor Cheng's concept that Whitehead's 2) polar-generative process would be relegated to pure ideals. The 3) connection between the yin-yang interaction and Whitehead's theory of ontological satisfaction will also prove fruitful. The 4) hierarchization or stratification of reality in the Yijīng might be the most different one.

T4-603 | Track 7 - Chinese Thought, Marxism, and the Second Integration

Philosophy that Returns to the Real World: Marx and Whitehead's on Sensuous Activity

Zhang Xiuhua School of Marxism, China University of Political Science and Law Center for Process Marxism and Philosophy of Praxis, China University of Political Science and Law

With the transformation of modern philosophy, both Marx and Whitehead turned philosophical attention toward the real world and sought an experiential foundation for thought. From the standpoints of dialectical and process thinking, holism, and organicism, they moved beyond traditional metaphysics and philosophies of consciousness. Rather than analyzing "things" as substances or ontological entities, or the self and self-consciousness as abstract subjects, they examined the concrete activities and lived processes of human existence, as well as the feeling and prehensive activity of actual entities or states of affairs. On the basis of a new principle of subjectivity, they asked how subjects generate and realize themselves within their environments and how liberation becomes possible. Through intersubjectivity, they also explored the conditions under which cosmic order and human civilization can arise. Both thinkers underwent a movement from critique and deconstruction to a theoretical reconstruction grounded in sensuous reality. Although their central concepts differ, their philosophies are both rooted in an account of sensuous activity. Marx emphasizes the labor, production, and praxis of concrete human beings, whereas Whitehead examines the feeling, prehension, becoming, and creativity of actual entities. Their shared features include transforming nouns into verbs, moving from a "hermeneutics of praxis" toward a "critique of pure feeling," and emphasizing both subject-object interaction and intersubjective relations. For both thinkers, whether the issue is communication among subjects or relations of mutual prehension, analysis must begin from the practical and processual dialectic of sensuous activity. Subjects, along with the objects and environments of knowledge and praxis, are all objectively real. From historical and processual perspectives, sensuous activity thus emerges as the most fundamental theoretical dimension. This comparison helps illuminate the revolutionary character and distinctive theoretical features of modern and contemporary philosophy as a transformation of philosophical paradigms.

A Critique of Pomeroy's Process Reading of Marx's Theory of Alienation

Jose Mari Cueto De La Salle University – Manila, Phillipine

As a response to the existing dialectical tension between the thoughts of Karl Marx and Alfred North Whitehead, Pomeroy, in Marx and Whitehead (2004), attempts a synthesis of the two thinkers on the ontological and the metaphysical levels. This requires an assessment of how much within that tension was actually resolved and how far each thinker was considered in light of the other. However, within her attempt at integration, the central elements of Marx's alienation appear to persist—alienation from objectivity, from productive activity, from species life, and thus alienation from the self and others. In this paper, I argue that these remain embedded within a substance ontology and an egocentric predicament. A Whiteheadian integration of Marx demands sublation more than reconciliation; it requires both elimination and a radical transformation of underlying assumptions. This is so as to transcend the thought to a more novel and all-encompassing form that elevates Marx's metaphysics and grounds Whitehead in the realm of politics. The guiding question for my argument is this: to what extent can Whitehead's process philosophy accept and challenge Marx's theory of alienation? While Whitehead can affirm Marx's capacity for relationality, he challenges the static presuppositions that underlie Marx's framework. Against Marx's assumption that labor is possessed by and central to the laborer, a Whiteheadian account reconceptualizes labor as a creative process unfolding in temporal continuity. This implies the need to sublimate the core tenets of Marx's alienation towards an actual reformulation so as to allow a better grounding of the phenomenon of alienation to a more processual worldview.

Bloch's Concrete Utopia as Dialectical Material of Antecedent and Eternal Objects

Corinne Hummel Claremont School of Theology, United States

This presentation introduces a research project in progress, the impetus for which is the assertion that ontologies do matter politically, and that process ontologies do not evade this matter. Whitehead's process ontology situates the dialectic of history between events and eternal objects, and so does not provide a critical dialectical method for the world which is in process to guide the self-creative movement from thought to constitutive action. On the other hand, Ernst Bloch's speculative materialism, as a process ontology, incorporates a critical epistemology for knowing our real yet unfulfilled potentiality through what he calls concrete utopia. For Bloch, concrete utopia exists in those elements in human culture which refer forward to an emergent future, and whose content serves a utopian function by embodying the tendency and latency of our willful, rather than wishful, thinking. This research asks how we might think of the historical art, ideas, and artifacts whose content is considered concrete utopia in terms of a dialectical ingression of antecedent and eternal objects, and by this consideration implicate Whitehead in a real political direction.

T4-604 | Track 8 - Aesthetics, Art, and Creative Communication

Beauty After Metrics: Music Mastering, Attentional Discipline, and the Aesthetics of Ecological Civilization

Alexander Wright United States

Whitehead treats beauty not as cultural ornament but as a civilizational criterion: the achieved mutual adaptation of factors within experience—harmony enriched by intensity—so that contrasts become coherent without being flattened. On this view, aesthetics is a discipline of salience: how a society trains what becomes vivid, what is excluded as noise, and what is permitted to count as value. I examine this discipline through recorded-music mastering, a craft located precisely at the seam between measurement and felt experience. Here, quantifiable constraints (loudness targets, true-peak ceilings, translation, delivery compliance) meet irreducible judgments: clarity without fatigue, dynamic humility, and whether a track feels settled rather than merely stimulated. In platform-shaped listening environments, incentives often favor immediacy, density, and constant micro-events—forms optimized for rapid comprehension and low skip risk—at the cost of negative space, long arcs of development, and the slow disclosure of relation. Using Whitehead's contrast between presentational immediacy and causal efficacy, together with his notion of prehension, I argue that ecological awareness is not only a theme for art but an aesthetic training of attention itself. Mastering can either reinforce consumptive presentational drift or widen causal efficacy: the felt sense of inheriting a world and being answerable within it. The criterion proposed is modest: "better" is not maximal stimulus but durable coherence—beauty as a lure for feeling resistant to capture.

Impermanence and the Golden Path in Dune

Frederico Negrini Silva UNESP, Brazil

This presentation is based on my current and not yet finalized doctorate dissertation which intends to critically analyze the Dune series of science fiction, comprised of the six canonic novels written by Frank Herbert ((Dune, Dune Messiah, Children of Dune, God Emperor of Dune, Heretics of Dune and Chapterhouse: Dune) and the addition of the Dune Encyclopedia — our main aim is to display the fundamental tropes explored throughout all of the Duneverse basing ourselves on the premise that any work of fiction is asymmetrically interdependent with priorly included inter and intratextual elements. The Duneverse is a metaphysically dense framework pertaining science fiction as a genre which mostly speculates its narrative motifs out of elements relevant to the New Wave movement — mainly it proposes a middle-way between reifying philosophical extremes represented on one side by deterministic/reductionist materialism and on the other end the hyper-absolutist/idealist ontologies. We will present several hypothetical concepts envisioned with the sole purpose of dealing with Dune's arrangement of seemingly distinct fields of knowledge and philosophy — mainly Archetypal psychology, Process Philosophy and Madhyamika Buddhism, as we will argue. Herbert's series of Science Fiction skillfully plunges in inquiries which account for a continuous process of becoming as a necessary and creative aspect of the empirical reality while exploring the inevitable relational field between different layers of an organic mereological scheme — often recurring to ecological metaphors to demonstrate literarily some of the key notions

pertaining process thought. In order to escape the inevitable demise of a collective reifying dominant order based in acquiring more power over nature, Dune's proposition to avoid humanity's cataclysm lies in avoiding its' hubristic endeavor which is a quintessential element for any science fiction born out of the gothic mold of composition.

Dialogical Integration and the Reconstruction of Meaning: An Interpretation of The Flower Spirit through Whiteheadian Process Aesthetics

Tong Jindan Institute of Cultural Studies, Shandong Academy of Social Sciences

Dao Lang's *The Flower Spirit* presents a love story that transcends time and space: steadfast and enduring, yet repeatedly thwarted by missed encounters. Through a cyclical narrative that disrupts the linear logic of time, the song achieves a "dialogical integration" of traditional cultural meanings and modern experience, creating evocative images of lasting aesthetic resonance. Drawing on the central concepts of Whiteheadian process aesthetics—"dynamic harmony" and "unity in diversity"—this paper offers an interdisciplinary aesthetic and philosophical interpretation of the work. It examines the dynamic narrative produced by temporal and spatial dislocation, the dialogical integration of traditional aesthetics and contemporary experience, and the reconstruction of meaning through multidimensional synthesis. In doing so, the paper explores how *The Flower Spirit*, as a work of contemporary Chinese folk music, uniquely constructs cultural memory and gives expression to human emotion.

T4-605 | Track 9 - Education and Whole-Person Development

Process and Reality - The Experience

Chris Hughes Center For Process Studies, Canada

In the preface to *Process and Reality*, Whitehead writes that "The elucidation of immediate experience is the sole justification for any thought; and the starting point for any thought is the analytic observation of the components of this experience." On reaching page 350 of *Process and Reality* the reader who was waiting for a first person account of their "immediate experiences" and its elucidation might well feel a twinge of disappointment. It is not that Whitehead fails to deliver on his promise, it is that he does so as a Philosopher and scientist/mathematician engaged in discourse within that tradition. He talks about experience without entering into it. In 2026 the Certificate Program in Process Thought and Practice offered a Discovering Whitehead course that opened an experiential door into *Process and Reality*. The objective was to enrich the whole person with Whitehead's intuitions rather than just satisfy the intellect with a system that is merely coherent and applicable. This session looks at how the Discovering Whitehead course does this. The backbone of the course is John Cobb's *Whitehead Wordbook*, a glossary with alphabetical index to technical terms in *Process and Reality*, 2008. Twenty eight of the fifty entries in the book are explored in both a first person invitation to experience the insight and an exegesis on the conceptual structure of the idea with links to relevant parts of *Process and Reality*. The twenty eight wordbook entries are clumped into six sessions. Each session consists of a live ninety minute forum linked to an online exploratory learning environment built in Canvas. This session reports on what happened when Discovering Whitehead was taught as the required Foundations course in the Center for Process Studies 2026/27 Certificate in Process Thought and Practice.

Process-Dynamic Ontology As Methodology of Education

Vesselin Petrov Bulgarian Academy of Sciences, Bulgaria

The philosophy of education is based on a general ontological framework with the help of which we explain the world. In our days more and more the view is argued that the general ontological framework should be a dynamic ontology, because neither nature nor society are static, but are highly variable. Dynamic ontology is not a closed in itself abstract theoretical system, but has an applied character, and the theory of education is one of the applications of that general dynamic ontology. On the other hand, the competencies to be taught to learners are not anything given and constant once and forever; they change dependently on the spirit of the age in which we live, i.e. they are processes and compose a dynamic system by obeying to the regularities of the ontology of dynamic systems. The key competencies that should be developed in today's education play the role of basic categories (which are processes) in the theory of education that in its turn is an applied ontology of the general ontological framework of the world, in which the basic categories are processes according to dynamic ontology. If we want to discuss successfully the theme of education in the contemporary society, the needs of changes in it and innovative approaches and practices, the most reasonable is to stem from a general staging that presents a methodology for realization of innovations in education and in general to base what changes should be done. The aim of the present exposition is namely this – to present such a methodology.

Toward a Whiteheadian Curriculum with Chinese Characteristics

Zheng Yanan Harbin Normal University, China

Curriculum reform in China has become a key issue in promoting the modernization of education and the all-round development of students. The original purpose of the curriculum reform is to break away from the excessive emphasis on knowledge infusion in traditional education, and cultivate students with innovative ability, critical thinking and comprehensive practical literacy. However, in the actual implementation process, the curriculum reform has encountered many challenges, and there is a certain gap between the educational goals and the actual results. Starting from Whitehead's educational thought of postmodernism, this study probes into the problems in the current curriculum reform in China and analyze its root causes and effects. Through this exploration, this study hopes to put forward curriculum reform strategies and suggestions that are more in line with the needs of modern education and serve our students' present and future needs. In addition, this paper also endeavors to enrich the application and practice of Whitehead's educational theory in the China's context, and provide a new perspective for the educational theory research.

T5-402 | Track 9 - Education and Whole-Person Development

Whitehead's "Freedom and Order" and the Homo Ludens Hypothesis in Education

Daniel Dombrowski Seattle University, United States

This presentation examines a recently discovered and previously unpublished article by Whitehead titled "Freedom and Order." Whitehead proposed an alternative title or subtitle to the article: "Wit and Humour." This article will be explored in light of Johan Huizinga's classic work titled "Homo Ludens." Whitehead and Huizinga, I argue, share the view not that human culture arises out of play, but that human culture, especially education, is a type of play.

Process and Order: Ethical Risks and Reflections on AI-Enhanced Ideological and Political Education in Higher Education

He Jingyi Northwest A&F University, China

As artificial intelligence becomes deeply embedded in higher education, ideological and political education—one of the principal arenas for shaping university students' intellectual and moral development—is increasingly marked by a tension between technological logic and the logic of education. Although AI expands the temporal, spatial, and resource dimensions of teaching, problems such as unclear boundaries in data collection, value biases in algorithm design, and the risk of technological alienation pose potential threats to the internal order of ideological and political education understood as a "process of life's growth." Whitehead's "principle of process" builds a bridge between knowledge and the vitality of life, while also providing a distinctive theoretical lens through which to examine the ethical risks of AI-enhanced ideological and political education. The search for a balance between technological empowerment and ethical commitment—one informed by the Whiteheadian idea of concrescence—may become an important path toward reconstructing value and restoring the humanistic dimension of ideological and political education in the digital-intelligence age.

A Case Study of the Organic Integration of the High-School Art Curriculum and Art Therapy

Zhang Wang Harbin Normal University, China

To respond to the need to cultivate a "new generation for the new era" and to address challenges in the development of high-school art education, this study examines the school-based course Creative Painting and Healing, offered to first-year students at Harbin No. 3 High School. Grounded in Whitehead's process philosophy, it explores an interdisciplinary integration of painting therapy and the art curriculum. The study involved 248 students in a painting group as the experimental group and 249 students in a calligraphy group as the control group. A combination of quantitative and qualitative methods was used to assess the course's effectiveness. The curriculum was organized around the core ideas of becoming, process, symbiosis, and transformation. Guided by principles such as value orientation and goal-directed design, it unfolded through three stages—foundations, thematic study, and creative practice—and incorporated four recurring elements: perception, experience, creation, and reflection. It also established dynamic mechanisms for implementation and assessment. The findings indicate that this model activates the educational potential of art through a process-oriented approach, creates an organic symbiosis between aesthetic education and psychological development, and promotes the generative transformation of students' creativity and psychological literacy. It therefore offers a concrete curricular pathway for supporting the healthy development of adolescents.

T5-404 | Track 9 - Education and Whole-Person Development

AI, the Crisis of Modern Education, and the Turn toward Ecological Education

Fan Meijun IPDC/China Project at CPS, United States

In an era in which artificial intelligence (AI) is rapidly reshaping knowledge production and social structures, education faces a profound civilizational challenge. The exponential growth of technological capacity has not brought a corresponding deepening of meaning, value, or responsibility; instead, it has intensified the intertwined crises of ecology and education. Grounded in the ecological educational thought of John B. Cobb Jr. and informed by Alfred North Whitehead's relational philosophy and process metaphysics, this presentation also engages the internal reflections of Geoffrey Hinton on the limits and risks of AI. It argues that AI is not a solution for ecological civilization but a "civilizational stress test" that exposes the structural failure of modern education shaped by industrial civilization and technicism. The presentation concludes that ecological education in the age of AI must cultivate relational responsibility rather than merely enhance technological adaptation.

All Things Teach: An Encounter between Ecological Education Practice and Whitehead's Philosophy of Organism

Mo Yaqian Beijing Normal University and Hong Kong Baptist University, China

This paper begins with a problem in environmental education: students may acquire ecological knowledge and affirm the importance of conservation, yet their relationship with nature often remains unchanged. Knowledge is transmitted, but care does not necessarily emerge. Whitehead's philosophy of organism helps clarify this difficulty. Learning is not simply the transfer of information, but the occurrence of experience. Feeling and beauty are intrinsic to that experience, while humans and nature are understood not as separate subject and object, but as mutually constituting participants in an ongoing process. The paper reflects on two interconnected university projects. The first is the experiential course Wildlife and Humans, which guides students through an emotional arc from curiosity and ecological loss to restoration, systems thinking, habitat creation, and "critical hope." The second is an unfinished campus ecological garden, continually co-created by students, teachers, land, and other species. The garden functions as both a learning environment and a living ecological community. The paper proposes understanding the university campus as a "multi-species society" in which human and nonhuman beings co-evolve. Education thus becomes a

process of co-becoming among students, teachers, land, and other forms of life. The educator is not merely a transmitter of knowledge, but a designer of occasions of experience, while soil, butterflies, and ancient trees become co-educators in the formation of the whole person.

Applying Whitehead's Process Approach to Teaching Students from Highly Marginalized Communities

Venellin Stoychev Bulgarian Academy of Sciences, Bulgaria

Usually, Whitehead's process approach to education is applied in elite schools and universities with highly motivated teachers and students. Such students usually have very high academic achievements, actively participate in extracurricular activities, appear and win various competitions, contests and Olympiads. Everyone wants to work with such well-performing students, and that is why they enjoy enormous public and media interest. However, my interest is in applying Whitehead's process approach to working with students at the other end of the continuum – students from marginalized communities, from poor families, for whom the official language is not their mother tongue and who are at risk of dropping out of the educational system. My report presents the results of long-term efforts to work with students from marginalization both at the bottom and at the top of the social hierarchy: 1) marginalized communities (mostly from Roma and Turkish ethnic minorities), many of whom have semi-literate or completely illiterate parents, have not attended kindergarten and have special educational needs, and 2) work with “problem” students from wealthy families who suffer from isolation, alienation, have suicidal tendencies, and some have even attempted suicide. The presentation is dedicated to several typologically significant cases that remain outside the sensitivity of the educational system, but can be meaningfully and understood in much greater depth through Whitehead's philosophy. These cases include: 1) the cluster suicides in the city of Pleven in 2025, when six children from elite schools in the city committed suicide one after another within a few months; 2) the “problem” children in the private elite school SOFTUNI in Sofia, who suffer from anxiety, isolation and alienation; 3) Roma children from the village of Karnare, who live in dugouts and attend Sunday school at the local church, and 4) the children from the Roma quarter “Fakulteta” in Sofia.

T5-405 | Track 10 - Climate Change, Systems Collapse, and Ecological Civilization

Consumerism, Symbolic Misery, and the Need for a Process Approach to Culture

Robert Zinke Eastern Washington University, United States

A Capitalist culture of consumerism threatens to become the predominant way of life for most societies around the world. Powerful economic, socio-technical and political forces are creating for vast portions of the global population what the French philosopher, Bernard Stigler, referred to as ‘symbolic misery’; that is, a despair brought on by the inability of individuals in modern societies to participate in the collective production of symbols which give meaning to their lives and which degrades their relational, life experience into conditioned behaviors and controlled modes of consciousness. This essay explores the ways in which the process philosophies of Alfred North Whitehead and Ernst Cassirer provide alternative ways of understanding culture and point toward the restoration of individual relational autonomy and participation in the creation of meaningful cultural forms. Specifically, it argues that Ernst Cassirer's conception of culture as a dialectical space, in which different but intersecting symbolic forms play themselves out in human relationships, provides a process-oriented, relational view of culture and society. For Cassirer, human freedom is not a condition that can be conferred upon individuals, once and for all. Rather, each generation must find a way for individual freedom to be realized within the historical contexts of particular configurations of dominant symbolic forms and ongoing processes of cultural evolution and change.

Tiantai Buddhism and the Ecology of Interbeing: A Study Based on Chinese Buddhist Apocrypha

Md Abu Taher University of the West, CA, United States

This study explores the ecological implications of Tiantai Buddhism through the lens of Chinese Buddhist apocrypha, focusing on how these texts articulate an “ecology of interbeing” grounded in Tiantai metaphysics and praxis. Tiantai Buddhism, systematized by Zhiyi (538–597), is renowned for its holistic vision of reality expressed in doctrines such as the Threefold Truth, One Thought Containing Three Thousand Worlds (yinian sanqian), and the nonduality of mind and environment (zhengbao and yibao). While these doctrines have often been examined philosophically, their ecological significance—especially as elaborated in apocryphal literature—remains underexplored. Chinese Buddhist apocrypha, though not of Indian origin, played a crucial role in adapting Buddhist thought to indigenous Chinese cosmology, ethics, and socio-political concerns. This study argues that several Tiantai-related apocryphal texts extend canonical doctrines into a relational worldview that emphasizes the moral and ontological interdependence of humans, non-human beings, and the natural environment. Through close textual analysis, the paper shows how these apocrypha frame ecological harmony as both a karmic consequence and a soteriological condition, where environmental disruption reflects disordered mind-states and ethical failure. By interpreting nature as an active participant in the Buddhist path rather than a passive backdrop, Tiantai apocryphal writings articulate an early form of ecological consciousness. Mountains, waters, plants, and even inanimate objects are portrayed as embedded within the same web of dependent co-arising as sentient beings. This vision resonates strongly with contemporary ecological philosophy, particularly the concept of interbeing, while remaining rooted in distinctly East Asian Buddhist doctrinal frameworks. Ultimately, this study demonstrates that Chinese Buddhist apocrypha are not merely derivative or marginal texts but are vital sources for understanding how Tiantai Buddhism developed an ecologically attuned worldview. Such a perspective offers valuable resources for contemporary Buddhist environmental ethics and for broader interdisciplinary discussions on religion and ecology.

From “Domination” to “Dwelling”: Narrative Principles for a Future-Oriented Ecological Philosophy

Tong Ji Beijing University of Technology, China

Amid the escalating ecological crisis, it has become increasingly important to identify and articulate the profound narrative transformation now taking place within ecological philosophy. The mainstream Western philosophical tradition—from Aristotle’s teleology and Descartes’s mechanism to Kantian anthropocentrism—helped shape the classical narrative of humanity as the master of nature. By reinterpreting Husserl’s lifeworld and Heidegger’s idea of dwelling, while also drawing upon Spinoza’s monism and Whitehead’s process philosophy, this paper seeks to construct a future-oriented ecological philosophy centered on relational existence, systemic thinking, and processual becoming. At its core, this narrative transformation marks a movement away from a “technological mode of existence” grounded in control and calculation, and toward a form of “poetic dwelling” based on dialogue and care. It offers a vital philosophical paradigm for human life in the Anthropocene.

T5-406 | Track 10 - Climate Change, Systems Collapse, and Ecological Civilization

Whitehead and Sustainable Development

Keith Robinson University of Arkansas at Little Rock, United States

The concepts of ‘sustainability’ and ‘sustainable development’, although different, have evolved together to understand the changes brought about in the economic, environmental and social spheres. We can provisionally define the terms together as the study of the relations and interconnections between the world’s economy, global society and the Earth’s limited physical environment and resources. Although the terms are subject to diverging interpretations, sustainability is now the coin of the environmental realm defining the framework within which policy gets worked out and implemented. One central area of contention within the discourse of sustainability is the ethical, with the faultlines appearing along the line that distinguishes the anthropocentric from the non-anthropocentric or positions essentially framed around human economic considerations, on the one hand, and ecological considerations on the other. With that in mind, I will discuss the ‘Triple Bottom Line’ or TBL as representative of the anthropocentric approach and contrast this with Whitehead’s non-anthropocentric framework. One reason to focus on Whitehead is to draw upon the critical and creative resources found in his metaphysics and that grounds his conceptions of value. TBL’s and similar approaches to sustainable development, are dependent upon a metaphysics of anthropocentrism that prioritizes economic value, individual ownership and property rights, ultimately separating the human from nature (Buchdahl and Raper, 1998; Gibson, 2012; Sarvestani and Shahvali, 2008). Rather than a market-based approach rooted in an atomistic mechanism where components are separated, a Whiteheadian non-anthropocentric or ‘strong sustainability’ view, emphasizes the relationality and interdependency of elements that cuts across the distinctions between the human and non-human. The promise of Whitehead’s metaphysical account of value lies in the possibility of grounding a new conception of sustainability.

From Aristotle to Whitehead: A Metaphysical Reflection on the Concept of Nature

Wang Qingyuan Institute of Social Governance, Hebei University of Economics and Business, China

The ecological crisis confronting humanity is fundamentally a crisis of civilization. What is needed is a future-oriented civilizational transformation, not merely one-directional technological progress and scientific development. More than ever, therefore, we must return to the foundational question: What is nature? Aristotle’s conception of nature as an organic whole governed by intrinsic teleology established the classical paradigm of Western natural philosophy. Whitehead’s account of organic nature as process and relation offers a modern path beyond that paradigm. His philosophy represents not only a metaphysical revolution, but also a profound ontological foundation for civilizational transformation. The tension between these two conceptions of nature reflects a broader transformation in humanity’s self-understanding throughout the development of Western thought. When we ask, “What is nature?” we are already asking, “Who are we?” Ultimately, what we need is a participatory future in which human beings understand themselves as participants in the creative process of the universe, rather than as its conquerors or detached observers.

The Tao of Supervision: An Ecological Aesthetic of Becoming in Process-Relational Practice

Ma Tao China

In a time of polycrisis marked by ecological instability, systemic fragmentation, and a widening crisis of meaning, many forms of professional and relational practice encounter levels of complexity that exceed the assumptions of mechanistic and performance-driven paradigms. This paper introduces The Tao of Supervision: An Ecological Aesthetic of Becoming, an integrative framework for supervision within helping professions that brings the philosophy of Alfred North Whitehead into dialogue with Taoist thought and Buddhist experiential awareness. Through this cross-cultural and interdisciplinary conversation, the work explores how philosophical reflection may illuminate professional practices about leadership development and systemic transformation in organisations and communities navigating conditions of complexity and uncertainty. Grounded in a process-relational understanding of reality as ongoing becoming—where experience arises through relational processes and creativity operates as a generative principle through which novelty may emerge—the paper reconsiders supervision as participation in a living field of experience rather than the application of technical intervention or evaluative control. Within this perspective, the paper presents a holographic framework expressed through rhythmic “movements” rather than prescribing a fixed sequence of methods. Practitioners are approached not as isolated individuals requiring correction, but as dynamic nexuses of relationship continuously shaped within organisational, cultural, and ecological contexts. Particular attention is given to aesthetic coherence—experienced as a quiet sense of vitality, harmony, or beauty—as a possible experiential indicator of alignment within helping professional practices. In this way, the paper explores how insights from Process Philosophy may gently inform contemporary helping practices. Supervision spaces may therefore serve as places where ethical

sensitivity, relational awareness, and creative participation may continue to emerge within evolving human ecosystems; becoming small yet significant sites for cultivating coherence, responsibility, and creative advance in BANI times.

T4-401 | Track 1 - Whitehead's Philosophy and the Metaphysics of Becoming

Whitehead's Philosophy and the Metaphysics of Becoming

Joel Kannyana Bugema University, Uganda

In a time marked by overlapping ecological, technological, political, and spiritual crises often described as a global polycrisis, there is an urgent need for metaphysical frameworks capable of interpreting complexity without collapsing into reductionism or despair. This paper argues that Alfred North Whitehead's process philosophy offers a compelling metaphysics of becoming that speaks directly to the contemporary condition. Against substance-based ontologies that privilege permanence, Whitehead reconfigures reality as a dynamic, relational, and creative advance, wherein becoming, rather than static being, is the fundamental category of existence. Situated within the broader theme of the conference, the study explores how Whitehead's metaphysics integrates scientific insight, existential meaning, and civilizational responsibility. Drawing on his concepts of actual occasions, creativity, prehension, and concrescence, the paper demonstrates how process thought bridges the gap between modern science and human values. In particular, it shows how Whitehead's cosmology accommodates evolutionary science, quantum indeterminacy, and ecological interdependence while resisting nihilism and mechanistic determinism. Furthermore, the paper contends that Whitehead's philosophy provides ethical and civilizational implications relevant to a fractured world. By emphasizing relationality, intrinsic value, and the interdependence of all entities, process metaphysics fosters a vision of civilization grounded in care, responsibility, and creative transformation. In this sense, the metaphysics of becoming is not merely speculative but also constructive, offering intellectual and moral resources for navigating uncertainty and fostering hope amid systemic crises. The paper concludes that Whitehead's philosophy remains a vital, interdisciplinary framework for rethinking science, meaning, and civilization in an age of profound global disruption.

Contemporary Transformations in Cognition and Thought through the Lens of Whitehead's Philosophy of Civilization

Ma Cuiming Zhejiang Agriculture and Forestry University, China

This paper systematically examines the central ideas of Whitehead's philosophy of civilization and The Thiaouuba Prophecy in order to explore possible directions for contemporary transformations in cognition and thought. At the ontological level, Whitehead understands the universe as composed of "actual entities," which unify the physical and the mental. All things are interconnected through prehension and participate in processes of mutual becoming. The Thiaouuba Prophecy, by contrast, presents the universe as an organic whole, emphasizing that all beings have a particular role and that spirit is composed of matter. With regard to civilization, Whitehead defines civilized life in terms of the pursuit of truth, beauty, adventure, art, and peace, while emphasizing individual value, freedom, tolerance, persuasion, and wisdom. The Thiaouuba Prophecy criticizes contemporary materialism and technological supremacy, arguing that genuine civilization must be grounded in spiritual knowledge and warning against the corrosive influence of money, politics, and religion. Both perspectives reject violence and advocate love, self-discipline, and spiritual development. Whitehead argues that civilization depends on the coordination of environment, ideas, exceptional individuals, economic activity, and the nonliving world. The Thiaouuba Prophecy, meanwhile, calls for personal awakening, unity, and inner cultivation, placing particular hope in younger generations. By comparing these two systems of thought, the paper identifies both convergences and differences in their ontologies, civilizational ideals, and practical pathways. It thereby offers cross-cultural philosophical and spiritual resources for reflecting on the limitations of contemporary cognition and promoting transformations in thought.

An Organic and Entangled World: The Book of Changes from the Perspective of Whitehead's Process Cosmology

Tze-ki Hon Beijing Normal-Hong Kong Baptist University, China

Despite being an accomplished mathematician, a physicist, and a philosopher, Arthur North Whitehead (1861-1947) remains obscure among scholars in the west. In contrast, since the 1950s, Whitehead's process cosmology has enjoyed warm reception among scholars studying Chinese philosophy both inside and outside China. In this article, I will interpret the Book of Changes 易經 (Yijing, I Ching) through the lens of Whitehead's process cosmology. First, I will compare the various ways that the Book of Changes can be understood via process cosmology. Second, I will use the Xici zhuan 繫辭傳 (one of early commentaries of the Book of Changes) to examine the benefits and limitations of interpreting the Yijing via process cosmology. My argument is that while there is an affinity between Whitehead's process cosmology and the philosophy of divination in the Book of Changes, we must keep in mind that the Book of Changes offers a complex system of thought that includes cosmology, epistemology, and moral practice. The goal of the Book of Changes is to connect the natural realm and the human realm, such that the two realms resonate and respond like a piece of music.

T4-403 | Track 2 - AI, Digital Worlds, and Human Futures

Revisiting Whitehead: Process Philosophy through a Cybernetic Lens

Iannis Bardakos Beijing Normal-Hong Kong Baptist University, China

This paper traces a structural homology between Alfred North Whitehead's metaphysics of process and second order cybernetics, arguing that both traditions describe the same organizational principles through different vocabularies. Where Whitehead's concrescence describes the becoming of an actual occasion through the synthesis of inherited prehensions, second order cybernetics describes circular systems in which the observer remains embedded within the observed. Both reject linear causality

in favor of mutual constitution: the environment shapes the system as the system constitutes itself through its relations. This correspondence aligns Whitehead's process ontology with Heinz von Foerster's theory of self-referential observation, where systems participate in the production of their own descriptions. The paper develops this parallel through three conceptual bridges. First, prehension, Whitehead's account of how occasions appropriate their past, corresponds structurally to cybernetic feedback. Each occasion incorporates prior relations into its present organization, forming an operation of self-reference in which the system integrates its own history. Second, concrescence, the process through which diverse elements achieve unity, parallels the self-organizing dynamics described by Maturana and Varela's autopoiesis. Autopoietic systems maintain identity through recursive production of their own organization, while concrescence produces a unified occasion from multiple relations. In both cases unity emerges through operational closure and recursive transformation. Third, the nexus, Whitehead's society of occasions maintaining pattern through time, corresponds to second order systems in which circular organization generates both persistence and change. A nexus persists as a pattern of recurrent relations rather than a fixed substance, comparable to self-maintaining organizations reproduced through feedback.

Algorithmic Rationality and the Reconstruction of Meaning: Building Digital Humanism in Libraries from the Perspective of Process Philosophy

Zhai Yujia China University of Political Science and Law, China

Artificial intelligence is profoundly reshaping the production and circulation of knowledge. Yet technological rationality often reduces readers to data nodes, producing what Whitehead warned against as the "Fallacy of Misplaced Concreteness": abstract algorithms obscure the vitality of lived experience. As a result, the digital transformation of libraries faces a cultural crisis in which their humanistic spirit is increasingly hollowed out. Drawing on Whitehead's process philosophy, this paper examines how intelligent technologies alienate reader identity and communal relations. A library should not be understood as a static repository, but as a dynamic organism of concrescence. Through the concept of prehension, the paper argues that meaning is not constructed through the passive reception of algorithmic recommendations, but creatively generated through interaction between subjects and their environments. In response to the ethical challenges posed by algorithms, the paper proposes a process-oriented model of "digital humanism for libraries." Centered on an ethics of "value prehension," this model offers a philosophical defense of the ontological foundations of libraries in the digital age and contributes the insights of library and information studies to the construction of a more humane digital civilization.

Meeting the Civilizational Challenge of the AI Era through the Worldview and Framework of Organismic Philosophy, the YiJing and a Derivative Science of Education

Roger Coe

Humanity must utilize the Holistic Science of Education that naturally arises out of our perspective of the World of Nature as a whole, coherent, harmoniously inter-related web of life as explicated by the ancient Philosophy of Comprehensive Harmony of Yijing and the Organismic Philosophy propounded by A.N. Whitehead, who might be identified as the father of the metaphysical principles underlying the Philosophy of Ecology. This paper shows the harmonious correspondence between Whitehead's cosmological schema and the metaphysical scheme of the Yijing (the Chinese Book of Creativity), and proposes that both serve as adequate Philosophies of Science for the purposes of deriving a Holistic Science of Education from which a universal Theory of Development may be deduced, which must, by its universality, provide the basis for a correlative Theory of Human Development as well as of sub-ordinate Theories of Curriculum, Teaching, Administration and Evaluation for the life-long natural development of the human family within the prepotent system of relationships that provide the natural environment for human life on Earth.

T4-404 | Track 3 - The Nature of Life and Living Systems

Mechanisms as Products and Servants of the Organism's Vitality: A Process-Ontological Perspective

Spyridon Koutroufinis Technical University of Berlin (Institute for Philosophy), Greece

Whitehead criticized the influence of mechanistic thinking on biology. In my talk, I will argue that process philosophy allows us to understand biological structures, referred to as 'mechanisms' in academic biology, as products and servants of the organism's vitality. My argument will unfold in several steps: (i) Bergson shows that humans have a strong tendency to transform continuous qualitative differences in their sensory perceptions into discrete quantitative differences, thereby homogenizing heterogeneity. Following Uexküll, we can assert that animal organisms also abstract from the qualitative heterogeneity of qualia that surround them. This allows them to reduce the overwhelming sensory complexity of their environment. This reduction is therefore a biologically meaningful, vital tendency toward abstraction. (ii) Cells within multicellular organisms also have a similar tendency to perceive the complexity of their surrounding organismic environment. (iii) The transformation of heterogeneous continua of qualitative differences into discrete orders of static quantities is essential for mechanisms. (iv) This insight into the vital tendency towards abstraction in all living beings and their cells through the generation of mechanisms corresponds well with Canguilhem's idea that the production of mechanisms serves the vitality of the living: technique is a "universal biological phenomenon". (v) By applying this idea to the physiology of organisms, it becomes apparent that the cell itself, in a certain sense, 'mechanizes' itself when it maintains the value of some of its quantities constant for a certain period of time. Thus, the cell reduces the influence of its intracellular complexity on its own dynamics, allowing the material elements within its body to serve its life. Finally, based on Whitehead's ontology, I will argue that while mechanisms serve life, they cannot explain it, since the emergence of mechanisms themselves cannot be explained mechanistically.

Can Machines Think?

Thomas Fuchs University of Heidelberg, Germany

Advances in artificial intelligence, particularly LLMs, raise the question of whether their operations of information processing can be conceived in analogy to human thinking. Various terms used in this context—data, information, intelligence, thinking—are frequently used in an objectified way, but at the same time resonate with subjectivity-bound meaning. They thus give the impression that significance, meaning, relevance, and ultimately even consciousness itself could result from purely external operations of digital information processing. In my lecture, I will first examine the most important terms relevant in this context and then argue that meaning and relevance are inseparably linked to the need of living beings to preserve themselves; to this end, they assign certain significances to components of their environment. Meaning and relevance therefore only arise in the world when there are beings whose preservation is of a precarious nature, i.e., who can die.

Reproduction with Variation and Heteropoiesis at the Core of Philo-Onto-Genesis and of Meaning Formation

Giuseppe Longo CNRS and Ecole Normale Sup., France

Unlike physical objects living ones such as cells are characterized by agency (the capacity to initiate action), normativity (the capacity of generating their own rules) and individuation (the ability to change one's own organization). In analogy to Galileo's inertia, we propose a foundational principle, the biological "default state" also for cells in an organism: Darwin's "descent with modification" plus "motility". Inertia is a "principle of conservation" (of momentum), while the biological default state is its metaphysical opposite: change, first – phenotypes, organisms and their contexts are a permanent, ongoing process. Like the principle of inertia, the biological default state does not require an explanation – it is posited as a (strong) abstraction from observation; what requires an explanation then is departure from it (quiescence, lack of or constrained variation and movement). This "autopoietic" change is yet to be understood in a strong relational context, it is actually an "heteropoiesis" – each organism depends on activities of others (symbionts, parasites... or simply related organisms). The interactions affecting any of these activities produce meaning following the modifications affecting organismal protension.

T4-405 | Track 4 - Relational Cosmology, Quantum Foundations, and Existence

Relation as Condition: Inquiry in a Processual Metaphysics

Anoush Moazzeni Iran

Much contemporary philosophy continues to approach inquiry as a standpoint external to the processes it studies. Knowledge appears through representation of reality and a method that observes, classifies, and immobilizes a world composed of objects. Process philosophy challenges this image. If reality is understood as becoming and composed through relational inherence, continuous variation, and experiential events then inquiry cannot be positioned outside its field. Thought arises within the same relational dynamics that compose experience and begins inside the curvatures of relevance that prefigure method and orient thought before any standpoint can be claimed. This paper develops a processual account of inquiry grounded in Whitehead's metaphysics of relation. Rather than beginning from epistemological method, it asks how the conditions of relevance and perceptibility emerge before inquiry takes form. Inquiry begins within the curvatures of experience through which a world becomes perceptible and meaningful. To articulate this genesis, the paper proposes three conceptual orientations: horizoning, chiasm, and exceeding. Horizoning proposes the emergent bends through which experience comes into perceptibility while carrying the historical and political inheritances that pattern what can appear, who can appear, and how visibility is distributed. Chiasm designates the crossings where these curvatures meet and generate the tensions and differences that give experience depth, while exceeding marks the surplus through which events overflow their determinations. Drawing on Whitehead while engaging Bergson, Deleuze, and contemporary process thinkers and abolitionist thought of Fred Moten and others, the paper proposes inquiry as a participatory and immanent practice within relational becoming. Ontology and epistemology emerge together in the rhythmic dynamics of experience itself.

Cosmology of Co-Generative Symbiosis

Dai Qi China

Contemporary science (including systems theory, complexity science, and cosmology) and philosophy (particularly analytic philosophy and phenomenology), in their efforts to provide a unified account of being, becoming, and relationality, each face fundamental limitations. The former excels at describing patterns of phenomena and their interrelations, yet often suspends deeper ontological inquiry; the latter tends either toward problems of logical self-reference or remains confined within an anthropocentric perspective. While Eastern wisdom traditions (such as Daoist thought) contain profound insights, they often lack a structured form capable of engaging in systematic dialogue with modern knowledge systems. This paper aims to address these gaps through a philosophical reconstruction, proposing a "Dao-Ai Unity Theory"—a dynamic, self-referential, generative ontological framework. Within this framework, Dao is understood as the totality of generative movement, while Ai (love) is conceived as the intrinsic, universal tension of relationality. The concept of the "Ultimate of Dao" functions as a logical node within the process of becoming. We begin by formally defining the core concepts, and proceed to derive three fundamental axioms: the principles of wholeness, generativity, and relationality. Building upon this foundation, we construct a "spiral-yin-yang" dynamic three-dimensional model, from which we further abstract a meta-logical formulation of the co-development of Dao and technique (Dao-Shu integration). This enables the theory to achieve internal coherence and a self-referential closure. This work seeks to provide a unified ontological foundation and meta-logical framework for interdisciplinary inquiry into complex systems, the emergence of consciousness, and cosmic evolution.

Relational Cosmologies as Ecological Resources: Process-Oriented Environmental Ethics in East Asian New Religions

Gyungwon Lee and Suhyun Lee, South Korean

The global polycrisis—marked by ecological collapse, civilizational disorientation, and the erosion of meaning—calls not only for technological solutions but for a fundamental transformation of worldviews. Lynn White Jr.’s seminal critique of Western Christian anthropocentrism points toward the need for alternative cosmological frameworks: ones that position humanity not as master of nature, but as a relational participant within a living, creative cosmos. This paper argues that three East Asian new religions—Daesoon Jinrihoe (Korea), Tenrikyo (Japan), and I-Kuan Tao (Taiwan)—embody precisely such process-relational cosmologies, offering significant resources for ecological ethics and civilizational renewal. Drawing on Alfred North Whitehead’s philosophy of organism, this paper conducts a comparative analysis of the cosmological structures of these three religions, examining how their organic and relational worldviews give rise to deontological environmental ethics and institutionalized social practices. In Daesoon Jinrihoe, the principle of haewon-sangsaeng (解冤相生, resolving resentment and mutual beneficence) positions all beings—human, natural, and divine—as interdependent participants in a cosmic process of creative renewal. Tenrikyo’s doctrine of kashimono-karimono (かしの・かりもの, lending and borrowing) reconceives the human body and the natural world as entrusted gifts from the divine Parent, generating an ethic of grateful stewardship that resonates with Whitehead’s notion of the universe as a shared inheritance. I-Kuan Tao’s tri-cosmic structure and its synthesis of Confucian, Buddhist, and Daoist traditions frames moral cultivation as active cosmological participation—an ongoing process of returning to one’s primordial creative source. These cosmologies resonate deeply with Whitehead’s insistence on the creative interconnectedness of all occasions of experience and his critique of the bifurcation of nature. Where the mechanistic worldview constructs nature as passive material for human exploitation, these East Asian new religions envision a cosmos in which human flourishing and ecological integrity are inseparably intertwined. Crucially, this paper demonstrates that such process-relational cosmologies are not merely theoretical alternatives: they have been institutionalized as living ethical practice, expressed through large-scale social engagement including disaster relief, ecological education, welfare services, and cultural initiatives reaching millions of adherents across Asia. By bringing Whitehead’s process philosophy into dialogue with these contemporary religious movements, this paper contributes to the emerging interdisciplinary field of process-oriented environmental humanities, arguing that the construction of ecological civilization requires not only policy innovation, but a recovery of cosmological imagination—one that East Asian new religions are actively, and practically, providing.

T4-501 | Track 5 - The Meaning Crisis, Mental Health, and Human Flourishing

Getting Into Groups: Whitehead’s Metaphysics as a Foundation for Group Psychoanalysis

Jack Horlock The University of Birmingham, United Kingdom

Group therapy, specifically psychoanalytic groups in the Foulkesian tradition, has been found to be at least equally effective as individual therapy across a range of disorders, including depression, schizophrenia, and anxiety. A meta-analysis of 329 studies confirms that group therapy produces outcomes comparable to individual therapy (Pappas, 2023). This tradition was born out of necessity, around WWII, when Foulkes was treating multiple patients at once. This mirrors our current mental health crisis: there are far too few therapists to meet demand, and yet we do not utilise groups. Despite research into its efficacy, professional scepticism persists. I argue that one reason for this scepticism is a lack of groundwork pertaining to the nature of relations: human and otherwise. When Foulkes attempted to make sense of the huge successes within his psychoanalytic groups, he began making metaphysical claims that lack a metaphysical framework. Whitehead’s process-relational metaphysics, I will argue, offers a foundation for building a complete metaphysics of group psychoanalysis as it relates to the phenomena of human relations and the cosmos at large. By understanding Foulkes’ concepts - the matrix, mirroring, and the social unconscious - as examples of wider ontological principles such as societies of actual occasions, prehension, and objective immortality, we can explain why groups heal in the way they do, and why their effects cannot be reduced to the sum of the individuals present. I conclude that the therapeutic group operates as a complex relational field - a society in Whitehead’s language - in which each member both inherits and reshapes the patterns of the whole.

Introduction of the SOUL (Science of Unitive Love) as a Commanding Paradigm for a Spiritually Grounded Multidisciplinary Unitive Worldview

John Calvin Chatlos Rutgers University, United States

The Science of Unitive Love (SOUL) developed by Jude Currivan and Grant Storry, based on the unity and interconnectedness promoted by modern physics and cosmology is validated with a Framework of Spirituality (FOS) that uncovers a paradigm worldview emerging today. Experiences of self-worth and dignity (operationalized) are keys to open a neurobiological spiritual core that is driven toward wholeness (holotropic) with a powerful moral imperative for human well-being and happiness. Unitive Love is the integration of creative forces of healing unconditional love, a moral-truth force, and indomitable faith that are “Gifts of the Universe” available to all people. A research study has validated the predictability, replicability and feasibility of this FOS addressing personal concerns of anxiety and depression, mental health, and meaning and purpose. Science and spiritual experience are indelibly connected and identify a “functional soul” experience as a source of emotional healing. Unitive Love as the human experience of resonance with the fundamental universe values of Beauty, Truth and Goodness support and expand Whitehead’s philosophy to address the “crisis of faith” brought to awareness by our current harmful global worldview of materialism, dualism, competition, and power dominance. This presentation provides a comprehensive Unitive worldview based on fundamental human nature as a starting point for multidisciplinary discussion.

The Untimely presence of crisis in therapeutic processes: steps towards a process philosophy for the clinic and an earth in need of healing

Maria Nichterlein Alma Family Therapy Centre, Melbourne, Australia

Psychotherapy has occupied a unique position in Western society since its inception in the late 19th century, at the height of modernity. It emerges out of the secularization and increasing alienation experienced within Western life and it has presupposed the individualistic nature of suffering (and of its ‘cure’). In many ways, the therapist replaces the role of the priest. This has been a problematic position for many postmodern thinkers who see this as a continuation of a system of control that normalizes and centralizes through processes of subjectification of the population. Postmodern sensitivities emerging out of Whitehead’s philosophical insights challenge the current dominance of modern Cartesian and Kantian assumptions on a stable (and ‘judicious’) subject, master of its knowledge. This paper will focus on the benefits of a processual orientation to the work of the clinic. Following Gilles Deleuze and Gregory Bateson, both intensely influenced by Whitehead, this presentation will contest the image of the therapist as a person with privileged professional knowledge of the dilemmas presented by clients/patients in a clinical setting. It is proposed that the therapeutic space is better understood in terms of an emerging and constructive process that takes place in the therapeutic encounter, a uniquely positioned space where we face and wrestle with the existential dilemmas inevitably present in the process of living a life. The connections between these authors and certain traditions in the East open up a deeper reflection on the West, which, in its industrial and capitalist commitments, has constantly forgotten important lessons regarding the sacredness of life and has needed to ‘import’ a measure of humility from the East to attempt to temper its runaway ambitions.

T4-503 | Track 6 - Religion, Ethics, and Moral Imagination

Prehension and Creative Emergence: An Ethical Synthesis of Whitehead’s Process Theory of Value and Rolston’s Systemic Value

Jin Da Weinan Normal University, China

Whitehead’s broad theory of value grounds value in the process of prehension undertaken by every actual entity. Under the guidance of a subjective aim, positive and negative prehensions make value a structural feature of cosmic becoming. Value is thus “the real togetherness of eternal objective qualities occurring for their own sake.” Yet process ethics often relies on “intensity of experience” as its principal criterion. When the intense experience of an individual conflicts with the value of a diverse ecosystem, this criterion provides no sufficient basis for judgment. Holmes Rolston’s concept of “systemic value” offers an important supplement. Systemic value is not the sum of the intrinsic values of individuals, but the creative process running through the ecosystem itself—the objectively emergent source of value within natural history. For Rolston, the value of a rare species does not lie in the intensity of its present experience, but in its embodiment of a unique achievement produced through millions of years of evolution. This “historical depth” gives value a temporal dimension extending beyond momentary feeling. The synthesis of these perspectives produces a process-evolutionary ecological ethics. Whitehead reveals that value is inherent in the prehensive structure of the cosmos, while Rolston shows that nature is itself a creator of value. In an age of multiple crises, this synthesis provides an ontological foundation for “doing truth.” Human ethical action becomes the conscious continuation of the universe’s creative process: a practical responsibility through which the values of nature are realized by bringing together the story of nature disclosed by science and the human responsibility apprehended through religion.

Loving, Dynamic and Ever-Renewing: How Process Theology Offers a Roadmap for a Re-imagined Christian-Jewish Alliance

Ellen Clegg Brandeis University, United States

The 20th and 21st centuries ushered in profound and protracted forms of evil: genocide in Nazi Germany, Cambodia, and Rwanda; and the pillaging of planet Earth. These evils pose a challenge for traditional theology, raising questions about the classical view of an omnipotent God who controls all events, determines all actions and thus could bring about a world without evil. Process theology is a view of a God-world relationship that is deeply interwoven, dynamic and ongoing, a relationship that is reciprocally influential for God and humankind. (Konigsburg, 2017, p. 161). From this perspective, God is not all-knowing and all-controlling but is in a reciprocal relationship with humankind (Artson, 2016, loc. 392). This relationship is at once loving and ever-renewing. Process theology is not a theory of the omnipotent creator God of determinate-entity theism but offers a God-world model that maximizes “value in the cosmic process, including by making the greatest possible use of every configuration of events, including those involving suffering.” (Wildman, 2007, p. 272.) Springing from the work of Alfred North Whitehead, process theology offers a nontraditional theodicy that can be used as a framework to reckon with evil in the context of humanity’s relationship to a loving God. The process theology of Christians and Jews holds many similarities, most notably when it comes to rejecting the doctrine of creatio ex nihilo and the concept of an omnipotent God who has failed to intervene to right evils in the world. To elucidate similarities and differences in confessional traditions, I will compare the views of Christian theologian David Ray Griffin and Rabbi Bradley Shavit Artson. For Christians and Jews in the 21st century, process theology offers the possibility of dialogue and shared understanding, providing a roadmap for re-imagining the Christian-Jewish alliance in an era of rising divisions.

Prehension and Becoming: A Comparative Study of Confucian and Christian Views of Life through Whitehead’s Process Philosophy

Sun Shangcheng Guangxi Normal University, China

A fundamental obstacle in Confucian-Christian dialogue lies in their differing conceptions of the substantial subject. Confucianism treats ren—humaneness—as a substantial subject and unites it with the concrete subject, the humane person, through the principle that substance and function are nondual. Traditional Christian philosophical theology, by contrast,

understands God as a purely transcendent substantial subject and conceives the divine–human relationship as a one-directional movement from Creator to creature. These divergent substantialist frameworks make deeper dialogue difficult. Whitehead’s process theology offers a way beyond this impasse. His concept of prehension reveals that existence is fundamentally relational: subjects arise through concrescence by prehending others and being prehended by them, becoming enduring yet dynamic centers of activity. God participates in the prehensive life of the universe through a dipolar nature, and all things receive meaning in God. From this perspective, both Confucian and Christian understandings of life may be seen as forms of becoming through prehension, although their modes differ: one emphasizes gantong, or responsive resonance, while the other emphasizes response. In both traditions, meaning emerges through relational becoming. The Confucian ideal of “assisting the transforming and nourishing work of Heaven and Earth” thus resonates cross-culturally with the Christian affirmation that “all things are in God,” opening the possibility of a deeper mutual understanding between the two traditions.

T4-504 | Track 6 - Religion, Ethics, and Moral Imagination

The Distinction of “Self-Power” and “Other-Power”: A Brief Discussion of the Pure-land School of Salvation--A Comparison with Christianity’s Justification by Faith

Huang Jiaofeng Beijing Normal-Hongkong Baptist University, China

Pure-land Buddhism differs from other Buddhist sects in that it strongly advocates “relying on the power of Amitabha Buddha to save the world”. Due to its convenience and ease of implementation, it has become popular among believers and has long been regarded as a shortcut to Buddhahood. In international academic circles, Pure-land Buddhism has attracted much attention because of its similarity to Christianity. Due to the popularity of Pure-land beliefs in China, many people have a misconception that the pure-land model of salvation relies entirely on Amitabha and doesn’t require personal effort. Such an understanding tends to lead to a one-sided understanding of pure-land Buddhism and to mislead people in their practice. There are two reasons: first, it fails to examine the entirety of pure-land Buddhism - the premise that the premise of salvation for those who are reborn is that while relying on Amitabha’s power, personal effort is also required; and second, it fails to understand the difference between Western religions, especially Christianity, and the Amitabha model of salvation in pure-land Buddhism. This paper aims to continue this discussion and explore the whole picture of the pure-land school. The paper will point out that pure-land salvation is a combination of both “other power” and “self-power”.

Completion Without Refusal: A Process Reading of Sallekhanā through Concrescence

Rishabh Gandhi Vishwakarma University, India

This paper examines whether Alfred North Whitehead’s account of concrescence provides a rigorous structural framework for interpreting the Jain practice of Sallekhanā (ritual fasting unto death). Rather than approaching Sallekhanā through contemporary moral categories of suicide or negation, the paper situates the practice within process metaphysics and asks whether it may be understood as disciplined completion rather than refusal of life. Whitehead describes concrescence as the process by which the many become one toward determinate satisfaction, followed by inevitable perishing. Drawing primarily from *Process and Reality* (corrected edition), this paper reads Sallekhanā as a patterned modulation of subjective aim across terminal occasions within a personal society. The gradual attenuation of bodily appetite and affective intensity in Sallekhanā suggests not an abrupt rejection of becoming, but a directed integration toward coherent completion. Perishing, in this interpretation, is not the intended object of the practice but the metaphysical consequence of completed concrescence. By reframing Sallekhanā within the structure of many-becoming-one, satisfaction, and transition, the paper proposes that process philosophy offers a disciplined grammar for interpreting terminal intentionality without assimilating Jain metaphysics to Whitehead’s ontology. The analysis remains strictly within Whitehead’s conceptual vocabulary and does not attempt metaphysical synthesis. Instead, it contributes to process discussions of perishing, moral imagination, and the structure of completion at the edge of life.

T4-505 | Track 7 - Chinese Thought, Marxism, and the Second Integration

Paradigm Shift of Teachers’ Roles in the AI Era: Educational Innovation and Civilizational Reconstruction from the Perspective of Process Philosophy

Li Siqing Beijing Normal-Hong Kong Baptist University, China

"In an era marked by converging crises, the rapid advancement of artificial intelligence is profoundly reshaping role structures and knowledge production in education. Taking the School of Artificial Intelligence and Liberal Arts (SAI) of Beijing Normal-Hong Kong Baptist university as an empirical case, this study identifies three core dimensions of teachers’ role transformation in the AI era. Cognitively, teachers shift from disciplinary authorities to builders of interdisciplinary knowledge bridges. Pedagogically, they evolve from knowledge transmitters to critically conscious technology integrators, guiding students to balance algorithmic thinking and social ethical judgment. Morally, they become ethical exemplars of “technology for good,” cultivating students’ awareness of responsibility for the social well-being of technological development. This transformation aligns deeply with Whitehead’s process philosophy: education is not one-way transmission of static knowledge, but an organic creative process involving both teachers and students. The reshaping of SAI teachers’ roles essentially embodies “creative advance” in education. Such a process-based understanding of education and teacher development also reveals a profound resonance with traditional Chinese philosophies. Whitehead’s “organic holism,” “philosophy of organism” and “process thinking” Find a deep echo in concepts such as tianren heyi (harmony between heaven and humanity) and shengsheng buxi (ceaseless generation). From the perspective of the “Second Integration,” the incorporation of the Marxist basic principles with

the vitality of Chinese civilization provides a localized ideological foundation for reconstructing educational paradigms in the AI era, and opens a distinctive Chinese path for process philosophy in global civilizational dialogue."

The Unity of Shengsheng and Revolution: The Mechanism of Creative Transformation and Innovative Development in China's Fine Traditional Culture through Whitehead's Theory of Creativity

Wang Jingyuan Zhejiang Gongshang University, China

As the ultimate category of the universe, Whitehead's concept of creativity describes the process through which "the many become one and are increased by one," providing an organic philosophical foundation for understanding cultural formation and development. The philosophy of organism regards activity and process as fundamental, while process itself is fluid and dynamic. In this respect, it closely resonates with the Chinese philosophical emphasis on change and shengsheng—ceaseless generation and renewal. The creative transformation and innovative development of China's fine traditional culture embody both the generative virtue of shengsheng, through which Chinese civilization continually renews and transmits itself, and the revolutionary spirit of preserving foundational principles while pursuing innovation. From the perspective of creativity, these two dimensions form a profound unity: shengsheng represents the internal continuity of cultural life, while revolution provides the transformative logic of cultural innovation. Drawing on the affinities between Whitehead's organic philosophy and China's fine traditional culture, this paper argues that the mechanism of creative transformation and innovative development consists in taking shengsheng as its ontological foundation and revolution as its methodological orientation. Through the organic integration of the "many" resources of traditional culture into the "one" of modern cultural innovation, traditional culture can undergo creative transformation and innovative development. This process enables China's fine traditional culture to adapt to contemporary culture and harmonize with modern society, thereby uniting continuity and innovation in the ongoing development of Chinese civilization.

Circulation of Qi: the Final Step for Process Philosophy to Become Practical?

Jin Zhenbao Independent Scholar, China

"Process philosophy remains largely a scheme of speculative cosmology by now. Its core propositions, such as that the final facts, that is, actual entities, are drops of experience, complex and interdependent, and that creativity is the universal of universals characterizing ultimate matter of fact, are imaginative generalizations that require to be verified through acute observation. There have been of course important practical application of process philosophy in theology, psychology, organizational development, economy, and other areas of science and social work. However, they are not sufficiently impressive and compelling so that a revolutionary shift toward the worldview as proclaimed by process philosophy becomes fully indispensable and desirable. Circulation of Qi lies in the core of the teachings of Taoism and can be directly experienced and verified by each person. Accordingly, it makes Taoism a spiritual tradition that is both transcendental and empirical. The concept of Qi is comparable to the concept of actual entities, with Yin and Yang, the two modes of Qi, comparable to the physical and mental poles of an actual entity. The experience of Qi and its circulation could be understood as our direct experience of actual entities and its functioning. In this way, the whole scheme of process philosophy is vested with the test of practice through personal experience, so that its principles can be verified, falsified, refined and further developed. This could lead to perhaps the most important application of process philosophy, that is, a new horizon of human potential."

T4-601 | Track 8 - Aesthetics, Art, and Creative Communication

An Analysis of Contemporary Chinese Musical Works and Their Aesthetic Mechanisms from the Perspective of Embodied Cognition

Song Mengyu East China Normal University, China

Grounded in the theory of embodied musical cognition, this study focuses on the theoretical construction of musical analysis and aesthetic mechanisms, examining the body as a central mediator of musical understanding and artistic communication. The study argues that music is not merely an acoustic structure or symbolic system, but a dynamic experiential process generated within an integrated body–action–time system. Within this framework, musical form is understood as a temporal structure that can be bodily enacted and simulated. Its rhythmic organization, shifts in tension, and expressive characteristics are realized through motor intentionality and bodily prediction. Musical aesthetics is therefore not an external judgment imposed upon a work, but a holistic experience formed as the body regulates and integrates uncertainty throughout the unfolding of music. Using contemporary Chinese musical works as examples, the study reveals the crucial role of culturally shaped bodily schemas and patterns of action in musical understanding and the generation of meaning. It offers a body-centered explanatory framework for musical aesthetics and artistic communication, while highlighting embodied communication as a key mediator in the formation of cross-cultural aesthetic experience.

The Postdramatic Presentation of Kunqu in Contemporary Chamber Music: A Study of Awakening from a Dream and Pipa Plays Opera

Ding Qiyu East China Normal University, China

Taking Xu Mengdong's *Awakening from a Dream* and Yao Chen's *Pipa Plays Opera* as case studies, this paper examines the modern transformation of Kunqu within contemporary chamber music. Using postdramatic theatre as its analytical framework, it investigates how the two works reconstruct structure, musical material, and concepts of performance. At the structural level, both works replace narrative progression with the generation of sound and the intensification of emotion, producing an internal dramatic quality characteristic of postdramatic theatre. At the level of material, Kunqu recitation, vocal style, and rhythmic patterns are distilled into autonomous sonic materials capable of operating independently. At the level of performance, the works

shift away from the visually centered traditional stage toward an interactive presentation involving sound, body, and space. The stage thereby becomes an open, multimedia field of presence. Taken together, *Awakening from a Dream* and *Pipa Plays Opera* reveal the logic through which Kunqu is transformed in a postdramatic context, demonstrating the continuity and renewal of traditional aesthetics within contemporary intermedial creation.

On the “Spatiality” of the Musical Creative Process: Analysis and Interpretation of Contemporary Chinese Musical Works

Zheng Yan East China Normal University, China

Since the twentieth century, many Western composers have increasingly treated time and space as two fundamental dimensions of musical creation. These include Schoenberg, Webern, Stravinsky, Bartók, John Cage, Charles Ives, and Varèse. As a result, the theory and practice of “musical space” have become important topics of scholarly discussion. The American composer George Rochberg, for example, developed his own theory of musical space by drawing on the ideas of Susanne Langer and Schoenberg. He approached the subject through three perspectives: the union of time and space, the two archetypes of time and space, and the distinction between discursive form and spatial form. He then applied this framework to compositional practice. This presentation takes contemporary Chinese musical works as its primary texts. Drawing on Whitehead’s process philosophy and incorporating the perspectives of musical rhetoric and musical gesture, it explores how composers construct “space” within musical creation and strategically integrate Chinese cultural elements into that process.

T4-603 | Track 9 - Education and Whole-Person Development

Emotional Intelligence in Education: Learning through Digital Games

Lina Georgieva Bulgarian Academy of Sciences (BAS), Bulgaria

Within Alfred North Whitehead’s philosophy of education, learning is not understood as the mere accumulation of inert knowledge or the passive reception of information, but rather as a dynamic and ongoing process grounded in feeling, imagination, and valuation, through which individuals actively participate in the formation of meaning and understanding. Education is therefore inseparable from emotional engagement and from the qualitative intensity of lived experience, a view that renders emotional intelligence a central component of learning and social development. Against this theoretical background, digital games may be interpreted as particularly powerful educational environments, insofar as they are capable of organizing, intensifying, and sustaining emotionally charged experiences while simultaneously engaging learners on cognitive, emotional, and social levels. This presentation explores the role of digital games in fostering emotional intelligence within educational contexts by bringing together insights from Whitehead’s educational theory, philosophy of education, and game studies. It is argued that game-based learning environments can meaningfully support the development of emotional awareness, emotional regulation, empathy, and social interaction, especially through the ways in which game mechanics, narrative structures, and player agency shape affective experience and processes of learning. The aim of this paper is to contribute to a deeper philosophical understanding of how emotionally engaging digital games can function as sites of holistic learning and as vehicles for emotionally informed educational practices.

Becoming Human in Real Life: A Young Person’s Practice of Whole-Person Education in the Workplace and Theoretical Reflections

Wang Yifan China

As education increasingly degenerates into the sale of knowledge, and as young people become trapped between the refined constraints of critical theory and fantasies of perfect “moral purity,” where can genuine growth still occur? Drawing on the author’s own life journey, this paper presents a form of whole-person education that moves beyond conventional institutional boundaries. After seven years of training in sociology, the author persistently pursued the dignity of individuality through Foucault and critical theory. Yet disillusionment with the self-absorption of academic circles and the distance between critical theory and meaningful social improvement led the author to abandon doctoral study and, through an unexpected turn, enter practice at Taiwei Electronics. Within the company, the author encountered the everyday enactment of traditional cultural values and the principle of “cultivating people before making products.” Over time, the author moved from being an outside observer to an active participant, from trainee to operator, and came to serve as a “connector” between Western learning and tradition, industry and ecology, employers and employees, and individuals and generations. An ecological-civilizational model of labor relations and education is gradually taking shape. It treats the human person as an end rather than a means, transforms the workplace into an educational setting, and enables individuals to reshape themselves through real cooperation and labor. This education has no walls and grants no diplomas, yet it re-embeds young people within society and forms them into persons willing to put ideals into practice. In an age of multiple crises, an education that takes life itself as its field of experimentation may come closer than any theory to the true meaning of whole-person formation.

From Inert Ideas to Living Inquiry—A Whiteheadian Approach to EAP Curriculum Innovation with AI

Hui Ma and Jonathan Corbett Beijing Normal University-Hong Kong Baptist University, China

In a time of polycrisis, universities are asked to deliver “future-ready” competencies while also nurturing wisdom, creativity, and compassion. Yet academic writing curricula can collapse into compliance with formats and rubrics—what Whitehead called “inert ideas.” This presentation reports an ongoing, design-based case study of an EAP II program serving 2,296. The program re-structures research writing as a process-relational pathway of whole-person development, positioning generative AI as a partner for critique, iteration, and ethical judgment rather than a shortcut for production. Grounded in Whitehead’s rhythm of education (Romance–Precision–Generalization) and process accounts of learning-as-becoming, the program organizes

assessment as one inquiry chain: topic selection grounded in personal/civic relevance; annotated literature review as evidence-tracking; survey design with explicit consent and confidentiality; data visualization and Results writing that separates description from interpretation; and public sense-making through Discussion, Presentation, and Q&A. A key design feature is implementation at scale through a shared teaching package across instructors (common textbook/materials, PPTs, lesson plans, common slides, and standardized rubrics), enabling coherence while allowing local adaptation within sections. The case study focuses on close analysis of student portfolios and structured reflections, complemented by program-level artifacts. The paper proposes an evaluative framework with three indicators of whole-person development in academic literacy: wisdom (methodological humility and interpretive restraint), creativity (generative reframing and multimodal communication), and compassion (relational accountability to participants, sources, and classmates). It concludes with transferable principles for curriculum innovation and holistic pedagogy oriented toward ecological and moral civilization: building assessment ecologies that keep ideas alive.

T4-604 | Track 9 - Education and Whole-Person Development

Raising Babies the Jungle Way: What Can We Learn from Aboriginal Amazonian Child-Rearing Practices?

Patricia Danley Delaney | Manhattan Beach Unified School District, United States

"First, I discuss Jean Liedloff's "The Continuum Concept" in which she describes living among an aboriginal tribe in the Amazon jungle (early 1960s). Liedloff focuses on this culture's approach to infant and toddler care (which can seem surprising to post-moderns) as well as the deep connections members of this community had, both inter-personally and with nature. I describe practices among this tribe that seem to reflect the holistic connection process thinkers understand to be fundamental to well-being. I invite us to wonder together whether adopting or adapting such practices might help us to create the cooperative, child-friendly communities we long for. Secondly, I share how a growing contingent of diverse voices describe their intuitive, hard-to-ignore sense of tension between inborn needs of the infant and parents' highly specialized, abstract world of work. Industrialization often results in the need for work-related travel and even relocation—far from their family and an embedded community. Teachers, therapists, sociologists, anthropologists, as well as story-tellers are beginning to understand what parents have long realized. We must encourage young researchers to document the impact of current childrearing practices in a variety of cultures, because, in the end, children are the most valuable resource! I describe some of the ways that many people are attempting to mitigate the negative impact of parental workload as well as reliance on spectator-producing screen time on infants and young children. Included here is a first-hand report on the decision that my husband and I made in 2024 to move 2000 miles to provide full-time, in-arms care for a new grandchild. We made a three-year commitment to be a consistent presence during the early years including the preverbal (affective) stage of my only granddaughter. Thus, a large section of this presentation is practical and "real"—a candid report on the challenges as well as the results so far!"

Postmodern Constructive Pedagogy and Curriculum of Higher Education

LIU Lu | Harbin Normal University, China

Based on Whitehead's Process Philosophy and Constructive Postmodernism, this presentation mainly focuses on the research on the curriculum and instruction of Higher Education. It firstly finds the core issues of modern curriculum and instruction at university; Then, it tries to fix these issues by proposing a new educational system in Higher Education under the guide of Constructive Postmodernism and Process Philosophy, which includes objectives of teaching perspective, curriculum perspective, teaching process perspective and teacher and students relationship perspective. For example, the instruction is Cognetic communication, which is to inspire curiosity and adventure, and to follow the rhythm of life. It also gives a diverse explanations for the Constructive Postmodern curriculum: curriculum is organic and holistic educational occasions, which is a colorful life, chain-net study experiences, the emissary for green ecology, fresh wisdom, various and open culture, the dynamic process, the creative journey, and the autobiography and personal interpretation.

Digitally Empowered Learning and the Trap of Cognitive Outsourcing: Reflection and Pathways Beyond

Wang Ning | Harbin Normal University, China

Digitally empowered learning is a new model for the digital-intelligence age. Centered on cognitive outsourcing, it integrates learners' internal cognition with externally supported cognition carried by digital technologies in order to extend individual cognitive boundaries and foster the development of competencies. Yet the inherent limitations of algorithms, together with inappropriate patterns of use, may cause learners to become overly dependent on cognitive outsourcing and thereby fall into new learning difficulties. Drawing on a four-dimensional framework of goals, subjects, content, and methods, this paper identifies four major traps. At the level of goals, the opacity of algorithmic decision-making and data bias hinder the development of higher-order cognition, creating an "algorithmic black box" trap. At the level of the subject, the quasi-subjectivity of intelligent technologies continually intrudes upon the socially constituted self, eroding learner agency and producing a trap of self-alienation. At the level of content, fragmented knowledge supplied by algorithms is mistaken for systematic understanding, creating an illusion of wholeness. At the level of method, structural conflict between disembodied technological systems and learners' embodied systems disrupts human-machine collaboration, producing a trap of systemic intrusion. To move beyond these traps, the paper proposes four pathways: recognizing the limits of integrating internal and external cognitive networks; preserving human agency by using the technological body to resist self-alienation; strengthening learners' knowledge foundations and their capacity to judge algorithmically generated information; and grounding learning in embodied experience so that meaning-making can restrain the unchecked expansion of formal logic.

Concrescence, Physical Feeling and Natural Subjectivity: Reconstructing the Subject Paradigm of Ecological Civilization Based on Whitehead's Philosophy of Organism

Professor Yang Fubin Center for Whitehead Studies, BNB

The fundamental root of the escalating contemporary ecological crisis lies in the philosophical fallacy embedded within the prevailing subject paradigm of ecological ethics. Anthropocentrism monopolizes subject status and instrumentalizes nature. Though Deep Ecology advocates equality among all lives, it suffers from theoretical defects including an absent ontological foundation and an ambiguous definition of subjectivity. Drawing on three core categories of Whitehead's philosophy of organism—subject-superject, physical feeling and concrescence—this paper dismantles mind-body dualism and the static substantial conception of subjectivity, and demonstrates that all beings in heaven and earth possess primordial natural subjectivity. This research constructs a processual non-anthropocentric ecological ethics, establishes a hierarchical spectrum of natural subjects, consolidates the metaphysical grounding for ecological equality, and clarifies the rights and obligations of natural subjects while avoiding excessive generalization of subjecthood. It aligns with China's philosophy of integrated conservation of mountains, rivers, forests, farmlands, lakes, wetlands and deserts, and furnishes an innovative process-philosophical framework for the renovation of the subject paradigm of ecological civilization.

Becoming Whole: Reimagining Whole Person Education through a Dialogue between Confucius and Whitehead

Professor Guo Haipeng Beijing Normal-Hong Kong Baptist University

Contemporary education increasingly values specialization while neglecting holistic human development. This paper proposes a Confucian-Whiteheadian model of whole person education through a constructive dialogue between Confucian self-cultivation and Whitehead's philosophy of organism. Integrating five principles—completeness, complementarity, relationality, process, and experience—the model envisions the whole person as an organism developing through expanding relationships and the harmonious cultivation of spiritual, moral, intellectual, technical, physical, emotional, aesthetic, and social dimensions. It offers a philosophical framework for reimagining higher education in the twenty-first century.

T4-605 | Track 9 - Education and Whole-Person Development

The Implications of Whitehead's Semiotics for Contemporary Education

Wang Xiaoyu Harbin Normal University, China

Whitehead's theory of signs within the philosophy of organism includes several key ideas: the distinction between signs and sign-use; the harmonious integration of logical and aesthetic understanding; and a pathway of meaning formation that moves from causal efficacy through presentational immediacy to symbolic reference. An analysis of these ideas reveals several important implications for education. First, Whitehead's semiotics encourages an ontological shift from substance and attribute to event and relation. Second, it deepens epistemology by overcoming the fallacy of simple location and integrating two modes of perception. Third, it expands theories of sign production by reconnecting reference with the real world. These insights provide a relational and process-oriented basis for rethinking how meaning, perception, and knowledge are formed in contemporary education.

Developing a Junior-High Physics Project Curriculum on The Exploitation of the Works of Nature under the Guidance of Whitehead's Organic Thought

Yan Zhonghui Haicang Affiliated School of Xiamen Foreign Language School

The Exploitation of the Works of Nature is an encyclopedic work from ancient China. Many of the objects and principles it records remain widely relevant today and served as important sources for later scientific and technological developments. Drawing curricular resources from this text can generate a series of long-term project themes, as well as vivid short- and medium-term learning projects. Together, these projects can form an engaging system that helps students acquire genuine and personally meaningful knowledge within concrete educational situations. For junior-high physics education in China, which is currently organized mainly around disciplinary knowledge structures, such a curriculum offers a valuable supplement. Without the guidance of organic thought, however, curriculum development can easily become mechanical and fragmented. Whitehead's organic philosophy provides a systematic basis for curriculum design, enabling learning to move from practice to understanding and then back to practice. In this way, the curriculum can unfold with a rhythm that corresponds more closely to the processes of nature.

"Postgraduate Entrance Examination Anxiety" from the Perspective of Process Philosophy: Reflections on an Educational Phenomenon

Chen Jingru School of Educational Sciences, Harbin Normal University, China

The growing enthusiasm for postgraduate entrance examinations in Chinese universities has been accompanied by widespread anxiety. Drawing on Whitehead's process philosophy and a review of relevant literature, this paper offers a theoretical reflection on this phenomenon. Whitehead locates the meaning of life in the dynamic process of becoming rather than in a fixed final result. Yet current examination culture often places all value on the single outcome of successfully "making it ashore," while the preparation process is reduced to a painful means. As a result, students' agency and present experience are severely suppressed. Using Whitehead's "Category of Subjective Unity," the paper examines the philosophical roots of this anxiety. When individuals cannot achieve a meaningful integration of experience within the process itself, they fall into internal division and anxiety. The paper therefore proposes that students use process thinking to reconstruct their experience of examination preparation, finding present meaning and growth even amid intense competition. This is both a practical application of Whitehead's educational thought and a small-scale response to the challenge of living meaningfully in an age of multiple crises.

T5-402 | Track 9 - Education and Whole-Person Development

An Octopus's Garden

Julius Bard McGill University, Canada

Beginning with a true story of the author's visit to Bangkok where he encountered an alligator on the pathway to an exercise station in an inner city park, the article examines the fidelity of memory in the context of pressures from external consensus reality and insecurities about internal phenomenological states of consciousness not amenable to positivistic science nor impervious to onslaughts from bygone 'facts' accompanied by antiquated 'etymologies' that are making a return to modern life with old truths that, it appears, may have been illegitimately superseded by a culture blinded as much by science as religion.

Applying Whitehead's Philosophy to Student Records Management in Continuing Education for Civil Aviation

Feng Sujun School of Continuing Education, Civil Aviation University of China, China

Drawing on thirty years of experience in educational administration at the School of Continuing Education, Civil Aviation University of China, this paper applies Whitehead's process philosophy to examine the distinctive educational value of student records management and its contribution to the university's "Double First-Class" development. Whitehead emphasizes that process is reality. Every change made to a student record, and every learner's trajectory from admission to graduation, provides a concrete expression of the educational process and a small-scale record of the quality of talent cultivation. Guided by the values of ecological civilization, student records management should shift from control toward service and develop a system that is environmentally responsible, convenient, caring, and orderly. Such a system can enable working adult students to experience the university's support throughout their studies and help put into practice the principle of "cultivating the person before accomplishing the task" in their professional lives.

Innovative Pathways for Digitally Empowered Teaching of Introduction to the Dialectics of Nature in Transportation-Oriented Universities

Lu Hui Beijing Jiaotong University, China

The rapid development of digital-intelligence technologies, together with the continued implementation of China's strategy to build a strong transportation nation, has created new opportunities for innovation in ideological and political education at transportation-oriented universities. In practice, the graduate course Introduction to the Dialectics of Nature faces several challenges: course content often lags behind developments at the frontiers of the transportation sector, teaching methods lack deep interaction, and assessment systems are disconnected from precise feedback. In response, this paper proposes a three-dimensional educational model integrating digital-intelligence support, transportation-specific content, and ideological and political value guidance, aligned with the goal of cultivating outstanding and innovative talent. The proposed reforms proceed along four paths: using digital technologies to support problem-chain-based course design; renewing blended teaching models; breaking down disciplinary boundaries through cross-field collaboration; and developing a data-driven system of dynamic assessment. By responding to the contemporary task of building a strong transportation nation, these reforms seek to strengthen the intellectual and theoretical depth, accessibility, and practical relevance of ideological and political education.

T5-404 | Track 10 - Climate Change, Systems Collapse, and Ecological Civilization

The Human: The Unsolved Challenge of Ecological Civilization, An Argument for Patience

Candice Olson California Institute of Integral Studies, United States

I feel the urgency many of us feel — the desire to close the distance between the world as it is and the ecological society we know is possible. We understand what that world might look like, and we know we must act. And yet, the distance from here to there requires a transformation of the human being, of the individual in the collective, and of our relationship to the living world. Such transformation may unfold according to deeper rhythms than the pace of our will. These rhythms cannot simply be accelerated without consequence. We may scale technologies and adopt more conducive worldviews. But the more demanding work lies within our psyche and consciousness: balancing our modes of attention; reconciling our more insular, problem-solving intelligence with our participatory sense of world; finding equilibrium between individual freedom and collective purpose; cultivating genuine connection with more-than-human life. This work of integration is neither simple nor immediate. We find guidance across traditions: Alfred North Whitehead's process philosophy, which cautions against change that enters the world too abruptly; Brian Swimme's reminder of the patient timescales of cosmic unfolding and the need for our patience as our species matures into its role; Iain McGilchrist's account of our divided modes of attending; Carl Jung's insistence that what remains unconscious returns in distorted form; and the work of many contemporary scholars such as Matthew Segall's analysis of the unresolved tensions between the individual, purpose, and the collective. Ecological civilization requires urgency in intention and inauguration, but patience in maturation. The integration of the human psyche — within itself and within the wider community of life — may be the most challenging task before us, and one that cannot be rushed without undermining the very future we seek to build. We must deepen the work rather than rushing the work so we can meet what is required of us.

Why Still Choose to Hope While Climate Change has been Ignored

Jingqiu Zhan

The world today is fraught with myriad crises, among which the palpable shift in global climate stands as one keenly felt or even experienced by all. In other words, the climate change is no longer a distant abstraction—it is unfolding before our very eyes, it speaks in wildfires, in floods, in the slow drowning of coastlines and the silent retreat of glaciers. Each season seems to arrive out of joint, as though the earth itself is out of tune. Yet, while discourse on the matter abounds, it is often met with a paradoxical

neglect in the fabric of daily life. Consider this simple paradox: people denounce the environmental perils of a consumer society, yet revel with unbridled enthusiasm in its relentless torrent. What, then, lies beneath this profound dissonance—this striking disconnection between awareness and action—that allows humanity to wrestle so ambivalently with this reality? Amidst this seemingly disheartening reality, where are we to navigate? Is there still hope for humanity? If so, wherein lie the grounds for such hope? Why, amidst such profound disappointment, are we still able to choose hope? We have entered an age of consequence, where the weight of past emissions presses upon the present, and the future leans heavily on every choice we make. Amid the science and the statistics, there remains a quieter truth: that how we respond to this crisis will reveal not only our ingenuity, but our character. To act is not merely to avert disaster—it is to affirm that we still believe in tomorrow. We have entered an age of consequence, where the weight of past emissions presses upon the present, and the future leans heavily on every choice we make. Amid the science and the statistics, there remains a quieter truth: that how we respond to this crisis will reveal not only our ingenuity, but our character. To act is not merely to avert disaster—it is to affirm that we still believe in tomorrow.

How Can Ecological Enterprises Respond to the Polycrisis? The Exploration and Practice of Taiwei Electronics’ “Harmony of Heaven, Earth, and Humanity” Model

Li Wenliang

How can enterprises, as core institutions of modern society, move beyond the pursuit of profit and become constructive forces for civilizational transformation? Taiwei Electronics’ nearly three decades of experimentation offer a model of business practice rooted in the Chinese wisdom of harmony between humanity and nature. Taiwei has developed a “51–25–24 Harmony of Heaven, Earth, and Humanity” equity-governance structure: 51 percent of ownership is dedicated to Heaven, Earth, and all beings through social 公益; 25 percent belongs to all employees; and 24 percent remains with the founding capital. This arrangement institutionally establishes a symbiotic relationship among the enterprise, nature, society, and its employees. The company has also created an internally sustaining three-part cycle of “factory–farm–academy.” Industrial production provides the economic foundation, organic agriculture restores the ecological foundation, and academy-based education cultivates the humanistic and spiritual dimension. Practices such as company-wide organic vegetarian meals and the establishment of an ecological farm make ecological civilization a tangible part of everyday life. Taiwei is oriented toward the development of persons. Through its goal of integrating the “five forms of growth,” it seeks to cultivate well-rounded individuals who unite knowledge and action. The company is currently advancing a model of “urban–rural symbiotic families,” intended to relieve young people of the three major burdens of housing, education, and illness, while exploring a balanced relationship between urban and rural life, industry and agriculture, understood through the complementary dynamics of yin and yang.

T5-404 | Track 10 - Climate Change, Systems Collapse, and Ecological Civilization

Beyond Human Supremacy and the Anthropocene Discourse: Whitehead, Berry, and Ecozoic Ethics

Brian Henning *Gonzaga University, United States*

The aim of this essay is to argue that human supremacy and the Anthropocene discourse embrace a management approach to our ecological problems that ossifies and codifies the bankrupt metaphysics that generated it. By leaving unchallenged and even geologically enshrining human domination over nature, it takes off the table the very changes needed to address the crisis. I contend that, if we are truly to address the roots of the ecological crises we have created, we must resist what the sociologist Eileen Crist calls the “Promethean self-portrait” provided by the Anthropocene discourse. Drawing on the organic metaphysics of Alfred North Whitehead and the Earth Jurisprudence of Thomas Berry, I conclude that the challenges of species extinction and global climate change can only be met by transitioning not to the “Anthropocene Epoch,” but to the “Ecozoic Era” in which humans take their place within, not over, the vital community of intrinsically valuable beings. The philosophical work of worldview reconstruction is more important than ever and the philosophy of organism and environmental metaphysics can play a key role in it. I conclude with a suggestion for how we might conceive of a Whiteheadian, non-dualistic philosophy of rights.

From Abstract Moral Schemes to Lived Experience: Reconstructing Environmental Ethics through Process-Relational Thought

Muhammad Jalil Arif Arif *University of North Texas, United States*

The development of environmental philosophy and ethics marked a crucial intellectual and ethical awakening; it was a conscious attempt by philosophers, historians, theologians, and cultural thinkers to examine, diagnose, and articulate the philosophical underpinnings of our ecological crisis. However, as the field matured and evolved (alongside the growth of climate science) with all the robust philosophical, ethical, and ecological frameworks developed, some environmental thinkers have highlighted the problem of the “inefficacy” of environmental ethics in practice. While this sense of ineffectiveness is widely felt, it has not received sufficient philosophical attention. Oftentimes, the resolution for this challenge is ‘settled’ by turning away from the significance of environmental ethics altogether and shifting towards a form of environmental activism, practicalism, or policy-turn. This paper argues that the gap between environmental ethical theories and practice is not merely a problem of implementation of a theory but rather a symptomatic of a deeper philosophical and ethical divide rooted in a historically entrenched mode of inquiry that is disconnected from lived experience. This paper contends that the task before environmental philosophy, at the face of this challenge, is not the further refinement of ethical principles (theoretically) or the implementation of a theory, but a thorough reorientation of its “mode of inquiry”—one that is centered “in” experience and reconceives experience as a relational, processual, and value-laden crucible from the outset. In this respect, the American philosophical tradition, particularly the work of Charles Sanders Peirce and Alfred North Whitehead, offers not a supplementary perspective

but a philosophically diagnostic and reconstructive framework capable of addressing this underlying mode of inquiry and opening the possibility for the kind of constitutive transformation demanded by the ecological crisis of our time.

Reconstructing Ecological Ethics through a Process View of Life

He Di University of Chinese Academy of Sciences, China

Grounded in organic cosmology and relational realism, the process view of life reconstructs the philosophical foundations of ecological ethics through three theoretical shifts. First, the dynamic becoming of actual entities establishes the identity of process and reality, enabling a paradigmatic transition from “substance” to “organism.” From this perspective, ecological crisis is understood as a manifestation of the rupture of vital relationships. Second, through the concepts of “feeling” and “prehension,” a pan-subjectivist perspective expands the basic unit of ethical concern to encompass the entire community of life. Responsibility is thereby rooted in the intrinsic need to sustain symbiosis within ecological networks. Third, the replacement of possessive exploitation with symbiotic becoming generates systematic transformations in axiology, praxis, and teleology, advancing the creative transition from industrial civilization to ecological civilization. The process view of life thus provides ecological ethics with a metaphysical foundation. Its relational mode of thought and pathways of creative practice not only move beyond the static framework of traditional ethics but also contribute a shared value orientation to global governance, ultimately pointing toward a paradigmatic transformation of civilization.

Speaker Biographies

July 17–19, 2026 | Zhuhai, China | BNBU

A

Abdellaalaya Samir Ahmed Ali

Harbin Normal University · China · Track 9 Presenter

My name is Aya, a 25-year-old girl from Egypt. I hold a bachelor's degree in specialized translation (Chinese language). Currently, I am studying curricula and educational theory in Harbin. I have a great passion for learning languages; in addition to delving deeper into my mother tongue, Arabic, I love to immerse myself in the Chinese language and its culture. I speak English and a little French. daily routine.

Arthur Araujo

Department of Philosophy/Federal University of Espirito Santo · Brazil · Track 3 Presenter

PhD in Philosophy: Federal University of Rio de Janeiro/Brazil (2001). Professor at the Federal University of Espirito Santo/Department of Philosophy (Brazil). Founding member (2016) and former Coordinator of Semiotics and Pragmatism Group Work – Brazilian Association of Postgraduate in Philosophy (ANPOF). Teaching and focusing on the following fields: Philosophy of Mind and Philosophy of Biology. Topics and authors of interest: Pragmatism (William James), Biosemiotics and Semiotics (Uexküll and Peirce), Philosophy of Ordinary Language (Ryle, Austin and Wittgenstein), Evolution, and Organism (Darwin, Uexküll and Whitehead).

Muhammad Jalil Arif Arif

University of North Texas, US · Pakistan · Track 10 Presenter

Muhammad Jalil Arif is a Ph.D. candidate and Teaching Fellow in the Department of Philosophy and Religion at the University of North Texas (UNT). For several years, he has taught undergraduate courses in the social sciences and humanities. His work focuses on Environmental Philosophy and Ethics; American Philosophy; process-relational philosophy, especially the works of Charles S. Peirce and Alfred North Whitehead; the relationship between philosophy, science, and culture; philosophy of science; human–nature relationships; and the promotion of interdisciplinary education.

Naoki Arimura

Ritsumeikan University · Japan · Track 1 Presenter

Naoki Arimura is a senior researcher at Ritsumeikan University in Kyoto, Japan. He received a Ph.D. in 2021. His doctoral dissertation examined the development of Whitehead's philosophy from the perspective of logic and aesthetics, and a revised version was later published as a monograph, *Beauty and Logic of Becoming: On Whitehead's Metaphysics* (2022 in Japanese). His research has focused on British philosophy from the late nineteenth century to the twentieth century, with particular attention to Whitehead's position within this intellectual context. In 2024, he published an English-language article titled: "Whitehead and Victorian Philosophy of Science: A Historical Investigation of the Concept of Hypothesis". His current work explores philosophical discussions of imagination during this period.

Randall Auxier

Southern Illinois University, Carbondale · United States · Track 1 Chair | Track 1 Presenter

Randall Auxier, Ph.D., is Professor of Communication Studies and Philosophy at Southern Illinois University. Educated at the University of Memphis and Emory University, he specializes in semiotics, symbol theory, metaphysics, philosophy of communication, rhetoric, popular culture, and practical ethics. He has authored, co-authored, edited, or co-edited more than twenty books, including *Logic: From Images to Digits*, *As Deep as It Gets: Movies and Metaphysics*, and *Persuasion: The Real Process of Imaginative Thinking*. Auxier has served as president of the Illinois Philosophical Association and the Southwestern Philosophical Society, as editor of *The Personalist Forum* and *The Pluralist*, and is currently Deputy Chief Editor of *Eidos: A Journal of the Philosophy of Culture*. He is also a co-founder of the American Institute of Philosophical and Cultural Thought.

B

John Bagby

California Institute of Integral Studies · United States · Track 3 Presenter

Dr. John Robert Bagby (California Institute of Integral Studies, USA) – is an Assistant Professor of Philosophy, Cosmology, and Consciousness at the California Institute of Integral Studies in San Francisco. His research spans the history of philosophy and contemporary metaphysics, focusing on issues of consciousness, nature, and the philosophy of music. Bagby was trained in ancient Greek philosophy and phenomenology first at the Pennsylvania State University then receiving a doctorate from Boston College. Drawing insight from thinkers like Plato, Spinoza, Merleau-Ponty, and Henri Bergson, he engages with contemporary process thought at the interplay between science and philosophy, and how concepts of mind and cosmos have evolved from antiquity to present. His more recent scholarship has focused on philosophy of music and musicology.

Bao Yan

Beijing Zhiyu Zhishan Cultural Research Institute · China · Track 10 Presenter

I graduated from Sichuan University of Finance and Economics and received my master's degree from Guizhou University. I previously worked as a professional teacher at Liupanshui Vocational and Technical College and currently work in the financial

sector, specializing in philosophy. From 2022 to 2023, I was a visiting scholar at Beijing Normal University, focusing on philosophy of science and technology.

Julius Bard

McGill University · Canada · Track 9 Presenter

Dr. JULIUS F. BARD: A free-thinking poet-scholar who gravitated over the years (1976-1994, in universities such as McGill) from standard scholarship to poetic modes of expressing “savoirs” and “epistemies” near frontiers where (archaic) religion and (post-modern) science clash and sometimes embrace in a transcendental eureka moment that has always combined them both depending on where the separation line between mind and memory found itself on their evolutionary ‘slide rule.’ He was a scion of the late theoretical physicist Dr. David Bohm, attending his lay seminars, and the Jungian psychoanalyst Dr. Robert Bosnak by attending this latter’s dream workshops. He also was blessed to have consulted privately with geneticist-psychiatrist Dr. Paul Grof (brother of Stanislav) and the novelist turned ‘hobby’ psychiatry professor, Dr. Siri Husvedt whose genius is as unbelievable as her seven foot tall height — even if she was wearing high heels.

Ioannis Bardakos

BNBU · Greece · Track 1 Chair | Track 2 Chair | Track 1 Presenter | Track 2 Presenter

Dr. Iannis (John) Bardakos is an artist, theorist, and scholar working with art and technologies. He is currently an Assistant Professor at BNBU, co editor of the Technoetic Arts Journal, and Member at Large of the American Society for Cybernetics. He conducts artistic research and defines his practice as that of a hunter gatherer of forms and non localities. He follows a transdisciplinary trajectory that blends theory and practice, integrating traditional and emerging technologies into his creative projects while exploring technological and corpo noetic methodologies for research and creation. He has worked in academic institutions in Europe and China and has exhibited artistic work across Europe and Asia.

Daniel Bella

University of Hamburg · Germany · Track 1 Presenter

Daniel Bella is a PhD student at the University of Hamburg, where he is currently completing a dissertation on the relation between powers and necessitarianism in the philosophy of Baruch de Spinoza. His research focuses primarily on early modern philosophy with particular interests In metaphysics, modality, and causation. Most recently, he published a German translation of Siger of Brabants treatise ‘On the Necessity and Contingence of Causes.’ In collaboration with Milan Stümer, he has published on Alfred N. Whitehead’s metaphysics and ethical theory.

Shajara Bensusan

University of Brasilia · Brazil · Track 1 Presenter

Shajara Bensusan (new name of Hilan Bensusan) is associate professor of contemporary philosophy at the University of Brasília. Published recently *Indexicalism: Realism and the Metaphysics of Paradox* (Edinburgh University Press, 2021) and *Memory Assemblages: Spectral Realism and the Logic of Addition* (Bloomsbury, 2024). Published in journals such as *Process Studies*, *Cosmos and History*, *Acta Analytica*, *Theoria*, *Speculations*, *Open Philosophy*, *International Journal of Philosophical Studies* and *Epistemologia*. Organized the 12th International Whitehead Conference in Brasília, 2019. Bensusan’s main philosophical interests include process philosophy in its relation to contemporary issues, process metaphysics, alternative metaphysics, pan-perceptualism, memory studies, specters, addition, speculative realism, non-standard realisms, decoloniality, the connections between philosophy and indigenous thought, Black diasporic thinking and Latin American philosophy.

Gabriel Bianchi

Slovak Academy of Sciences · Slovakia · Track 5 Presenter

Gabriel Bianchi is a social psychologist, a senior research fellow at the Institute for Research in Social Communication, Slovak Academy of Sciences. His focus in research is on non-medical aspects of sexuality, intimacy, and epistemology and methodology. Bianchi, associate professor, teaches Qualitative paradigm in psychology“ at the Comenius University, Faculty of Arts, Department of Psychology. He has supervised 8 PhD. candidates to a successful PhD. defense. He is editor-in-chief of the international journal *Human Affairs* (WOS, SCOPUS). In 2024 he successfully defended and was appointed the highest scientific degree of Dr.Sc. (Doctor Scientiarum).

Paul Bogaars

Private researcher · Netherlands · Track 10 Presenter

Is an independent researcher and visionary thinker dedicated to unveiling the unseen truths of the universe through cause and effect. Guided by ancient wisdom, modern science, and intuitive insight, he explores unified frameworks bridging consciousness, cosmology, and vibrational dynamics. His work integrates concepts like Walter Russell's rhythmic balanced interchange, the golden ratio (ϕ), and 3-6-9 cycles to resolve enigmas in entropy, gravity, and human perception. Bogaars reports on historical mysteries—such as Sumerian texts and ancient artifacts—while critiquing academic lenses that overlook foundational causes. As a prolific X contributor with over 3,600 followers, he shares revelations on Earth's ascending frequencies, holographic reality, and the Cosmic Egg inversion, emphasizing coherence as the key to evolution. His collaborations with AI, including Grok (xAI), have produced innovative theories like the Coherence-Consciousness Field Theory (CCFT)

Sylvia Borissova

Associate Professor, Dr. · Bulgaria · Track 9 Presenter

Sylvia Borissova is Head of the Culture, Aesthetics, Values Department at the Institute of Philosophy and Sociology at the Bulgarian Academy of Sciences. Author of the books *Limits of the Aesthetic Consciousness* (2017), *Aesthetics of Silence and Taciturnity* (2019), *Process Approach in Education: Developing Key Competencies through Philosophy and Civic Education (Theory and Practice)* (co-author, 2024), and more than 60 scientific publications in Bulgarian and English. Manager, coordinator, researcher and participant in over 30 research, publishing and artistic-creative (applied-aesthetic) projects, projects in the field of education and non-formal education. Lecturer in Aesthetics, Philosophy of Art and Philosophy at the South-West University “Neofit Rilski” (Blagoevgrad), Sofia University “St. Kliment Ohridski”, the National Academy of Art (Bulgaria) and the Bulgarian Academy of Sciences. Consultant and methodologist to organizations in the youth, educational, creative and cultural sec

Jean Boulton

University of Bath · United Kingdom · Track 1 Presenter

Jean Boulton (PhD, MPhil, MBA, FInstP) is a Senior Visiting Research Fellow with the Department of Social and Policy Sciences at the University of Bath, Visiting Fellow with Cranfield School of Management and a former Research Fellow with Stellenbosch Institute of Advanced Studies. She began her career in theoretical physics and has subsequently specialised in developing and bringing alive the science of complexity as applied to the social and natural world, teaching at institutions worldwide and working with these ideas with many organisations. She is lead author of *Embracing Complexity* (2015:OUP) and author of *The Dao of Complexity* (2024: De Gruyter). Her more recent work explores the processual ontology underpinning complexity science and its implications for addressing the emerging polycrisis at the level of the global, the organisational and the personal. See www.embracingcomplexity.com

Boyu Lin

Beijing Normal - Hong Kong Baptist University · China · Track 9 Presenter

Mr. BOYU LIN is the Lecturer of Whole Person Education Center, School of General Education, Beijing Normal - Hong Kong Baptist University (BNBU). He has been in BNBU for 17 years as one of the holistic teachers of Whole Person Education. His academic interests including: Emotional Intelligence, Whole Person Education, General Education, Artificial Intelligence, Human + Intelligence, Teaching Innovation.

Maria Regina Brioschi

University of Milan · Italy · Track 2 Presenter

Maria Regina Brioschi is an adjunct professor at the University of Milan and the University of Valle d'Aosta, where she teaches “Semiotics and Communication.” Her areas of research concern pragmatism and process philosophy, with particular attention to public philosophy and theories of experience and meaning. She is a member of the Executive Committee of the C.S. Peirce Society, the board of Associazione Pragma, the governing board of the International Process Network, and the Women in Pragmatism network. In addition to more than 40 essays and articles written for international and national publishers and journals, her publications include the monograph *Creativity between Experience and Cosmos: C.S. Peirce and A.N. Whitehead on Novelty* (Verlag Karl Alber, 2020) and, in Italian, *The form of relation: logic, metafisica ed etica in C.S. Peirce* (Rubbettino, 2024). She has also edited and translated into Italian A.N. Whitehead's *Process and Reality* (Bompiani, 2019).

Steven Brown

Nottingham Trent University · United Kingdom · Track 5 Presenter

Steven Brown is Professor of Health and Organizational Psychology at Nottingham Trent University. His research interests are around psychological wellbeing in the workplace, social dimensions of the Anthropocene, and the application of process philosophy to the social sciences. He is author of over 150 academic articles and author of *Michel Serres' Dark Society: Charting the Anthropocene* (Bloomsbury, forthcoming), *Vital Memory and Affect: Living with a difficult past* (with Paula Reavey, Routledge, 2015), *Psychology Without Foundations: History, philosophy and psychosocial theory* (with Paul Stenner, Sage, 2009) and *The Social Psychology of Experience: Studies in remembering and forgetting* (with David Middleton, Sage, 2005).

C

Edgar Blanco Carrero

Universidad Central de Venezuela · Venezuela · Track 5 Presenter

Captain (Retired) and PhD in Philosophy (UCV), Postdoctoral Fellow in Management Sciences (CESDI), Master in Philosophy and Human Sciences, and specialist in Administrative Sciences and International Law and Politics (UCV), Naval Command and Staff Course (ESGN), and Politics and Strategy at the Superior War College (Rio de Janeiro). He has written on history, philosophy, and strategy, and his work has been published nationally and internationally. He is currently a professor at both the graduate and undergraduate levels, assigned to the Institute of Philosophy (UCV), and coordinator of the Master's Program in Philosophy and Human Sciences at the Institute of Philosophy, UCV. He is a member of the research groups *Metaphysical Evolutions*, *Blue Economy and Philosophy*, and the *Venezuelan Society of Philosophy*.

Roland Cazalis

Université de Namur · Belgium · Track 9 Presenter

ROLAND CAZALIS is currently a lecturer and researcher at the Department of Sciences-Philosophies-Societies of the Faculty of Science of the University of Namur (Belgium). He holds a PhD in Biochemistry from the University of Granada (Spain) and

a Doctorate in Theology from the University of Louvain-la-Neuve (Belgium). Before coming to Namur, he taught and researched at the School of Engineering Purpan of the National Polytechnic Institute of Toulouse (France). His areas of research include process-relational philosophy, plant biochemistry, biomathics, and science and theology. His articles have appeared in numerous scientific publications.

John Calvin Chatlos

Rutgers University · Robert Wood Johnson Medical School · United States · Track 5 Presenter

JC Chatlos, MD-Professor, Dept of Psychiatry, Rutgers-Robert Wood Johnson Medical School, USA, an addiction, child and adolescent and adult psychiatrist with 30 years exploration of spiritual experience with clinical implementation. A specific Framework of Spirituality was validated in a pilot study demonstrating predictability, replicability and feasibility with men with chronic addiction and years of incarceration, that intentionally promoted transformational spiritual awakening/experience. As a Distinguished Life Fellow of the American Psychiatric Assoc and Distinguished Fellow of the American Academy of Child & Adolescent Psychiatry, he has presented internationally to promote spiritual awareness-its reality, its value and its powerful healing properties. As a member of the Evolutionary Leaders, he is instrumental in developing and promoting a Unitive Worldview that is inclusive, nonviolent, and cooperative, to address the current global poly-crisis in faith, meaning and purpose.

Chen Can

School of Philosophy, Beijing Normal University · China · Track 1 Presenter

A doctoral candidate at the School of Philosophy, Beijing Normal University, under the supervision of Professor Liu Xiaoting. He has visited foreign universities multiple times and his main research areas are generative thought, scientific realism and related academic topics. He is committed to the multi-dimensional promotion and exploration of generative thought.

Chen Jingru

School of Educational Sciences, Harbin Normal University · China · Track 9 Presenter

Chen Jingru, female, born in October 2001, graduated from the English Teacher Training Program of Mudanjiang Normal University, and is currently studying at the School of Educational Sciences of Harbin Normal University. Her research interests are Whitehead and curriculum and teaching theory, and her supervisor is Professor Yang Li.

Chen Jirong

Beijing No. 11 School (BNDS) · China · Track 5 Presenter

Jasmine Chen (陈霁容) is a senior high school student at Beijing No. 11 School and an incoming freshman in Philosophy and Religious Studies at Middlebury College. She first encountered Whitehead at the 2025 Jinhua International Symposium on Process Philosophy, using this as a starting point for interdisciplinary exploration. By integrating process philosophy with psychology and religious studies, she created the online experiential course "Process Psychology" and is currently deeply involved in the development of an AI-powered philosophy of science education app. She is committed to reconstructing the resilience of human thinking through a "second integration" in the context of AI reshaping productivity, exploring the organic integration of the essence of life and spiritual order within the context of ecological civilization.

Chen Yihuan

Beijing Normal-Hong Kong Baptist University · China · Track 7 Presenter

Chen Yihuan is an undergraduate student in the Faculty of Humanities and Social Sciences at Beijing Normal-Hong Kong Baptist University.

Lauren Elizabeth Clare

The Center for Process Studies · United States · Collaborative Block Facilitator

Lauren Elizabeth Clare is an independent scholar, facilitator, and Theory U practitioner of awareness-based action-research working at the intersection of eco-education, process-relational philosophy, and ecological civilization. Her work focuses on the relational, cultural, and ontological conditions that support human and ecological flourishing, with particular attention to education as a dynamic, participatory process of becoming rather than a mechanistic system of transmission. She is co-founder of Living Earth Co-Creative, an eco-innovation lab for civilizational transformation. Her research and program design work includes cross-cultural and intergenerational educational initiatives in collaboration with international partners advancing ecological civilization. Her writings on education as a living system have appeared in edited volumes and international education conferences, with forthcoming publications addressing regenerative learning, process philosophy, and systems change.

Kevin Clark

Center for Process Studies · United States · Track 1 Chair | Track 1 Presenter

Dr. Kevin Clark is the director of the Center for Organic Philosophies in Bellingham, WA. Dr. Clark received his Doctor of Ministry from The School of Theology at Claremont in Claremont, CA where he studied with John Cobb, Jr. from 1969-1977. Dr. Clark has been presenting at conferences having to do with all aspects of process philosophy since 1970 and he has traveled with the Center for Process Philosophy to China during six summers prompting Ecological Civilization and teaching in the Process Academy summer sessions throughout China. Dr. Clark has a background and expertise in many areas including the philosophy of science, economics, and government, and international relations. His recent writings include: What is the Philosophical Foundation of Ecological Civilization?, The Eco-Heroes in Ancient Chinese History, The Five Forms of Eco-Persons, and Can China and Russia Create a Pan-Eurasian Community?

Ellen Clegg

Brandeis University · United States · Track 6 Presenter

In a journalism career that spanned more than three decades at The Boston Globe, Ellen Clegg held a variety of senior editing positions in the newsroom and served as editor of the Globe's Editorial Page from 2014 to 2018. She is co-founder of an independent nonprofit news site, Brookline.News, which serves a community of 65,000 people on the border of Boston. She and Professor Dan Kennedy at Northeastern University are co-authors of *What Works in Community News: Media Startups, News Deserts and The Future of the Fourth Estate*, published by Beacon Press in 2024. The book was short-listed for the Massachusetts Book Award in 2025. Clegg produces and edits the biweekly *What Works* podcast at Northeastern with co-host Kennedy. Clegg, who wrote about life sciences for The Boston Globe and at The Broad Institute of MIT and Harvard, is also author / co-author of two books, *ChemoBrain* (Prometheus Books, 2009) and *The Alzheimer's Solution* (Prometheus Books, 2010, with Dr. Kenneth Kosik).

Jonathan Cobb

Institute for Social Ecology · United States · Track 7 Presenter

Jonathan is a writer and activist with a Bachelor's degree in Sociology and Anthropology and over a decade of experience in social work. He is a regular contributor to *Metapsychosis Journal* and runs a blog on Substack. He is the grandson of John B. Cobb and author of *"Logos and Liberation: The Path of Kenosis."*

Roger Coe

Independent Scholar · United States · Track 2 Presenter

Roger Coe is an independent interdisciplinary scholar working on Chinese philosophy of comprehensive harmony, cybernetics, artificial intelligence, holistic science of education, neuroscience and learning, educational anthropology, developmental psychology, and the organismic philosophy of Whitehead.

Jose Mari Cueto

De La Salle University - Manila · Philippines · Track 7 Presenter

Jose Mari ("Joma") Cueto is a Filipino neo-Marxist, and an aspiring public intellectual and philosopher. He recently completed his AB in Philosophy, with a minor in Psychology, at De La Salle University - Manila. His undergraduate life was deeply centered on the theory and praxis of Marxism. Once having dedicated a few years of his time operating as an activist, he resorted to philosophy to critically process and intervene with the problems he faced within the social movement. Here, he subjected his lived experience within broader philosophical fields such as epistemology, moral philosophy, philosophy of language, and philosophy of mind. He has produced works from such and presented these reflections in several local academic conferences, developing a body of work which integrates socio-political praxis and philosophical analysis.

D

Ondrej Dadejik

Charles University · Prague · Track 8 Presenter

Ondřej Dadejčík (*1973) Assistant professor at the Department of Aesthetics, Faculty of Arts, Charles University in Prague and at the Institute of Art and Culture Sciences, Faculty of Arts, University of South Bohemia in České Budějovice. He works in the field of process aesthetics; his related areas of interest are contemporary environmental, landscape, and everyday aesthetics.

Dai Qi

Independent Scholar · China · Track 4 Presenter

Qi Dai holds a master's degree in industrial design. Her research interests include generative ontology, process philosophy, cognitive science, embodied cognition, and the contemporary reconstruction of classical Chinese thought. She is developing a dynamic ontological framework centered on the unity of Dao and love, emphasizing wholeness, becoming, and relationality. Her interdisciplinary work brings process thought into dialogue with complex systems, consciousness studies, logic, and the life sciences. She has also published research on factors influencing older adults' acceptance of home health-monitoring products.

David Bartosch

Beijing Normal University, Zhuhai · China · Track 3 Presenter

David Bartosch is a distinguished research fellow (analogous to full professorship) at Beijing Normal University, Zhuhai, with a German academic background in philosophy and musicology. He is a foremost expert in transcultural comparative philosophy and specializes in Wang Yangming, Nicolaus Cusanus, and other thinkers. In addition, he cultivates other areas of philosophical and interdisciplinary research, including Neoplatonic thought, German philosophy, and various systematic topics, such as the philosophy of humor. He has received various prestigious scholarships and grants and has been a visiting researcher at major institutions, such as the Helmholtz Center in Germany. Furthermore, he is an editor and member of several editorial boards of important journals and book series in the fields of philosophy, sinology, and cultural heritage.

Andrew M. Davis

Center for Process Studies · United States · Track 4 Chair | Track 4 Presenter | Collaborative Block Facilitator

Andrew M. Davis, Ph.D. is an American process philosopher, theologian, and scholar of the cosmos. He is research and academic director for the Center for Process Studies where he researches, writes, teaches, and organizes conferences on various aspects of process-relational thought. An advocate of metaphysics and meaning in a hospitable universe, he approaches philosophy as the

endeavor to systematically think through what reality must be like because we are a part of it. He is author, editor, and co-editor of nearly a dozen books including *Mind, Value, and Cosmos: On the Relational Nature of Ultimacy* (2020); *Process Cosmology: New Integrations in Science and Philosophy* (2022); *Metaphysics of Exo-Life: Toward a Constructive Whiteheadian Cosmotheology* (2023); and *Whitehead's Universe: A Prismatic Introduction* (forthcoming, 2026). Follow his work at andrewmdavis.info.

Terrence Deacon

University of California, Berkeley · United States · Track 3 Presenter

Professor Terrence Deacon has held faculty positions at Harvard University, Harvard Medical School, Boston University, and the University of California, Berkeley, where he is currently Distinguished Professor emeritus. His laboratory research focused on comparative and developmental neuroanatomy, particularly of humans, using quantitative, physiological, molecular and cross-species fetal neural transplantation techniques. His 1997 book *The Symbolic Species: The Coevolution of Language and the Brain* explored the evolution of the human brain and how it gave rise to our language abilities. His 2012 book *Incomplete Nature: How Mind Emerged from Matter* explored how interrelationships between thermodynamic, self-organizing, semiotic, and evolutionary processes contributed to the emergence of life, mind, and human symbolic abilities. He has also published over 100 papers in scientific journals and collected volumes.

Patricia Danley Delaney

retired teacher, Manhattan Beach Unified School District · United States · Track 9 Chair | Track 9 Presenter

Pat Danley (formerly Beiting) Delaney's interests and experiences span the worlds of biology, philosophy, and early childhood education. She completed an undergraduate major in biology, graduate work in philosophy, and a master's degree in education. Underlying all of her work is a sense that the world in which we are embedded is alive, inter-connected and deserving of our affection and reverence. She spent fifteen years as a kindergarten teacher in the Manhattan Beach Unified School District in California. After her 2013 retirement she has focused on process philosophy, making presentations at International Forums on Ecological Civilization and at international symposia on children's education. She traveled to China in 2015 and 2016 where she gave seminars in experiential early childhood education at the Whitehead Kindergarten in the Changping District of Beijing. In addition to animal welfare and environmental concerns, her current interest is in growing collaborative communities.

Ding Hongwei

Cobb Ecological Civilization Academician Workstation (Luoyang) · China · Track 9 Presenter

Dr. Ding Hongwei is the head of the Cobb Ecological Civilization Academician Workstation and also serves as the chairman of Longmen Ocean World. He is a visiting professor at Shandong University, an editorial board member of the journal **Studies in Dialectics of Nature**, and the director of the Enterprise Development Committee of the China Society for Dialectics of Nature. He has long been deeply involved in the fields of philosophy of science, natural history education, cultural tourism planning, and museum education, possessing both academic authority and practical experience.

Ding Sasha

Cobb Ecological Civilization Academician Workstation (Luoang) · China · Track 10 Presenter

Ding Shasha holds a BA in Media, Culture & Communication and an MBA in Tourism from IPAG Business School (Paris), and is currently attending the Cultural-Tourism Integration Development Program at Peking University. She spent nearly a decade in brand management and commercial operations at a Fortune 500 French luxury group before returning to her hometown. She is currently Secretary-General of the Cobb Ecological Civilization Academician Workstation (Luoyang), Curator Of Longmen Aquarium of Luoyang, Curator of Songshan World Geology Study Museum. Committed to museum education practice and research in children's cognitive philosophy, she has organized and participated in numerous international exhibitions and major forums, Publications: *From an Aquarium to a Future Mode of Education* (Museum Education Collection); *The Chinese Model of Human Ecological Civilization* (World Cultural Forum).

Ding Qiyu

East China Normal University · China · Track 8 Presenter

Ding Qiyu is a doctoral candidate in art studies at East China Normal University, under the supervision of Professor Zheng Yan. He has participated in several National Social Science Fund art research projects, published papers in core journals such as *"People's Music"*, and participated in many national academic conferences.

Daniel Dombrowski

Seattle University · United States · Track 9 Chair | Track 9 Presenter

Daniel Dombrowski is Professor of Philosophy at Seattle University. He is the author of 23 books and over 200 articles in scholarly journals. Among his books are *"Rethinking the Ontological Argument"* (Cambridge University Press), *"Contemporary Athletics and Ancient Greek Ideals"* (University of Chicago Press), and *"Process Philosophy and Political Liberalism"* (Edinburgh University Press). His latest work is *"The Way of Reason in Religion and Politics"* (State University of New York Press). He is editor of the journal *"Process Studies"*.

E

Timothy Eastman

United States · Track 4 Presenter

Timothy E. Eastman is an independent researcher in plasma and space physics, and philosophy. His scholarly works have encompassed research and consulting in space physics, plasma applications, and space weather data systems since the 1970's. In 1975 he discovered the low-latitude boundary layer of Earth's magnetosphere and has since published over 100 research papers in space physics and related fields. He has three books and over 30 papers in philosophy, and has served as lead editor of *Physics and Whitehead* (SUNY, 2004) and *Physics and Speculative Philosophy* (de Gruyter, 2016). He is now focused on synthesizing recent developments in philosophy, physics, semiotics, and process thought, resulting in *Untying the Gordian Knot: Process, Reality, and Context* (Lexington, 2020), which contributes to a new natural philosophy for the 21st century. Dr. Eastman's latest essays include "Triads as Primal" (PSS, 2023), and "Orders of Possibility and Actuality" (Pari Perspectives, Jan. 2025).

F

Meijun Fan

IPDC/China Project at CPS · United States · Plenary Speaker | Collaborative Block Facilitator | Track 9 Presenter

Meijun Fan, Ph.D., was a professor at Beijing Normal University for more than ten years. She is currently Co-Director of the China Project at the Center for Process Studies (Claremont, USA) and Program Director of the Institute for Postmodern Development of China. She received her PhD from Beijing Normal University and her MA from Peking University. Her research interests include Chinese traditional aesthetics, process philosophy, and aesthetic education. She is the author of several books, including *Aesthetic Development of Children* (1990), *Beauty in Human Life* (1993), *Contemporary Interpretations of Chinese Traditional Aesthetics* (1997), *Popular Aesthetics in the Qing Dynasty* (2001), *The Second Enlightenment* (with Zhihe Wang, 2011), and *Cobb and China* (2022). She has also published approximately 100 academic articles.

Feng Guoquan

Zhuhai Academy of Arts · China · Track 8 Presenter

Feng Guoquan, male, is a teacher at Zhuhai Academy of Arts.

Feng Sujun

School of Continuing Education, Civil Aviation University of China · China · Track 9 Presenter

Feng Sujun, female, was born in Inner Mongolia, China in 1973. She took the National College Entrance Examination in 1991 and graduated from the Department of Chemistry at Nankai University. She began working in 1995, in academic administration at the Continuing Education College of the Civil Aviation University of China. In 2000, she pursued an MBA in Business Administration at Nankai University. She continuously integrates her management theories with her work experience. While engaged in teaching administration, she also participates in teaching duties, actively exploring pathways for talent cultivation in China's civil aviation industry.

Thomas Fuchs

University of Heidelberg · Germany · Track 3 Presenter

Prof. Dr. Dr. Thomas Fuchs is Karl Jaspers Professor of Philosophy and Psychiatry at Heidelberg University, Germany. His main areas of research include phenomenological philosophy and psychopathology as well as embodied and enactive cognitive science. He has authored over 400 journal articles, book chapters and several books, among them "Ecology of the Brain", Oxford University Press, 2018, and "In Defense of the Human Being. Foundational Questions of an Embodied Anthropology". Oxford University Press, 2021. In 2023, he was awarded the Erich-Fromm Prize for humanistic psychology.

Tripp Fuller

Luther Seminary · United States · Track 2 Chair | Track 2 Presenter

Dr. Tripp Fuller is a theologian, minister, and public intellectual. He holds a Ph.D. from Claremont Graduate University and currently serves as Visiting Professor of Theology & Culture at Luther Seminary. He is the author of several books, including *Divine Self-Investment* and *The Homebrewed Christianity Guide to Jesus*, and serves as series editor for the *Homebrewed Christianity Guides* (Fortress Press). Tripp founded the *Homebrewed Christianity Podcast* in 2008, now one of the world's most popular theology podcasts with over 2 million annual downloads. He also writes the *Process This Substack* and leads online theology courses reaching thousands of students annually.

G

Rishabh Gandhi

Vishwakarma University · India · Track 6 Presenter

Rishabh Gandhi is a legal scholar and practitioner based in India, currently pursuing doctoral research on the ethico-legal dimensions of Sallekhanā in Jainism. He is a recipient of the UCI Process Studies & South Asia Fellowship and was awarded the Emerging Scholar Award at the 15th International Conference on Religion in Society at Sapienza University, Rome. His research engages process philosophy, Jain metaphysics, and constitutional theory, exploring questions of terminal becoming, liberation, and religious freedom. In addition to his academic work, he practices law in arbitration and dispute resolution. His current project examines Sallekhanā through the framework of Whiteheadian concrescence.

Lina Georgieva

Bulgarian Academy of Sciences (BAS) · Bulgaria · Track 9 Presenter

Lina Georgieva is a Senior Assistant Professor at the Institute of Philosophy and Sociology, Bulgarian Academy of Sciences. Her research focuses on philosophy of education, critical thinking, and game-based learning, with particular interest in digital

games as emotionally and cognitively engaging educational environments. She has participated in several national educational projects aimed at developing key competencies, global citizenship, and innovative pedagogical approaches in secondary and higher education. Drawing on process philosophy and contemporary educational theory, her work explores holistic, student-centered models of learning in digital and interdisciplinary contexts.

Federico Giorgi

ruoyu · Italy · Track 1 Presenter

Federico Giorgi (Rome, 1987) has studied philosophy in Italy and in Belgium. He has obtained his bachelor's degree and his master's degree from La Sapienza University of Rome and his PhD from the University of Namur. He devoted his doctoral dissertation to Whitehead's theory of symbolism and he published the following works on Whitehead in English and in French: a) "Whitehead's pan-experientialist account of the organismal self-creation" (2023); b) "A Whiteheadian Approach to the Divide Between Organisms and Machines" (2025); c) "The Ethical Relevance of Whitehead's Thought" (2025); d) Une approche whiteheadienne du symbolisme perceptuel (2025). He collaborated with an international project called "New Humanism in the age of Neurosciences and Artificial Intelligence" from 2023 to 2025 and he coauthors articles on ethics of AI. Finally, he published an essay on cultural materialism, i.e. "The Role of Phantasy in Relation to the Socially Innovative Potential of Filmic Experience" (2020)

Filippo Gori

Italy · Track 8 Presenter

I am an Italian scholar and educator with a multidisciplinary background in philosophy, philology, and art history. I hold a Master's Degree in Philosophy from the University of Florence, where my research focused on Alfred North Whitehead's notions of prehension, appetite, and the axiology of intensity. I also completed advanced degrees in modern philology - writing on Piero Bigongiari's aesthetic theory - and in art history, with a thesis on John Robert Cozens and the poetics of landscape. Since 2012, I have been teaching Italian literature, history, philosophy, and art history in Italian secondary schools. I previously collaborated with the Luigi Pecci Centre for Contemporary Art, contributing to archival research and exhibition projects. My current work explores the intersections among process thought, quantum-informed models of consciousness, and the aesthetic mediation of experience.

Attila Grandpierre

Budapest Centre for Long-term Sustainability · Hungary · Track 10 Chair | Track 10 Presenter

Attila Grandpierre, Ph.D., is an astrophysicist, astrobiologist, ecologist, musician, and author. He currently serves as Research President of the Budapest Centre for Long-Term Sustainability. From 1974 to 2013, he was a Senior Research Fellow at Konkoly Observatory in Hungary, and in 2011 he held a visiting professorship in computational biology at Chapman University, where his research explored connections between quantum physics and Ervin Bauer's theoretical biology in collaboration with physicist Henry Stapp. He also co-chaired the 2009 "Astronomy and Civilization" conference in Budapest with cosmologist and astrobiologist Paul Davies. Grandpierre is the author of 22 books, more than 100 peer-reviewed research papers, and over 400 popular science articles, and he has released more than 20 music albums internationally.

Joffrey Grenier

Université Libre de Bruxelles (ULB - Belgium) · Belgium · Track 4 Presenter

Joffrey Grenier is Assistant in Philosophy at the Université libre de Bruxelles (ULB), where he is currently pursuing a PhD under the supervision of Didier Debaise. His doctoral research investigates the ontological status of scientific entities in contemporary scientific practices and seeks to articulate a renewed relational cosmology beyond the modern separation between subject and world, within a broader project of speculative metaphysics. His work lies at the intersection of philosophy of science, ontology, and contemporary metaphysical inquiry, with interests spanning speculative traditions and Japanese philosophy. Whitehead's thought provides an important reference point for his attempt to reassess the possibility of cosmology today.

Guo Jing

Department of Philosophy, School of Humanities, Dalian University of Technology · China · Track 2 Presenter

I am a professor and doctoral supervisor in the Department of Philosophy, School of Humanities, Dalian University of Technology. I am also the Secretary-General of the Science and Technology Ethics Committee of the Chinese Society for Ethics; a council member of the Cognitive Science and Philosophy Committee; and a research fellow at the Sino-German Leibniz International Research Center at Beijing Normal University. I have been a visiting scholar at the University of Chicago and Leibniz University Hannover.

Guo Haipeng

Beijing Normal-Hong Kong Baptist University · China · Collaborative Block Facilitator | Plenary Speaker | Track 4 Chair

Professor Haipeng Guo serves as Dean of the School of General Education and Director of the Center for Whitehead Studies at the Institute for Advanced Studies, Beijing Normal-Hong Kong Baptist University (BNBU). He earned his Ph.D. in Computer and Information Sciences from Kansas State University, USA. His interdisciplinary research interests focus on probabilistic reasoning, whole person education, process philosophy, and Confucian thought.

Professor Guo Haipeng received his BS degree in Electronic Engineering from Nanchang University of Aeronautics in 1993, his MS degree in Mechanical and Electrical Automation from Beijing University of Aeronautics and Astronautics in 1996, and his PhD degree in Computing and Information Science from Kansas State University, USA in 2003. He joined BNBU in 2005 and has held various positions including Head of the Computer Science and Technology programme (2005-2011), Director of the

Whole Person Education Office (2006-2022), Chairman of BNBU Union, Acting Head of the English Language Centre (2022-2024), and Associate Dean of the School of General Education (2022-2024), and is currently Dean of the School of General Education, Director of BNBU Boston Center, Director of Center for Whitehead Studies. Professor Guo was trained as a computing scientist with a focus on artificial intelligence and probabilistic reasoning. Over the past two decades, his research interests have expanded to include whole person education, Confucianism, and process philosophy. He published the book *An Introduction to Whole Person Education Emotional Intelligence* (2016) and co-edited *An Introduction to Bayesian Networks* (2006) and *Towards the Whitehead Century* (2021). In 2023, he founded the Centre for Whitehead Studies at BNBU, the world's first philosophical research centre named after Alfred North Whitehead (1861-1946).

H

Bruce Hanson

Concordia University Irvine · United States · Track 10 Chair | Track 2 Chair | Track 8 Chair | Track 10 Presenter

Bruce J. Hanson, PhD, is Emeritus Professor of Business at Concordia University Irvine and Vice President of the Institute for Postmodern Development of China. He has taught organizational development, management, and leadership in the United States, China, and Southeast Asia, including at Shanghai University and Assumption University in Thailand. His research draws on process thought, action research, and sociotechnical systems to explore sustainable organizational design, appropriate technology, and ecological civilization. He is currently developing practical initiatives for ecological sustainability in Ojai, California, and international partnerships connecting ecological farms and communities.

He Di

University of Chinese Academy of Sciences · China · Track 10 Presenter

Dr. He Di is currently a lecturer at the School of Marxism, University of Chinese Academy of Sciences, and a council member of the Committee on Thinking Science and Cognitive Philosophy and the Committee on Science and Technology Risk Governance and Human Security of the Chinese Society for Dialectics of Nature. He has long been engaged in teaching and research on the basic theories and practical philosophy of Marxism, and process philosophy, with a particular focus in recent years on comparative studies of the philosophies of Marx and Whitehead. He has published numerous academic articles in core journals and has presided over and participated in several national and provincial-level social science fund projects.

He Jingyi

Northwest A&F University · China · Track 9 Presenter

He Jingyi, male, Han nationality, born in May 1988, from Jiaozuo City, Henan Province, is currently an associate professor and master's supervisor at the School of Marxism, Northwest A&F University. He joined the Communist Party of China in December 2013 and graduated from China University of Political Science and Law with a doctorate in law, majoring in the basic principles of Marxism.

He Yu

School of Marxism, Zhejiang Normal University · China · Track 7 Presenter

He Yu is a Master's student in Marxist Theory at Zhejiang Normal University, ranking first in her major in comprehensive evaluation during her first year of graduate studies. She has independently authored and published one academic paper (solely authored by the student, "Process Philosophy and Ecological Civilization Construction from a Cross-Cultural Perspective," published in the international academic journal *World Cultural Forum*); and has led or participated in six research projects. She actively participates in high-level academic exchanges, presenting a report at the "International Symposium on Organic Process Philosophy, Traditional Chinese Culture, and Ecological Civilization" in July 2025, and presenting a report at the "Philosophical Foundations, Cultural Dimensions, and Societal Values of Ecological Civilization and Sustainable Development" international academic conference in October of the same year.

Pasi Heikkurinen

Collaborative Blocks Facilitator

Brian Henning

Gonzaga University · United States · Track 10 Chair | Track 10 Presenter

Brian G. Henning is Professor of Philosophy at Gonzaga University in Spokane, Washington, USA. He is the Founder and General Editor of the Edinburgh Critical Edition of the Complete Works of Alfred North Whitehead. An award-winning author, Dr. Henning has written or edited 17 books and 45 articles, chapters, and reports, including *The Ethics of Creativity* (University of Pittsburgh 2005) and *Value, Beauty, and Nature* (SUNY 2024). He has delivered more than 200 talks to general and academic audiences in North America, Europe, and Asia. Over the course of his career, Dr. Henning has been awarded more than \$25 million dollars in grants, including a prestigious grant from the National Endowment for the Humanities to support the publishing of the Critical Edition of Whitehead.

Suzie Henning

Eastern Washington University · United States · Track 9 Presenter

A. Suzie Henning is Associate Professor of Foundations at Eastern Washington University. Her teaching focuses on social studies methods, assessment, philosophy of education, foundations of education, and educational equity. Dr. Henning's current research is in social and emotional learning, teacher burnout, and developing a new theory of education she calls Critical Process Pedagogy. She is the co-creator of the Social Emotional Learning for Educational Equity certificate at Eastern Washington

University. Originally from Boise, Idaho, she studied history at Seattle University, curriculum and instruction at Fordham University and educational assessment at the University of Durham (UK). Henning taught high school social studies and computer science in the Bronx. She now lives in Spokane with her partner, two daughters, a dog named Liberty and a cat called Adelphoss.

Jack Horlock

The University of Birmingham · United Kingdom · Track 5 Presenter

Jack Horlock is a second-year PhD student at The University of Birmingham, specialising in process-relational metaphysics, group psychoanalysis and phenomenology. His PhD thesis is focussed on providing a metaphysical framework for group psychoanalysis, as pioneered by Foulkes. Using Whitehead's process philosophy, he grounds Foulksian group psychoanalysis in a metaphysics which demonstrates how change and transformation are contingent on the types of relations we form. His larger aim is to reduce professional and personal scepticism towards group psychoanalysis, with a view to reducing the burden on various mental health services.

Stephen Houchins

Southern Illinois University, Carbondale · United States · Track 1 Presenter

Stephen Houchins is an M.A. candidate in philosophy at Southern Illinois University Carbondale whose research focuses on American pragmatism, especially the thought of John Dewey and Charles S. Peirce, as well as philosophy of mind and metaphysics. He has presented his work at meetings of the Society for the Advancement of American Philosophy, the John Dewey Society, and the Midsouth Philosophy Conference.

Kenneth Howarth

Mercer County Community College · United States · Track 6 Presenter

Ken Howarth is an American Professor of Philosophy based in New Jersey. His work integrates virtue ethics, virtue epistemology, and process philosophy, with sustained engagement across classical, analytic, continental, and non-Western traditions. He relishes teaching “retail” philosophy to early college students at Mercer County Community College, where he has developed courses in Critical Thinking, Business Ethics, and Asian Philosophy. He has also taught advanced courses at public and private universities, including graduate seminars in Comparative Virtue Ethics: Aristotle and Confucius. Beyond the classroom, he has led civics and humanities initiatives, and has been a business owner and executive across multiple roles and sectors. Howarth is the originator of Bettering Bearings, a practical, ethical epistemic framework for judgment under dynamical conditions of uncertainty and institutional leadership stress. His current interests focus on judgment formation processes across domains for individuals and small to large public organization, business and AI governance contexts.

Huang Chuangen

University of International Business and Economics · China · Track 10 Presenter

Huang Chuangen, male, holds a PhD in Philosophy and is an Associate Professor, currently serving as the Vice Dean of the School of Marxism at the University of International Business and Economics. He received his Bachelor's and Master's degrees from China University of Political Science and Law in July 2009 and June 2012, respectively. From November 2013 to January 2014, he pursued advanced studies at the Shilin Philosophy Research Center of Fu Jen Catholic University in Taiwan. From September 2014 to September 2015, he participated in a joint doctoral program at Leiden University in the Netherlands, sponsored by the Chinese government. He received his PhD in Philosophy from Beijing Normal University in June 2016. His main research areas are philosophy of science and technology, classical theories of mind, and Western Marxism.

Huang Hongman

Beijing Normal-Hong Kong Baptist University · China · Track 9 Presenter

Ms. Huang Hongman is a senior lecturer and head of the Emotional Intelligence Course at the Holistic Education Center, School of General Education, Beijing Normal University-Hong Kong Baptist University. She holds a Master's degree in Psychology from Beijing Normal University and is a Mindfulness-Based Stress Reduction and Cognitive Therapy instructor, as well as a Feldenkrais Methods trainer. Ms. Huang focuses on the research and practice of emotional intelligence education within the Mind-Body-Intelligence Paradigm. Her teaching achievements have won numerous awards, including First Prize in the 10th XJTLU National University Teaching Innovation Competition and Second Prize in the Guangdong Provincial Excellent Teaching Achievement Award. The emotional intelligence course she developed integrates mindfulness, body awareness, and neuroscience, and she has extensive teaching and research experience in the field of university students' emotion regulation and mental health.

Huang Jiaofeng

Beijing Normal University-Hong Kong Baptist University · China · Track 6 Presenter

Dr. Huang is Assistant Professor and Assistant Director of the Institute for Communication Studies of Chinese Culture at Beijing Normal-Hong Kong Baptist University.

Huang Qiongyi

Beijing Normal University-Hong Kong Baptist University · China · Track 5 Presenter

A third-year undergraduate student majoring in Digital Sociology at the School of Humanities and Social Sciences, Beijing Normal University-Hong Kong Baptist University (BNBU), whose academic interests focus on new social issues emerging in

the digital age and social issues among young people, hopes to broaden his horizons and explore new possibilities for social research in the digital age through academic exchanges.

Huang Yi

Anhui University · China · Track 10 Presenter

Associate Professor, School of Economics, Anhui University; Visiting Scholar, University of La Verne, USA; Research Interests: Ecological Economics. In 2014, while a visiting scholar at the University of La Verne, she was introduced to process philosophy. Subsequently, her research shifted from mainstream economics to ecological economics.

Huang Zhipeng

Cambridge University · China · Track 2 Presenter

This scholar is currently pursuing doctoral research in comparative philosophy, philosophy of religion, and intercultural thought at the University of Cambridge, focusing on the different forms of the concept of "transcendence" in Chinese and Western intellectual traditions and its methodological significance. His research uses John McQuarrie and Mou Zongsan as primary case studies to discuss the relationship between transcendence and immanence in Christian theology and Neo-Confucianism, and attempts to reflect on the comparability of intercultural studies from a comparative perspective.

Chris Hughes

Center For Process Studies · Canada · Track 9 Presenter

Chris is the current Dean of the Certificate in Process Thought and Practice at the Cobb Institute. He came to Canada from the UK in 1975 after earning a BA in Psychology from Durham University. In 1986 he earned a B.Ed with a major in Science from the University of Calgary. He studied experimental psychology at the University of McMaster and philosophy at the University of Calgary. From 1986 to 2018 he taught High School Physics and Mathematics. He trained as a Mindfulness Instructor with the British Mindfulness in Schools Project and taught Mindfulness to both students and teachers. He lives in Calgary, Alberta. During his teaching career he received the Prime Minister's Award for Teaching Excellence and the APEGGA Teaching Award. (The Association of Professional Engineers, Geologists and Geophysicists of Alberta).

Hui Ma

Beijing Normal University-Hong Kong Baptist University · China · Track 9 Presenter

Dr. Hui Ma completed his postdoctoral at the University of Oxford. He earned his Doctorate degree in education from Queen's University Belfast.

Corinne Hummel

Claremont School of Theology · United States · Track 7 Presenter

Corinne is a PhD Student in Process Studies, specializing in Marxism, at Claremont School of Theology.

Tiffany Hunsinger

University of Dayton · United States · Track 1 Presenter

Tiffany Hunsinger is a Ph.D. candidate in Theology at the University of Dayton. She studies how Americans have received G.K. Chesterton, focusing on how ideas about "common sense" and tradition become part of educational institutions. She is interested in questions about relationships, culture, and how intellectual life takes shape during times of ecological and social challenges. Her research connects theology with process philosophy, teaching, and popular culture. She teaches classes on religion, peace, and justice, and is committed to making her scholarship relevant beyond academic circles.

J

Harrison Jackson

Southern Illinois University, Carbondale · United States · Track 1 Presenter

Harrison Jackson is a doctoral student in philosophy at Southern Illinois University Carbondale whose research brings process ontology into conversation with social and political philosophy. Drawing especially on Deleuze, Dewey, and Whitehead, his interdisciplinary work examines how culture, context, imagination, and narrative shape ideology, personality, and shared experiential reality.

Timothy Jackson

University of Melbourne · Australia · Track 3 Presenter

Timothy Jackson is an evolutionary biologist, chemical ecologist, and philosopher of science.

Ji Ruyi

Harbin Normal University · China · Track 9 Presenter

This student is a second-year master's student majoring in Curriculum and Teaching Theory at Harbin Normal University, with a solid professional foundation. They have a positive learning attitude, are meticulous and responsible in their work, possess excellent academic qualities, communication skills, and teamwork spirit, and are dedicated to research and practice in education and teaching-related fields. They demonstrate strong learning ability and development potential.

Jianing Chen

Beijing Normal-Hong Kong Baptist University · China · Track 7 Presenter

Dr. Jianing Chen received his Ph.D. in Historical Philology from Xiamen University in 2008 and subsequently joined the faculty at Tianjin University. From 2014 to 2015, he served as a Visiting Scholar in the Department of East Asian Languages and Civilizations at the University of Pennsylvania. In 2021, he joined UIC (now Beijing Normal–Hong Kong Baptist University) as a founding faculty member of the undergraduate program in Chinese Culture and Global Communication, Department of Communication, Faculty of Humanities and Social Sciences. His teaching and research interests encompass Chinese paleography, Chinese philology, linguistics, history and philosophy, early Chinese intellectual and cultural traditions, East Asian religious studies, cross-cultural communication, and Sinological translation. His publications include a monograph on Shiji (Records of the Grand Historian), several translated works, and many scholarly articles.

Jin Da

Weinan Normal University · China · Track 6 Presenter

Jin Da, female, born in August 1991, is currently a lecturer at the School of Marxism, Weinan Normal University. She received her Ph.D. in Philosophy from Leiden University in January 2025. My master's and bachelor's degrees were from the School of Philosophy at Beijing Normal University and Inner Mongolia University, respectively. My academic interests are reflected in the topics of my dissertations at different stages of my studies: my bachelor's thesis was "Dasein's Being-in-the-world-existence and-co-being-with other Daseins—An Attempt to Overcome Nihilism from an Existential Perspective"; my master's thesis was "A Study of Holmes Rolston's Thought on Science and Religion"; and my doctoral dissertation was "A Pursuit of Ontological Truth in Aristotle's Philosophy." The main question explored was how to interpret Aristotle's view of truth from an ontological perspective.

Jin Lipeng

Sichuan Fine Arts Institute · China · Track 9 Presenter

Associate Professor, School of Experimental Art, Sichuan Fine Arts Institute; Mentor, Ecological Art Studio, Sichuan Fine Arts Institute; Initiator of the Yuyuan Ecological Art Teaching Project at Sichuan Fine Arts Institute; Member of The Ecoartist-list. The Yuyuan Project is dedicated to shaping a future university that cares for the Earth's ecosystem through continuous, localized ecological art initiatives.

Jingqiu Zhan

China · Track 10 Presenter

Dr. Jingqiu Zhan received her phd in Philosophy from Soochow University and has been working at the Chinese Culture Teaching Center since she joined XJTLU. During the past few years, she has done research in both online and offline teaching methods. Being deeply involved in a university-level research project related to the evaluation of online teaching methods, she presented at the Conference of Academic International Conference on Multi-Disciplinary Studies and Education at the University of Oxford. She also had much interest in the research of philosophy of language, ecological civilization, etc., she had published several pieces of papers including one in a SSCI Journal and several on some Chinese Core Journals.

Jonathan James Corbett

Beijing Normal - Hong Kong Baptist University · China · Track 9 Chair | Track 9 Presenter

Jonathan James Corbett is Senior Lecturer and Head of the Centre for Foreign Languages at Beijing Normal–Hong Kong Baptist University. He holds an MA in Applied Linguistics (TESOL) from Aston University and a postgraduate teaching qualification in Adult Literacy and ESOL. His work focuses on English for Academic Purposes, curriculum development, inclusive language teaching, and improving student learning in English-medium higher education. He has extensive experience teaching English in both the United Kingdom and China.

Kurian Kachappilly Joseph

Christ University, Bangalore, India · India · Track 2 Chair | Track 9 Chair | Track 9 Presenter

Dr. Kurian Kachappilly Joseph is the professor of philosophy and religion at the DVK Bangalore, and Christ University, Bangalore, India; and a Visiting Faculty at the University of Bangalore, India; NIAS, Bangalore, India; K.U. Leuven, Belgium; FHWS, Würzburg, Germany; La Trobe, Melbourne, Australia; and Santo Tomas, the Philippines, etc. He holds Master's Degree in English Literature (M.Litt.) and in Psychology (M.A.), and a Licentiate (L.Ph.) and Doctorate (Ph.D.) in Philosophy from the Katholieke Universiteit Leuven (KUL), Belgium. He has been a first rank holder (topper) throughout his studies both at the UG and PG levels. Dr. Kurian Kachappilly Joseph is a prolific writer with sixteen (16) Books and over fifty (50) scientific articles to his credit. His book 'God of Love' and 'Between Partners' are well known in the field of philosophy/psychology, both among his friends and critics. He has travelled more than 80 countries for Colloquia, Conferences and Seminars.

Heeyoung Jung

Claremont School of Theology · Korea, Republic of · Plenary Speaker | Track 10 Presenter

Heeyoung Jung is a scholar of eco-process theology, postcolonial thought, and East Asian ecological philosophy. She recently completed her Ph.D. at Claremont School of Theology, with a dissertation examining how ancestral relational practices in Korea can contribute to the reconstruction of process philosophy in the context of global ecological crisis. Her research explores the intersections of relational metaphysics, decolonial critique, and ecological civilization, with particular attention to modernization, intergenerational memory, and land-based ethics in East Asia.

Johannes Jörg

private researcher · Germany · Track 10 Presenter

Johannes Jörg is trained in landscape ecology and has been working as a landscape designer for many years. He runs a design agency specializing in the integration of human infrastructure and ecological functionality and has taught ecosystemic design in urban planning at the University of Stuttgart, among others. His long-standing meditative practice and profound introspective realizations have drastically altered his self-perception and forced him to revise his worldview. This process has led him to reformulate his conceptual understanding of the world and of being human in a process-relational framework of systems theory. The combination of systems thinking, design approach and introspective insight make for a unique, original take on the relations between science, philosophy and introspection.

K

Joel Kannyana

School of Theology and Religious Studies, Bugema University, Uganda · Uganda · Track 1 Presenter

Dr. Joel Kannyana is an African philosopher and African theologian specializing in Whiteheadian process philosophy and process theology. He serves as a lecturer in the Department of Theology at Bugema University, Uganda. His academic special interests include metaphysics, science–religion dialogue, ethics, education, and social transformation, with a particular focus on applying process thought to African and global contexts.

Martin Kaplický

Charles University, Prague · Czechia · Track 8 Presenter/Presenter

Ondřej Dadejík (*1973) Assistant professor at the Department of Aesthetics, Faculty of Arts, Charles University in Prague and at the Institute of Art and Culture Sciences, Faculty of Arts, University of South Bohemia in České Budějovice. He works in the field of process aesthetics; his related areas of interest are contemporary environmental, landscape, and everyday aesthetics. Mgr. Martin Kaplický, Ph.D. is an assistant professor at the Department of Aesthetics, Faculty of Arts, Charles University in Prague and at the Institute of Art and Culture Studies, Faculty of Arts, University of South Bohemia in České Budějovice. He specializes in process philosophy, pragmatist aesthetics, environmental aesthetics and theories of aesthetic experience. He is an assessor of European Society for Process Thought for Czech Republic.

Ke Gong

Department of Philosophy, Sun Yat-sen University · China · Track 6 Presenter

I am Gong Ke, a master's student in the Department of Philosophy at Sun Yat-sen University, specializing in Chinese philosophy. In October 2024, I won the second prize at the 5th National College Student Inheritance and Seminar of the Yangming Mind-Heart Philosophy Conference. My article, "On Wang Yangming's 'Joy of the Mind'," was included in "We Look Up at the Stars Here: Proceedings of the First Academic Forum on the Cultivation of Top Students in the '101 Plan' in the Field of Philosophy," which will be published by Renmin University of China Press in September 2025.

James Kearns

University of Plymouth/Cornwall College University Centre · United Kingdom · Track 8 Presenter

James Kearns was called as a barrister at Middle Temple, London, in 1997, specialising in both Criminal and Family law at the Inns of Court School of Law. He is a registered university teacher at the University of Plymouth, and lecturer in Contextual Studies and the Dissertation Module at Cornwall College University Centre. His research interests centre on Woolf as a process thinker and as a theorist in her own right. His first monograph, Virginia Woolf's Microgenesis: Mental States and Conceptual Worlds was published earlier this year [September 12th 2025] as part of "Routledge Studies Series in Twentieth-Century Literature." His second monograph, Virginia Woolf's Prose in Process: Prehension, Transition, Concretion is under contract, again with Routledge.

Simon Kim

South Baylo University · United States · Track 4 Chair | Track 4 Presenter

Dr. Kim is CEO of Acupuncture Times, Director of the Han Eol Institute, and a board member at South Baylo University. He holds a Doctorate of Acupuncture and Oriental Medicine from South Baylo University and an MA in East Asian Philosophy from Yonsei University. His research bridges Whiteheadian process philosophy and East Asian metaphysics, with a focus on vital energy (qi) realism (精氣實在論). In 2014, he presented "Whitehead's View of the Human Body as an Organic Society" at the Center for Process Studies, Claremont University. His publications include "The Metaphysical Discourse on Litong Gigoon Theory of Yulgok" (2020) and "A Study on the Philosophy of Jeonggi Naturalism in Samil-Singo and Hwangje-Naegyeong" (2023). He is currently completing Philosophical Foundations of Eastern Medicine (2026), developing a vital energy realism framework informed by process thought. He formerly served as a professor at South Baylo University (2010–2020) and is a licensed acupuncturist in California.

Jaan-Pauli Kimpimäki

Collaborative Blocks Facilitator

Devendra Kodwani

The Open University Business School, The Open University, UK · United Kingdom · Track 9 Presenter

Devendra Kodwani is Professor of Financial Management and Corporate Governance at the Open University Business School. His current research focuses on the evolution of regulatory institutions in India, corporate governance and ethics. He has been examining the reforms in the electricity, water and telecommunications industries in the UK and India. He is currently engaged

in research on corporate governance, institutional endowments and regulatory capabilities in India. His other research interests include behavioural finance, governance, management and accounting in utilities, and derivatives. He supervises masters and doctoral students in area of finance. research interestsCorporate governance, regulatory economics; efficiency/productivity; measurement in utility industries using Data Envelopment Analysis (DEA); ethics, privatization of PSU, particularly utilities such as power, water, telecoms and gas; financial economics. He is deeply interested in education.

Christian Thomas Kohl

Freie Universität Berlin · Germany · Track 4 Presenter

Christian Thomas Kohl has studied the history of physical sciences in Paris and Berlin, Freie Universität Berlin, Alumnus. His teachers are Einstein, Whitehead and Edwin Arthur Burtt. His main idea is an idea of Albert Einstein (1937): Einstein about Faraday and Maxwell: "A courageous scientific imagination was needed to realize fully that not the behaviour of bodies, but the behaviour of something between them, that is the field, may be essential for ordering and understanding events". In electromagnetism we call this something between: fields or waves or vibrations or oscillations. Whitehead named it relations, connections, entanglements, interactions, fields, waves, nexus, network, pattern of relations. All these and notions together are the marks and metaphysical foundations of modern physical sciences since 1850. This is a main point of Whitehead's modes of thought.

Felipe Kong

Universidad de Chile · Chile · Track 1 Presenter

Felipe Kong Aránguiz holds a PhD in Philosophy with a specialization in Aesthetics and Art Theory from the Universidad de Chile. He conducted an ANID postdoctoral research project on rhythm and experience in Whitehead. He is the author of *La corte confusa. Walter Benjamin y el tarot* (PARC, 2026). He has published several articles on Bergson, Deleuze, Whitehead, Guattari, aesthetics, and metaphysics. He is currently a Fondecyt researcher at the Universidad de Chile, working on a project about rhythm in the philosophy of process.

Spyridon Koutroufinis

Technical University of Berlin (Institute for Philosophy) · Greece · Track 3 Chair | Track 3 Presenter

Spyridon A. Koutroufinis is a Privatdozent (Associate Professor by habilitation) at the Institute of Philosophy at the Technical University of Berlin/Germany. His primary areas of expertise are biophilosophy, process philosophy (Whitehead, Bergson et al.), the theory of self-organization of complex dynamical systems, and classical metaphysics (Aristotle, Leibniz). Koutroufinis investigates the philosophical underpinnings of biological form and process, drawing on ideas from systems theory (critically) and process thought (positively) to understand life's organization. He has authored and edited numerous books, articles, and book chapters in these areas, aiming to develop a process-oriented ontology for the theory of the organism.

Veronika Krajičková

Faculty of Arts, University of South Bohemia · Czechia · Track 8 Chair | Track 8 Presenter

Veronika Krajičková is a postdoctoral researcher at the Department of English Studies, University of South Bohemia, Czech Republic where she specializes in modernist literature, particularly its reading via Whitehead's process aesthetics. Her first monograph *Virginia Woolf as a Process-Oriented Thinker* was published in 2023 (Lexington Books) and together with Lennart Posch she is currently working on a book project *Understanding Whitehead, Understanding Modernism* contracted with Bloomsbury. She is also a young researcher representative of the International Process Network and a member of the European Society for Process Thought.

Kun Wang

School of Marxism and Institute for Advanced Studies in Humanities, Zhejiang Normal University · China · Track 1 Chair

Wang Kun is the Dean and Professor of the School of Marxism at Zhejiang Normal University, a doctoral supervisor, a council member of the Chinese Zhu Xi Society, and the vice president of the Zhejiang Provincial Philosophical Society. He has been selected as a leading young and middle-aged academic talent in Zhejiang Province, a recipient of the "Zhejiang Talent" award, and a member of the "151 Talent Project" in Zhejiang Province. His main research focuses on Chinese philosophy, process philosophy, and comparative studies of Chinese and Western philosophy. He has published seven monographs, including "Confucius and Twentieth-Century Chinese Thought," "A Comparative Study of Zhu Xi and Whitehead's Philosophy," and "Whitehead's First Handshake with Chinese Philosophy." He has also published more than 60 academic papers in journals such as "Philosophical Research," "Philosophical Trends," "History of Chinese Philosophy," and "Guangming Daily."

L

Tuomas A. Laitinen

The University of Arts, Helsinki · Finland · Track 3 Presenter

Tuomas A. Laitinen is an artist who works with video, sound, installation and glass. Laitinen composes situations that inquire into the porous interconnectedness of language, body, and matter within morphing ecosystems. The works are often filtered through an interest in mythologies and the historical passages of recorded and sensorial knowledge. In recent years, Laitinen's works have been seen at the 21st Biennale of Sydney, 1st Helsinki Biennial, the 7th Bucharest Biennale, Kai Art Center (Tallinn), Screen City Biennale 2019 (Stavanger), Rotterdam International Film Festival, Radius CCA (Delft), Vdrome, SADE LA (Los Angeles), Amado Art Space (Seoul), Moving Image New York, A Tale of a Tub (Rotterdam), Art Sonje Center (Seoul), Helsinki Contemporary, Museum of Contemporary Art Kiasma, EMMA – Espoo Museum of Modern Art, and MOCA Shanghai.

Anastasiia Lapko

Dnipro University of Technology · Ukraine · Track 2 Presenter

Anastasiia Lapko is a first-year PhD student in Philosophy at Dnipro University of Technology, Ukraine. Her research focuses on the epistemological analysis of Human-AI interaction, primarily through the framework of Alfred North Whitehead's process philosophy. With an interdisciplinary background, Anastasiia holds Master's degrees in both Philology (Ukrainian Language and Literature) and Business, trade and exchange activities. Her current scientific interests include the ethics of Artificial Intelligence, process philosophy, Kantian deontology, and the evolving concepts of moral agency and patienthood in the context of Large Language Models.

Carlton Larsen

Northwinds Seminary · Canada · Track 6 Presenter

Reverend Carlton Larsen is a Canadian pastor and theologian studying at Northwinds Seminary with Rev. Dr. Thomas J. Oord. Reverend Larsen has served small rural parishes in the province of Saskatchewan (the source of pink potash!). He loves cats, his three wonderful sons, his amazing wife Peggy and many kinds of music. He taught guitar lessons while working his way through his bachelor and masters degree. He has also been a truck driver, a cowboy, a jail chaplain, and an arborist. Carlton has an intellectual bent which shows up in his preaching, his songwriting, and his commitment to life long learning. Once he discovered process thought, he dove headfirst into his current doctoral program, and he is working on his thesis, hoping to finish it in 2026.

Gyungwon Lee

Daejin University · South Korea · Track 4 Presenter

Lee Gyungwon is a professor of Daesoon Theology at Daejin University. He earned his PhD in Korean Philosophy and Religion from Sungkyunkwan University. He also obtained 3 MAs in Confucianism, Buddhism, and Christian Theology at Sungkyunkwan, Dongguk, and Sogang University. He is president of the Korean Academy of New Religions and a committee member of the Korean Association of Religious Studies.

Suhyun Lee

Kyunghee University · South Korea · Track 4 Presenter

Suhyun Lee is a Postdoctoral Fellow at Kyunghee University in South Korea. Dr. Lee holds a Ph.D. in Religious Studies from National Chengchi University, Taiwan, and currently works at the Institute for Religious and Social Studies at Kyunghee University. She brings over 6 years of experience in academic publishing and editorial management. As Managing Editor, she oversees the day-to-day operations of the journal, coordinates with authors and reviewers, and ensures timely publication of high-quality research in East Asian religious and cultural studies.

Michael Levin

Tufts University · United States · Track 3 Presenter

Michael Levin, Ph.D., is the Vannevar Bush Distinguished Professor of Biology at Tufts University, director of the Allen Discovery Center and the Tufts Center for Regenerative and Developmental Biology, and associate faculty at Harvard's Wyss Institute. He received dual bachelor's degrees in computer science and biology from Tufts and a Ph.D. in genetics from Harvard Medical School. Levin's research investigates how living systems process information and control form and function through bioelectric signaling, with interests spanning developmental biology, basal cognition, and collective intelligence. His lab integrates developmental biophysics, computational modeling, and cognitive science to understand how cells and tissues make robust, goal-directed decisions and to apply these insights to regenerative medicine, synthetic organisms, and novel AI architectures. Levin has published hundreds of peer-reviewed papers and has pioneered tools for reading and writing bioelectric patterns.

Li Chenzhao

China · Track 9 Presenter

Li Chenzhao is a practitioner of ecological agriculture. Originally working in the education and training industry, she embarked on a winding path of self-re-education and returning to her hometown after reading Wen Tiejun's "Eight Crises." She learned rice cultivation techniques at an ecological farm and promoted enzyme farming in Yuchi Village, Chongqing. In September 2025, she joined the Tongren Class.

Li Jianhui

Beijing Normal-Hong Kong Baptist University · China · Track 6 Chair

Jianhui Li holds a Ph.D. in Philosophy from Peking University and is a second-level professor and doctoral advisor at Beijing Normal University. He has previously served as the Vice Dean of the School of Philosophy at Beijing Normal University and as the Deputy Director of the Graduate School's Training Department. He is also a distinguished professor at the Life Culture Research Institute of Guangdong Medical University, the Chair of the Biological Philosophy Committee of the Chinese Society for Dialectics of Nature, and the Vice President of the Beijing Society for the History of Science and Sociology of Science. He is an expert for the Marxist Theory Research and Construction Project of the Publicity Department of the Communist Party of China and the Ministry of Education. Professor Li's main areas of teaching and research include philosophy of science, ethics of technology, philosophy of cognition and mind, and the history of scientific thought in both Chinese and Western traditions. He has been invited as a visiting scholar or honorary lecturer at prestigious institutions such as Harvard University, the University of Wisconsin-Madison, the University of California, Berkeley, the University of Oxford, the Joseph Needham Research Institute in Cambridge, and Utrecht University in the Netherlands. He is the principal investigator for major and key projects funded by

the National Social Science Fund of China and the Ministry of Education's Humanities and Social Sciences Research Base. His research achievements have earned him the Ministry of Education's Award for Outstanding Achievements in Humanities and Social Sciences in Higher Education and the Beijing Award for Outstanding Achievements in Philosophy and Social Sciences.

Li Ping

School of Philosophy, Zhengzhou University · China · Track 10 Chair | Track 9 Presenter

Li Ping is a Distinguished Professor at the School of Philosophy, Zhengzhou University, a Visiting Scholar at the Department of Philosophy, University of Miami, USA, an Academic and Technical Leader of the Henan Provincial Department of Education, a recipient of the Henan Provincial Higher Education Science and Technology Innovation Talent Program, the Chief Expert of the Henan Provincial Higher Education Philosophy and Social Science Innovation Team, and concurrently serves as the Deputy Director and Secretary-General of the Future Philosophy and Development Strategy Committee of the China Society for Dialectics of Nature, a Director of the Practical Philosophy Committee of the Chinese Society for Ethics, and a Director of the Chinese Society for Value Philosophy. He has presided over nearly 10 national and provincial-level projects and published over 40 academic papers.

Li Wenliang

China · Track 10 Presenter

Li Wenliang is the founder and Chief Faith Officer of Dongguan Taiwei Electronics Co., Ltd. He is a member of the Education and Popularization Committee of the International Confucian Association and received the 16th Cobb Common Welfare Award for "Ecological Civilization and Green Development Innovation" in 2024. With 29 years of experience in business and 20 years of practicing Chinese culture, he creatively proposed the "51-25-24 Heaven, Earth, and Harmony" equity governance mechanism, promoted the ecological enterprise practice of a "factory-farm-academy" three-element cycle, responded to climate change and the agricultural crisis with the "Four Life Roots" theory, and explored a holistic development path with the "Five Strengths in One" education system. In recent years, he has been committed to building "urban-rural symbiotic families," alleviating the three major burdens of housing, education, and disease for young people, and exploring the possibility of business for good and enterprises as a force for civilizational transformation.

Li Xiaoyu

Shenyang Normal University · China · Track 5 Presenter

Li Xiaoyu works at Shenyang Normal University, holds a PhD in Education, and is a Master's supervisor. She graduated from Harbin Normal University and is a council member of the Teaching Theory Committee of the Chinese Society of Educational Sciences and the Curriculum Academic Committee of the Chinese Society of Educational Sciences. Her main research areas are basic theories of curriculum and teaching.

Li Xuejiao

Beijing University of Aeronautics and Astronautics · China · Track 10 Chair | Track 10 Presenter

She received her Ph.D. from Peking University and is currently an associate professor at the School of Marxism, Beijing University of Aeronautics and Astronautics. She has long been dedicated to research in environmental politics, environmental philosophy, and process philosophy, and has published numerous articles in authoritative domestic journals such as *Marxist Studies*, *Marxism and Reality*, *Contemporary World and Socialism*, and *Foreign Theoretical Trends*. She has also been granted funding for a National Social Science Fund Youth Project and a Beijing Municipal Social Science Fund Key Project.

Li Yanzhao

Institute of History of Science and Philosophy of Technology, School of Philosophy, Beijing Normal University · China · Track 1 Presenter

Li Yanzhao, male, Han nationality, 26 years old, is a first-year doctoral student in the Institute of History of Science and Philosophy of Technology at the School of Philosophy, Beijing Normal University, under the supervision of Professor Liu Xiaoting. His main research area is Whitehead's process philosophy.

Steven Lichty

Tangaza University · Kenya · Track 4 Presenter

Dr. Steven Lichty is the director of Frontline Futures, a boutique firm focused on transformative foresight in Nairobi, Kenya. He has 25 years' experience in various sectors across Africa, Asia, Europe, and Americas, including those in post-conflict and fragile environments. He works with strategic foresight, futures thinking, organisational development, systems mapping, theory of change, and other qualitative methods of research and evaluation. He also works with academic capacity building with universities in East Africa. He was a Rotary Peace Fellow and a Future Fellow with the Association of Professional Futurists, where he currently serves on the board. Steven has a PhD in African Studies, where his research examined religious pedagogies of political socialisation in Kenya. He also has three master's degrees, including an MPhil in Futures Studies from Stellenbosch Business School. Steven is currently focused on the nexus of trauma healing and WHO's Triple Dividend.

Lin Hongyu

School of Educational Sciences, Harbin Normal University · China · Track 2 Presenter

Lin Hongyu, female, Han nationality, from Mudanjiang, Heilongjiang Province, is a doctoral candidate at the School of Educational Sciences, Harbin Normal University. Her main research areas are curriculum and teaching theory and philosophy of education.

Ling Li

Shandong Academy of Social Science · China · Track 8 Presenter

Research Professor at the Institute of Cultural Studies, Shandong Academy of Social Sciences; Joint PhD from Washington University in St. Louis (USA) and Shandong University; Registered Urban Planner. Her primary research areas include architectural aesthetics and urban development, with a focus on ecological city construction and digital development within the context of China's urbanization process. Utilizing holistic ecology as a theoretical framework, she explores pathways for transforming and upgrading China's urbanization, as well as the adaptation and application of Western ecological city theories in China. In recent years, she has participated in the review and evaluation of numerous projects, including urban development plans, overall land use plans, and the protection and restoration of ancient buildings.

Ian Lipton

California Institute of Integral Studies · Canada · Track 5 Presenter

Ian Lipton is a PhD student in the Philosophy, Cosmology, and Consciousness Department at the California Institute of Integral Studies. Ian is the President of The Carbon Accounting Company, a consultancy specializing in environmental sustainability services and climate change strategies such as greenhouse gas inventory quantification, reporting, and management. In addition, Ian is a lecturer at the University of Toronto in the Institute for Management and Innovation. He teaches a graduate course on Advanced Sustainability Management. Ian is also a trained leader in personal and organizational transformation using ontological methodology.

Liu Ning

Harbin Normal University · China · Track 9 Presenter

Liu Ning is a Master's student in Curriculum and Teaching Theory at Harbin Normal University. Her main research areas are educational aesthetics, Nietzsche's tragic philosophy, and drama education. She is interested in mathematics teaching and focuses on the aesthetic experience in the mathematics classroom, exploring the theoretical and practical possibilities of deeply integrating educational aesthetics, philosophy of life, and mathematics teaching.

Liu Peng

Guangzhou University of Chinese Medicine · China · Track 2 Presenter

Liu Peng, born in 1991, is a member of the Communist Party of China. He holds a PhD in the History of Scientific Thought and the Social History of Science from Beijing Normal University, is a lecturer at the School of Marxism, Guangzhou University of Chinese Medicine, and a visiting scholar at Harvard University. His main research areas include the history of scientific thought, natural philosophy, and Leibniz. He has published numerous core papers in CSSCI journals, led university-level research projects, participated in several National Social Science Fund projects, and his doctoral dissertation was awarded the Excellent Doctoral Dissertation Award by Beijing Normal University.

Liu Xiaoting

Center for Value and Culture Studies and School of Philosophy, Beijing Normal University · China · Track 10 Chair | Track 6 Chair | Track 10 Presenter

Liu Xiaoting (also known as Liu Xiaoting), PhD in Philosophy, is a researcher/professor at the Center for Value and Culture Studies, Beijing Normal University, a professor at Lumbini Buddhist University in Nepal, a recipient of the New Century Talents Program of the Ministry of Education of China, the chief expert of the Marxist Theory Project, the president of the Asian Society for Natural Philosophy, the president of the International Society for Life Cosmology, and the proposer of the theory of futurism; he enjoys an expert allowance issued by the State Council of China; and he has presided over major and key projects of the National Social Science Fund of China.

Liu Yiyu

Institute of Science, Technology and Society (STS) at South China Normal University · China · Track 10 Presenter

Liu Yiyu is a professor and doctoral supervisor at the Institute of Science, Technology and Society, South China Normal University. His research focuses on the philosophy of systems science and systems methodology. He currently serves as a council member of the Chinese Society for Dialectics of Nature and the deputy secretary-general of the Professional Committee on Complexity and Systems Science Philosophy.

Richard Livingston

Center for Process Studies · United States · Collaborative Block Facilitator

Dr. Richard Livingston is Program Director of Education and Community, former Executive Director of the Cobb Institute, and a member of the Process & Faith Core Team. He received his PhD in 2015 from Claremont Graduate University, where he specialized in Philosophy of Religion and Theology. Richard taught as an adjunct instructor in philosophy and religious studies at four colleges in Southern California from 2011-2020, and has worked in IT since the early 1990s. He holds a Master's Degree in Constructive Studies in Religion from the University of Chicago (2005) and a Bachelor's Degree in Near Eastern Studies from Brigham Young University (2001).

Juan Guillermo Londoño

Charles University (Prague) · Czechia · Track 1 Presenter

Juan Guillermo Londoño is a doctoral student in the Semiotics and Philosophy of Communication program at Charles University in Prague. His research project focuses on the metaphysics of creativity in the philosophies of Alfred North Whitehead and Henri

Bergson. He is primarily interested in process philosophy and the philosophy of immanence, particularly the works of Spinoza, Nietzsche, William James, Bergson, and Whitehead. He seeks to integrate these philosophies with animal studies to explore the intersection of ecology, philosophy, and biology.

Giuseppe Longo

CNRS and Ecole Normale Sup. · France · Track 3 Presenter

Giuseppe Longo is a Research Director CNRS (Emeritus), Cavaillès interdisciplinary center, Ecole Normale Supérieure, Paris, formerly in the Dept. of Maths and Computer Science, at ENS (1990-2012). He has been Professor of Mathematics for Informatics, University of Pisa (1981-1990) and adjunct professor, School of Medicine, Tufts U., Boston (2013-19). He spent three years in the USA (Berkeley, M.I.T., Carnegie Mellon) as researcher and visiting professor. Founder and editor-in-chief (1990-2015) of Mathematical Structures in Computer Science, Cambridge U.P.. In the last 20 years, he extended his research interests and work to the epistemology of mathematics and theoretical biology. He is (co-)author of more than 100 papers and seven books, most recently A. Nocek (with G. Longo) *The Organism Is a Theory*, Giuseppe Longo on Biology. Mathematics, and AI, University of Minnesota Press, Minneapolis, London, 2026 <http://www.di.ens.fr/users/longo/>

Lu Hui

Beijing Jiaotong University · China · Track 9 Presenter

Currently a lecturer at Beijing Jiaotong University, I mainly engage in teaching and research on the philosophy of science and technology and the introduction to dialectics of nature. My research areas include science and technology ethics and the philosophy of Leibniz, and I have published several core papers.

Lu Jianjun

Lingnan Normal University · China · Track 9 Presenter

Lu Jianjun, male, holds a PhD in Education from South China Normal University (2006). He is an associate professor and has long been engaged in the study of educational philosophy, particularly Nietzschean, Waldorf, and process-oriented educational philosophies. He has published over forty papers.

Lu Liu

School of Educational Sciences, Harbin Normal University · China · Track 9 Presenter

Lu LIU, professor, the Dean of the Primary Education Department at School of Educational Sciences, Harbin Normal University. She holds a Ph.D. in Education and serves as a master's supervisor. Her research focuses on process education, curriculum and pedagogy, and family education. Academic Contributions: Vice Director, Comprehensive Practical Activities Committee, Heilongjiang Provincial Basic Education Teaching Guidance Committee.

Bei Luo

Beijing Normal-Hong Kong Baptist University · China · Track 11 Chair | Track 9 Chair

Dr. Bei LUO is an associate professor in the Applied Economics Programme in the Faculty of Business and Management at Beijing Normal - Hong Kong Baptist University. She received her PhD degree and Master of Philosophy degree in Economics from the Chinese University of Hong Kong. Her main research field is the China entrepreneurial activities under the framework of labour economics and development economics, and the relationship between corporate governance and institutional environment. As the leader instructor, her course "Principle of Macroeconomics" obtained the recognition of the 2023 First Class Undergraduate Courses in Guangdong Province, and won Star of the Design Award (top 50%) in the 5th National Hybrid Teaching Design Innovation Competition for Higher Education Institutions.

M

Ma Cuiming

Zhejiang Agriculture and Forestry University · China · Track 1 Presenter

Ma Cuiming (1986-), female, from Xingtai, Hebei Province, graduated from China University of Political Science and Law in June 2018 with a Ph.D. in Basic Principles of Marxism. Her research interests include basic Marxist theory and contemporary practical philosophy, and process philosophy. From September 2015 to March 2017, she received funding from the China Scholarship Council to pursue a joint doctoral program at Claremont Graduate University in the United States. She has published academic papers in journals such as **Chinese Social Sciences Daily**, **Theoretical Exploration**, and **People's Forum**. She has presided over four university-level research projects and participated in one major project of the National Social Science Fund of China and one major project of the Beijing Municipal Social Science Fund. Currently, she is a lecturer at the School of Marxism, Zhejiang Agriculture and Forestry University, mainly teaching courses on German and French law and modern Chinese history.

Otávio Maciel

University of the Federal District (UnDF) and University of Brasilia (UnB) · Brazil · Track 7 Presenter

Otávio Maciel is a Doctor of Philosophy in the "Epistemology, Logic and Metaphysics" line of research at the Postgraduate Program of Philosophy at the University of Brasilia (PPGFIL/UnB). Masters in Legal Theory and Global Law from the European Academy of Legal Theory (Goethe-Frankfurt/ULB-Brussels). Bachelor of Philosophy and of Law, both from the University of Brasilia. Professor of Philosophy and Theology at the University of the Federal District (UnDF) and Collaborating Researcher at PPGFIL/UnB. Member of the workgroups of Contemporary Ontologies and of Eastern Philosophy of the Brazilian National Postgraduate Philosophical Association (ANPOF).

Matthew Sansom

BNBU · China · Track 8 Presenter

Matthew Sansom is a Professor of Music at Beijing Normal-Hong Kong Baptist University, China, with over 25 years of academic leadership and artistic practice. His work encompasses sound art, installation, performance, and composition, arising from research interests in improvisation and creativity. Following his PhD from the University of Sheffield, he has held senior positions, including as Pro Vice-Chancellor (Education) at Sunway University in Malaysia. His artistic practice has attracted significant funding from the AHRC and EPSRC, including a £130,000 award for the Landscape Quartet project. His work has been exhibited internationally at venues including Modern Art Oxford, the V&A Museum, Venice Architecture Biennale, and CICA Museum Seoul, with broadcasts on BBC Radio 3 and international platforms. His current research examines aesthetic experience and contemplative awareness in our digitally mediated world.

Jay McDaniel

Hendrix College · United States · Collaborative Block Facilitator | Track 1 Chair | Track 1 Presenter

Jay McDaniel, PhD, is Willis Holmes Professor Emeritus of Religious Studies at Hendrix College and former Chair of the Board of the Center for Process Studies. A philosopher and theologian, he is known for his work in process theology, ecological thought, interreligious dialogue, and open and relational spirituality. He is the founder and editor of Open Horizons, an online platform exploring process thought as a practical way of living, and the author or editor of numerous books. He has also played a longstanding role in developing process thought and ecological civilization initiatives in China.

Iain McGilchrist

United Kingdom · Track 3 Presenter

Dr Iain McGilchrist is a Quondam Fellow of All Souls College, Oxford, a Fellow of the Royal College of Psychiatrists, a Fellow of the Royal Society of Arts, and former Consultant Psychiatrist and Clinical Director at the Bethlem Royal & Maudsley Hospital, London. He has been a Research Fellow in neuroimaging at Johns Hopkins Hospital, Baltimore and a Fellow of the Institute of Advanced Studies in Stellenbosch. He is the author of a number of books, but is best-known for *The Master and his Emissary: The Divided Brain and the Making of the Western World* (Yale 2009), and his book on epistemology and ontology called *The Matter with Things: Our Brains, Our Delusions, and the Unmaking of the World* (Perspectiva Press, 2021).

Thomas Mical

European Graduate School · United States · Track 1 Presenter

Thomas Mical has been a tenured professor in the US, Canada, Australia, New Zealand, and India. His Masters thesis on Blade Runner urbanism is from Harvard University. His first Ph.D. in architectural theory is from Georgia Tech. His second Ph.D. in film-philosophy is from the European Graduate School. He teaches occasionally at the New Centre for Research and Practice (US).

Min Guanyun

University of Macau · China · Track 6 Presenter

I am currently a PhD candidate in Philosophy at the University of Macau. I previously received an Honours Bachelor of Arts degree from McGill University. My current research interests are comparative philosophy, generative philosophy, and the philosophy of family. This submitted article received encouragement and theoretical support from Professor Roger Ames of Peking University, Professor Xiangchen Sun of Fudan University, Professor Chenyang Li of Nanyang University, and Professors Qingjie Wang and Lisheng Chen of the University of Macau.

Min Jinyi

International College of Beijing Second Foreign Language University · China · Track 7 Presenter

She is from Beijing, with ancestral roots in Gansu. She lived a different kind of life on the banks of the Nile, learning to understand, respect, and believe in all the good things in life. She is a Virgo who is not too picky, just an ordinary person in the crowd, a free-spirited woman who is both affectionate and indifferent, stubborn and warm.

Paul Antoine Miquel

Université de Toulouse Jean Jaurès · France · Track 3 Presenter

Paul-Antoine Miquel is professor of contemporary philosophy at Toulouse-Jean Jaurès University. He published a lot of books and papers in the field of philosophy of biology.

Mo Yaqian

Beijing Normal University and Hong Kong Baptist University · China · Track 9 Presenter

Mo Yaxi is a lecturer at the Centre for Holistic Education, School of General Education, Beijing Normal University, and Hong Kong Baptist University. Her research interests include environmental education (particularly wildlife conservation education) and effectiveness evaluation, environmental education pedagogy, and cetacean conservation ecology. She is also a science writer, a Reef-check ecodiver, and a birdwatcher.

Anoush Moazzeni

Independent Scholar · Iran · Track 4 Presenter

Anoush Moazzeni is a philosopher, artist, and writer working across process philosophy, politics, experimental and relational art, and ethico-aesthetics. They ground their work in both in speculative modes of philosophical inquiry and artistic research-creation. Moazzeni has developed an exploration of aesthetics as speculative modes of thought, and poesis as a form of worlding.

Her work is concerned with the ontology and metaphysics of process and existence, the philosophy of experience and affect, and the philosophy of power and fascism, as well as the philosophy of art and perception. Alongside teaching across disciplines, Moazzeni maintains an active international artistic practice and engages in ongoing collaborations. They have directed multiple cultural centres in Canada and hold a doctorate in Interdisciplinary Studies in Philosophy, Art, and Aesthetics.

Mary Elizabeth Moore

Center for Process Studies · United States · Plenary Speaker

Mary Elizabeth Moore is Board Chair of the Center for Process Studies, and Professor Emerita of Theology and Education and Dean Emerita of the School of Theology, Boston University. Her passion is to journey with others to build compassionate and prophetic communities, and a more just, peaceful, and sustainable world. She feels privileged to work toward those ends with colleagues in Boston University and around the world, especially in the practices of nurturing spirit, building justice, resisting violence, struggling against oppression, and caring for the earth. Her books include: *Teaching as a Sacramental Act; Covenant and Call; Ministering with the Earth; Teaching from the Heart: Theology and Educational Method; Called to Serve: The United Methodist Diaconate* (co-authored); and *Education for Continuity and Change*; plus four edited and co-edited volumes, *Deep Understanding for Divisive Times: Essays Marking a Decade of the Journal of Interreligious Studies; A Living Tradition: Critical Recovery of the Wesleyan Heritage; Children, Youth, and Spirituality in a Troubling World; and Practical Theology and Hermeneutics*. She has engaged actively in justice work in the church and in intercultural, interreligious relationship-building in local, professional, and academic settings. She is presently working on a teaching project in interreligious leadership, alongside research projects to produce a book of poetry and meditations and a monograph on sacrality and revolution.

Jared Morningstar

Center for Process Studies · United States · Collaborative Block Facilitator | Track 4 Chair | Track 5 Chair | Track 8 Chair | Track 1 Presenter

Jared Morningstar is an independent scholar and public intellectual based in Chicago whose work explores philosophies and wisdom traditions that are attuned to our time of profound cultural, ecological, and spiritual transition. His research focuses especially on process philosophy and theology, classical and contemporary Islamic thought, metamodernism, comparative religion, and non-ordinary experiences. Across his writing and public scholarship, he explores how religious traditions can be articulated to respond constructively to contemporary challenges such as nihilism, interreligious conflict, ecological crisis, and the so-called “meaning crisis.” Jared’s work has appeared in a variety of publications including *Metamodern Theory and Praxis, Process Perspectives*, and *Emergence* alongside the edited volumes *Open and Relational Theology and its Social and Political Implications: Muslim and Christian Perspectives* and *Amipotence: Expansion & Application*.

Ellis Morton

Independent / King's College London Alumni · United Kingdom · Track 5 Presenter

Philosopher and founder of Musiciens of Bremen, an interdisciplinary cultural initiative integrating philosophy, art, and public programming. Trained in analytic, continental, and Indian traditions. Participates with curiosity, asking how engaged thinking can function not only as academic scholarship, but as lived, socially embedded practice.

N

Maria Nichterlein

Alma Family Therapy Centre, Melbourne · Australia · Track 5 Presenter

Maria Nichterlein is a psychologist and family therapist who was born and trained professionally in Chile. She did her postgraduate studies in Systemic Therapy in Santiago in the mid-1980s, migrating later to Australia. She completed her PhD in Australia in 2013. Maria has more than 40 years of experience working in the clinic in different positions and countries. She has been an individual, couples and family therapist; a counsellor, a psychologist and a therapist as well as a supervisor, manager and teacher. She now works only in private practice and spends her free time writing and tending her garden.

Bhavana Nissima

Mental Space Academy India · India · Track 5 Presenter

Dr Bhavana Nissima is the Founder of The Lightweaver House and Director of Mental Space Academy India. She is a Trainer, Master NLP Practitioner, Social Panorama Consultant affiliated to SOMSP, Netherlands. She supports folks to enable, rehabilitate and rejuvenate their creative flow – whether in arts, innovations, or business. She is also a living systems thinker with multiple affiliations- Fritjof Capra Course alumni, Warm Data Host with International Bateson Institute and Buckminster Fuller Trimtab alumni. She holds a Doctorate in Communication from University of New Mexico, USA and taught for eleven years across multiple universities in India and USA. She is the author of two books and has been part of editing process for multiple books.

Adam Nocek

United States · Track 3 Presenter

Adam Nocek is Associate Professor in the Philosophy of Science and Technology and Founding Director of the Center for Philosophical Technologies at Arizona State University. Nocek has published widely on the philosophy of biology and computing; process philosophy and continental philosophy; and design and architectural theory and practice. He the author of *Molecular Capture: The Animation of Biology* (Minnesota, 2021); the co-author (with Giuseppe Longo) of *The Organism is a Theory: Giuseppe Longo on Biology, Mathematics, and AI* (Minnesota, 2026); and the forthcoming *Abstract Design: A New*

Philosophy of Design Agency in the Age of Artificial Intelligence. He has also co-edited several books, including *The Lure of Whitehead* (Minnesota, 2014) and *Design in Crisis: New Worlds, Philosophies and Practices* (Routledge, 2021).

O

Candice Olson

Californis Insitute of Integral Studies · United States · Track 6 Chair | Track 10 Presenter | Track 5 Presenter | Track 6 Presenter

Candice Carpenter Olson is the Founder of Frontiers of Knowledge, an event that convenes leading cosmologists, philosophers, and scientists to explore emerging universe stories that suggest profoundly new ways of thinking about what it means to be human. She began her career as a mountaineer and has since been a producer—of an Emmy-winning documentary primetime series; of companies delivering deeper social connectedness and new kinds of education; and of over 100 public programs in Aspen. Candice is a published author and has spoken at TED and Davos. She has a B.A. from Stanford, an M.B.A. from Harvard Business School, an M.A. from Union Seminary at Columbia, did a fellowship year at Harvard University, and is now a doctoral student in Philosophy, Consciousness and Cosmology at the California Institute of Integral Studies. Candice is a member of Frequency and the 100 Year Committee for Family Flourishing, both integrating spiritual practice and transformational capital projects.

P

Pan Hongping

Yi Yun Retreat · China · Track 5 Presenter

Guan Shan (Pan Hongping) holds a Bachelor of Engineering degree from Tsinghua University, an MBA from the University of Texas, and is pursuing a PhD in Organizational Development (OD) at GSU University. She possesses both rigorous scientific literacy and systematic management thinking. A former senior executive at a Fortune 500 company, she achieved financial freedom at the age of 30. She is also an ICF-certified international coach, an Ericksonian hypnotherapist, and a sound therapy instructor. As the author of "Becoming a Sleep Health Manager" and the founder of Yiyun Jingshe, she has dedicated over twenty years to the field of sound therapy and sleep health. Through thousands of clinical cases, she has developed a holistic intervention system encompassing "body-mind-sound-environment," trained a large number of professional sleep health managers, and helped countless people rebuild their physical and mental rhythms and achieve life-changing outcomes.

Diego Emiliano Lopez Pereda

Mexico · Track 2 Presenter

Emiliano is a Mexican multimedia artist, educator, and independent technologist based in Italy. Working across film, sound, software, and mycology, he explores meaning as a relational process emerging between humans, machines, and living systems. Trained in communication and shaped by early work in international television and independent cinema, he expanded his practice into experimental music, algorithmic composition, and interactive sound installations. Notably, he developed the Mycelium Unity Sound Hub (MUSH) in Milan, a 6ft tall fungal sculpture housing a digital synthesizer at its core, inviting collaborative play among participants of all ages. His recent work bridges low-resource computing, transductive ECS programming, and AI research with ecological thinking, pursuing sustainable and interdependent models of human-machine collaboration. Across media, he frames language, sound and code as living interfaces for cultivating cooperation, deepened interconnection, and symbiosis.

Rodrigo Petronio

Fundação Armando Alvares Penteado · Brazil · Track 4 Presenter

Rodrigo Petronio is a writer and philosopher, the author of more than 20 books and the editor of several others. He studied at the University of São Paulo (USP) and is a tenured full professor at FAAP. He holds a PhD from UERJ/Stanford University and two master's degrees: one in Philosophy of Religion (PUC-SP) and another in Comparative Literature (UERJ). He completed a postdoctoral project on Alfred North Whitehead's cosmology (TIDD | PUC-SP). For more than twenty years, he has taught courses and delivered lectures and conference presentations at some of Brazil's leading institutions. He has published over three hundred articles, columns, reviews, and essays in major media outlets and in specialized academic journals. He was twice nominated for the Jabuti Prize—the most prestigious award in the Brazilian publishing industry. He has received national and international awards in poetry, fiction, and nonfiction. Website: www.rodrigopetronio.com Contact: contato@rodrigopetronio.com

Vesselin Petrov

Bulgarian Academy of Sciences · Bulgaria · Plenary Speaker | Track 10 Chair | Track 9 Chair | Track 10 Presenter | Track 9 Presenter

Vesselin Petrov holds a MA in Mathematics (1977), a PhD in Philosophy (1989), and a DSc in Philosophy (2011). Now he is Professor emeritus in the Institute of Philosophy and Sociology at the Bulgarian Academy of Sciences. His fields of research include process-relational philosophy, metaphysics, ontology, applied ontology, philosophy of education. He is the author of eleven books in Bulgarian and English; and of more than 150 papers in Bulgarian, English and Chinese. He is also an editor of more than twenty collections in Bulgarian and English. Prof. Petrov leads a team of scholars from the Institute of Philosophy and Sociology at the Bulgarian Academy of Sciences on the project "Education with Science" sponsored by the Bulgarian Ministry of Education and Science (2024 – 2027). He is a member of the Board of the International Process Network, and he was Executive Director of the IPN from 2015 to 2017. He participated in all International Whitehead Conferences since 2013 up to now.

Khanh Phan

LUT University (previously Lappeenranta-Lahti University of Technology) · Viet Nam · Collaborative Block Facilitator

Khanh Phan is a doctoral researcher at LUT University's Business School. His work is transdisciplinary, bridging entrepreneurship, innovation, and sustainability research with conceptual inquiry into the assumptions that shape economic growth and environmental action. Building on a background in international business and entrepreneurship, he is increasingly engaging philosophical perspectives such as degrowth and non Western traditions to rethink dualisms, value, and responsibility in business and society. Alongside his doctoral research, he contributes to research projects and teaching in sustainability and entrepreneurship.

John Pickering

Psychology Department, Warwick University · United Kingdom · Track 2 Presenter | Track 5 Presenter

After degrees from Edinburgh and Sussex, John Pickering worked at Rochester and Stanford in the US then returned to the UK to join the psychology department of Warwick University where he still works. He believes that consciousness is not reducible and that studying it leads naturally into the humanities, arts and spiritual traditions. He has worked in Sri Lanka, Japan, China, Korea, India and Thailand. He finds that engaging with the traditions of those cultures complements and enriches scientific inquiry. His research presently concerns Whiteheadian process philosophy and biosemiotics. He aims to make it relevant to promoting more sustainable ways of life. He also contributes to the work of the Pari Centre - <https://paricenter.com/>.

Cornelius Poepel

Ansbach University of Applied Sciences · Germany · Track 2 Presenter

Cornelius Poepel is a violist, audio designer, and researcher. Since 2008, he is Professor of Audio Producing at Ansbach University of Applied Sciences and since 2015 he is research Professor at the same University. He holds a diploma in orchestra music (viola) from Hanover University of Music, Drama and Media, Germany and a diploma in Audio Design from the Basel Academy of Music, Switzerland. He received his Ph.D. from the University of Birmingham, UK working on Audio Signal-Driven Sound Synthesis. After working at the Center for Arts and Media Karlsruhe, he joined the faculty of the Academy for Media Arts Cologne. He has performed worldwide as orchestra-violist and in experimental performances using the laptop, synthesizer, and acoustic instruments. His research outcome has been presented worldwide in the fields of computer science, music technology, acoustics and philosophy.

Q

Qu Zhi

School of Marxism, Shaanxi University of Science and Technology · China · Track 9 Presenter

Qu Zhi, female, Han nationality, probationary member of the Communist Party of China, born in 2002, from Henan Province, is a Master's student majoring in Marxist Theory at the School of Marxism, Shaanxi University of Science and Technology, and currently serves as the rotating chairperson of the Graduate Student Union. In July 2025, she participated in and successfully completed the 18th Summer Advanced Seminar on Process Philosophy (Constructive Postmodernism). In December 2025, she published an academic paper entitled "The Implications of Whitehead's Process Philosophy for China's Ecological Civilization Construction" in the World Culture Forum.

R

Dhanaraaj Raghuveer

Philipps-University Marburg · India · Track 5 Presenter

Dhanaraaj Raghuveer is currently a post-doctoral research fellow in the Psychology department at Philipps-University Marburg. He completed his doctoral work in mathematical psychology and theoretical cognitive science, with a special focus on Bayesian cognitive science of perception, action, and goals. He is currently working at the intersection of process philosophy and theories of direct perception, attempting to bring Whitehead and Bergson's philosophy to contemporary empirical and psychophysical literature.

Thomas Reinehr

Claremont School of Theology · United States · Track 6 Presenter

Tom Reinehr is a Doctor of Philosophy in Religion (Process Studies) student at Claremont School of Theology (CST). Prior to attending CST, Mr. Reinehr had forty years of engineering experience. His master of science degree is in electrical engineering where he specialized in image and signal processing. While a student at CST, Mr. Reinehr has focused on process philosophy and plans to specialize in the overlap between science and religion, with primary attention on quantum physics.

Thomas Reinhr

Claremont School of Theology · United States · Track 6 Chair

Tom Reinehr is a Doctor of Philosophy in Religion (Process Studies) student at Claremont School of Theology (CST). Prior to attending CST, Mr. Reinehr had forty years of engineering experience. His master of science degree is in electrical engineering where he specialized in image and signal processing. While a student at CST, Mr. Reinehr has focused on process philosophy and plans to specialize in the overlap between science and religion, with primary attention on quantum physics.

Sara Richards

York University · Canada · Track 2 Presenter

Dr. Sara Richards is a systems architect and a tech entrepreneur. She holds a PhD from York University, where her research examined how process-relational thinking can inform the design of intelligent systems. She designs AI architectures, data systems, and workflows for complex organizational environments. Her work develops systems that move beyond static representations of context toward architectures that adapt to changing relationships, conditions, and operational realities in real time.

Franz Riffert

University Salzburg · Austria · Track 9 Presenter

Franz Riffert (full professor em.) studied education, psychology, theology and philosophy at Salzburg University. He received several grants: an Adenauer grant to write his dissertation (Whitehead and Piaget. On the Interdisciplinary Relevance of Process Philosophy); Catholic University, Eichstätt, Germany) 1989-1992); two Fulbright grants which allowed him to study at the Center for Process Studies (1988) and to research at Harvard Graduate School of Education (invited guest researcher 2008). His research focused on school development and (self-)evaluation, methods of instruction and efficiency studies, diagnosis and intervention, as well as philosophical and anthropological foundations of education (with special emphasis on Whitehead & Popper) and interdisciplinarity (Whitehead & Bunge). He served as advisor for several scientific journals, for instance Process Studies and Cosmos and History.

Keith Robinson

University of Arkansas at Little Rock · United States · Track 10 Presenter

Dr. Robinson came to UA Little Rock in 2012 having spent seven years as a faculty member in the Department of Philosophy at the University of South Dakota. Before that, he worked for several years at universities in Michigan and in the UK and Europe. Originally from London, he completed his Ph.D. at the University of Warwick. Dr. Robinson's teaching and research have been concerned primarily with three main areas, the first being the European traditions of thought that emerge from Kant and post-Kantian philosophy – especially 19th and 20th century Continental thinkers (Nietzsche, Foucault, Deleuze). Secondly, he has strong interests in modern process philosophy (James, Bergson, Whitehead). Finally, he is interested in the interconnections between these two areas. This last area of research has revolved around a critical exchange between phenomenology and perspectives drawn from poststructuralist and process thinkers.

Deboleena Roy

Emory University · United States · Track 3 Presenter

Deboleena Roy is Vice Dean of Faculty and Dean of the Sciences for Emory College of Arts and Sciences. She is Professor of Neuroscience and Behavioral Biology and Women's, Gender, and Sexuality Studies. Roy received her PhD in reproductive neuroendocrinology and molecular biology and is the author of *Molecular Feminisms: Biology, Becomings, and Life in the Lab*. Her research and teaching explore interdisciplinary exchanges between the natural sciences and humanities. In recent years she has taken on a number of academic leadership roles and is dedicated to building trust and transparency in higher education.

Ruan Yongjun

Maolin Shansui Eco-Village · China · Track 4 Presenter

Yongjun Ruan, a tiller of the living soil, is Chief Planner, Conservation and Development Supervisor at Maolin Shanshui Eco-Village in Anhui, China.

Ruoyu Zhang

华中科技大学哲学学院 · China · Track 1 Presenter

华中科技大学哲学学院副教授，院长助理，杜伦大学哲学博士

S

Andrew Schwartz

Center for Process Studies · United States · Plenary Speaker | Collaborative Block Facilitator | Track 7 Chair | Track 7 Presenter

Dr. Wm. Andrew Schwartz is an American philosopher and activist. He currently serves as Visiting Associate Professor at Beijing Normal-Hong Kong Baptist University (BNBU) in Zhuhai, China as well as Executive Director of the Center for Process Studies (CPS), and Associate Professor of Process Studies and Comparative Philosophy at Claremont School of Theology (CST). Co-founder of the Institute for Ecological Civilization (EcoCiv), Dr. Schwartz's research and teaching covers a wide range of topics, such as environmental philosophy, philosophy of religion, Asian and comparative philosophies, metaphysics, economic philosophy, philosophy of mind, philosophy of education, and more. However, his current work mainly focuses on the role of big ideas in bringing about systems change for the long-term wellbeing of people and the planet (i.e. ecological civilization).

Matt Segall

California Institute of Integral Studies · United States · Collaborative Block Facilitator | Track 3 Chair | Track 3 Presenter

Matthew David Segall, PhD, is an associate professor in the Philosophy, Cosmology, and Consciousness graduate program at the California Institute of Integral Studies. His work bridges philosophy, science, and religion through a process-relational lens informed by Alfred North Whitehead. A transdisciplinary thinker, Segall engages diverse publics as a teacher, conference organizer, podcast host and guest, and speaker on issues at the intersection of philosophy, ecology, and culture. He is the author

of "Physics of the World-Soul: Whitehead's Adventure in Cosmology" (2021) and "Crossing the Threshold: Etheric Imagination in the Post-Kantian Process Philosophy of Schelling and Whitehead" (2023). He blogs regularly at footnotes2plato.substack.com.

Ryan Shea

The Nature Institute · United States · Track 3 Presenter

Ryan Shea is a full-time researcher and educator at The Nature Institute in New York, USA. He is also a doctoral researcher at MESH (Multidisciplinary Environmental Studies in the Humanities) at University of Cologne, Germany. His research seeks to develop the practice of contemplative ecology, focusing on plants and insects. His work is informed by the tradition of Goethean transformative phenomenology, especially in the writings of Craig Holdrege, Mark Riegner, Henri Bortoft, Jochen Bockemühl, and Andreas Suchantke. He is editor of The Nature Institute's in-house journal "In Context" and co-producer of their podcast "In Dialogue with Nature." He co-edited a recent translation of Goethean biologist Andreas Suchantke's book "Insect Forms and patterns: Exploring the Language of Nature."

Shen Wenyue

Harbin Normal University · China · Track 9 Presenter

She is an open-minded and adventurous individual who can find order in the world of numbers and logic, while also appreciating the poetic and sentimental moments in life. For her, every conversation is a collision of ideas, and every question contains new possibilities. In a rapidly changing era, she maintains a sense of curiosity and sincerity, believing that in-depth communication can connect people and illuminate a broader cognitive landscape.

Shi Jiahao

Zhejiang Normal University · China · Track 2 Presenter

Shi Jiahao, male, born in 2003, is a first-year master's student majoring in Chinese philosophy at the School of Marxism, Zhejiang Normal University. He received his bachelor's degree in Ideological and Political Education (Teacher Training) from Zhejiang Normal University.

Frederico Negrini Silva

UNESP · Brazil · Track 8 Presenter

Master in Literary studies by UNESP, Brazil. Currently on the process of acquiring my Doctor's degree in the same area of knowledge and university. My field of research is focused in post-structuralist theories and their application in Fantasy and Science-Fiction works, as well as archetypal and philosophical tropes explored by such genres and modes of composition (in any form of media, not only literary ones). North-American Literature Teacher in UNESP's Language Graduation Course since 2024.

Siqing Li

Beijing normal-Hong Kong Baptist university · China · Track 10 Chair | Track 7 Presenter

Dr. Maya Siqing Li is a Lecturer at the School of general education, Beijing Normal-Hong Kong Baptist University, and holds a PhD with excellence from the University of Hong Kong. Her research focuses on AI civilization, Marxist and political philosophy, the modern transformation of Chinese culture, intercultural communication and comparative civilization. With rich teaching experience across higher education and K-12 sectors, she has delivered conference presentations internationally and published in SSCI journals like Studies in Higher Education and Minerva. She also serves as a reviewer for SSCI journals such as the European Journal of Education, and engages in interdisciplinary research projects on AI and education, as well as Chinese and world civilization studies.

Christian Skoorsmith

University of Washington; Charisma University · United States · Track 5 Presenter | Track 6 Presenter

Christian Skoorsmith is an award-winning hypnotherapist, writer, and researcher in Seattle, Washington State, USA. He is the author of six books and more than 50 articles on hypnosis in academic and professional journals. Recognized as one of the region's leading practitioners, he has been named among Seattle's top hypnotherapists and honored for advancing evidence-based, depth-oriented approaches to psychological change. His clinical and scholarly interests center on memory reconsolidation, experiential transformation, and the restoration of meaning in contemporary life. In addition to his therapeutic practice, Skoorsmith is an active public intellectual, poet, and performer, known for bringing philosophical insight and creative expression into conversations about mental health and human flourishing. His current work focuses on articulating an integrative, process-oriented framework for enduring psychological transformation.

Song Mengyu

East China Normal University · China · Track 8 Presenter

Song Mengyu holds a Ph.D. in Musical Arts from the University of South Carolina and completed postdoctoral research in the Department of Philosophy at East China Normal University. Her current research focuses on the interdisciplinary study of music and philosophy. She leads the Shanghai Pujiang Talent Program, focusing on the construction of digital canonical systems for piano works incorporating Chinese opera elements, driven by multimodal data. In recent years, she has been active in domestic and international academic conferences, presenting numerous reports and continuously advancing interdisciplinary research and music education practice.

Paul Stenner

The Open University, UK · United Kingdom · Plenary Speaker | Track 5 Chair | Track 5 Presenter

Paul Stenner is Professor of Social Psychology at the Open University, UK. He is former President of the International Society for Theoretical Psychology (ISTP) and current Executive Director of the International Process Network (IPN), and he was founder of the UK Association for Process Thought (APT). He has published widely on the relevance to psychology and the social sciences of process thought in general, and of the philosophy of A.N. Whitehead in particular. Recent books include *Liminality and Experience* (Palgrave, 2017), *Orpheus' Glance: Selected Papers on Process Psychology* (Chromatika, 2018, with Michel Weber), *Putting Psychology in its Place: Critical Historical Perspectives* (Routledge, 2023, with Graham Richards), and *The Microgenetic Theory of Mind and Brain: Selected Essays in Process Psychology* (Routledge, 2025, with Jason Brown and Denys Zhadiaiev), Denys and Stenner, Paul eds. (2025). He is a Humboldt Fellow and Fellow of the prestigious UK Academy of Social Sciences.

Venellin Stoychev

Institute of Philosophy and Sociology at the Bulgarian Academy of Sciences · Bulgaria · Track 9 Presenter

Dr. Venellin L. Stoychev is a sociologist affiliated with the Public Policies and Social Change Section at the Institute of Philosophy and Sociology of the Bulgarian Academy of Sciences, and an adjunct lecturer at the University of National and World Economy in Sofia. He was awarded a Fulbright Fellowship to develop and conduct a research project on civil society development and has also pursued academic specialization in Italy, Germany, the United Kingdom, among other countries. His research interests focus on social modernization, civil society, education, healthcare, and others. His most recent monograph, *The Polarities of Democracy: An Application of Theory* (2025), is devoted to the political crises in Bulgaria in recent years.

Milan Stürmer

Erasmus School of Philosophy, Erasmus University, Rotterdam, Netherlands · Germany · Track 2 Presenter

Dr Milan Stürmer is a postdoctoral researcher at the Erasmus School of Philosophy in Rotterdam, where he acts as the executive director of the Erasmus Institute for Philosophy and Technology. Since 2023, he is the vice president of the European Society for Process Thought.

Sun Shangcheng

Guangxi Normal University · China · Track 6 Presenter

Sun Shangcheng holds a PhD in Philosophy and has completed postdoctoral research. He is an Associate Professor. He received his PhD in Philosophy from Xiamen University in 2012 and completed his postdoctoral research at the University of Basel, Switzerland from 2017 to 2018. He is currently an Associate Professor at Guangxi Normal University. His research areas mainly include economic ethics, Confucian-Christian dialogue, philosophy of religion, philosophy of medicine, anthropology of traditional Chinese medicine, and hermeneutics of traditional Chinese medicine.

Brian Swimme

California Institute for Integral Studies · United States · Plenary Speaker

Brian Thomas Swimme, PhD, is an evolutionary cosmologist, author, and professor at the California Institute of Integral Studies, where he has taught evolutionary cosmology in the Philosophy, Cosmology, and Consciousness program. Trained as a mathematician, he earned his doctorate from the University of Oregon with research on singularity theory and the N-body problem. His work explores the evolutionary dynamics of the universe, humanity's emergence within the Earth community, and the scientific, philosophical, ecological, and spiritual implications of the cosmic story. He is the founder of the Center for the Story of the Universe and author of *The Universe Is a Green Dragon*, *The Hidden Heart of the Cosmos*, and *Cosmogenesis*. He coauthored *The Universe Story* with Thomas Berry and *Journey of the Universe* with Mary Evelyn Tucker; the latter inspired an Emmy Award-winning documentary.

Dennis Sölch

Heinrich-Heine-Universität Düsseldorf · Germany · Track 9 Presenter

Dennis Sölch is a philosopher and an assistant professor at the department of philosophy at Heinrich-Heine-Universität in Düsseldorf, Germany. He is a regular visiting professor at the Alpen-Adria-Universität in Klagenfurt, Austria, and the chief executive director of the German Whitehead Society. He has published extensively on Whitehead, including a German-speaking book on "Process Philosophies. Conceptions of Reality in Alfred North Whitehead, Henri Bergson and William James", on Whitehead and Theoretical Biology, and on existential dimensions in Process Metaphysics. Moreover, his research focuses on the history of 19th and 20th philosophy, Existentialism, American Transcendentalism, philosophy of education, and the philosophy of the art of living.

T

Egemen TABANLI

I am not attached to a University · Türkiye · Track 11 Presenter

My name is Egemen Tabanlı, and I am a recent PhD graduate from Hacettepe Üniversitesi in the field of philosophy. My doctoral dissertation, titled "REAL POTENTIALITY: AN ANALYSIS OF ALFRED NORTH WHITEHEAD", focused on Alfred North Whitehead's concept of potentiality in relation to his process philosophy, exploring the metaphysical implications of potentiality and actuality.

Md Abu Taher

University of the West, CA, USA · Bangladesh · Track 10 Presenter

Md Abu Taher is Associate Professor at the Department of World Religions & Culture at the University of Dhaka, Bangladesh. He is currently pursuing a PhD in Humanistic Religions at the University of the West, CA, USA. He has a special interest in the area of religious history, the religious history of Bangladesh, Religious Archaeology, and religion & ecology. He has published more than 30 research papers and scholarly articles in leading journals and chapters in edited volumes. His most recent publications are Japan: Society, Culture and Religion; A Historical Perspective (2020), A Discourse on the Religions of Bengali People (2021), History of the Department of world Religions and Culture (1999-2021) of Dhaka University (2022), and National Poet Kazi Nazrul Islam and his views on Interreligious harmony (2026). He is a member of several local and international interreligious and intercultural organizations and founder of a youth development-based social and humanitarian organization.

Yutaka Tanaka

Sophia University、Tokyo · Japan · Track 6 Presenter

Yutaka Tanaka (8 January 1947-) is Professor Emeritus of Sophia University in Tokyo and the president of the Japan Society for Process Studies. He taught both philosophy of science and philosophy of religion to graduate students of philosophy at Sophia University during 2000-2017. He was the organizing director of the 8th International Whitehead Conference held in Sophia University in 2011. In his book, titled "Paradox and Reality-treatises on philosophy of science and religion", Tanaka discusses the status of religion in the age of post-modern science. He also wrote many articles on process-relational neo-classical theology, and published a book, "Whitehead--an adventurer of contemporary thoughts" in 1998, which was afterwards translated into Chinese.

Tao Ma

China · Track 10 Presenter

Ma Tao is a global citizen and practitioner–researcher whose work engages leadership, organizational transformation, and human development from a systemic and process-relational perspective. She serves as an executive and team coach, coaching supervisor, and integral systemic facilitator, integrating business psychology, consulting, and contemplative practices in applied research with organizations worldwide. With over 20 years of experiences spanning consulting, supervision, coaching, and psychological counselling and social innovations—including roles in two of the world's leading consulting firms and Fortune 50 MNC taking care of Asia Pacific—She has worked across over 60 nationalities globally. Her recent work focuses on developing entrepreneurial and change-making leadership, advancing regenerative social innovation, and exploring how conscious relational practice can support sustainable well-being, organizational vitality, and civilizational renewal.

Tian Song

Southern University of Science and Technology · China · Track 10 Chair | Track 10 Presenter

Professor at the Center for the Humanities, School of Humanities and Social Sciences, Southern University of Science and Technology(SUSTech).

Timbo Jingtian Ye

Beijing Normal-Hong Kong Baptist University · China · Plenary Speaker

Timbo Jingtian YE is currently an undergraduate student majoring in Chinese Culture and Global Communication under the Department of Communication at Beijing Normal-Hong Kong Baptist University. His current research interests mainly include Global Yijing studies, the philosophy of the Yijing and the philosophy of Alfred North Whitehead. He speaks Cantonese, Putonghua, and English. He has attended several international conferences to present his ideas and research.

Tong Ji

Beijing University of Technology · China · Track 10 Presenter

Professor at the School of Marxism, Beijing University of Technology; postdoctoral fellow at the School of Philosophy, Renmin University of China and the School of Science and Society, Beijing Normal University; council member of the China Society for Dialectics of Nature, vice president of the Committee on Future Philosophy and Development Strategy of the China Society for Dialectics of Nature, council member of the Committee on Thinking Science and Cognitive Development of the China Society for Dialectics of Nature, council member of the China Society for Historical Materialism, and council member of the Beijing Society for Dialectics of Nature.

Tong Jindan

Institute of Culture, Shandong Academy of Social Sciences · China · Track 8 Presenter

Tong Jindan is an associate research fellow at the Institute of Culture, Shandong Academy of Social Sciences, and holds a PhD in Literature from Shandong University. She is a member of the Shandong Provincial Association of Literary Critics, specializing in contemporary literature and cultural studies. She has published over thirty academic papers in important provincial and national journals, including *Shandong Social Sciences*, *Chongqing Social Sciences*, *Dongyue Forum*, *Social Science Forum*, and *Lanzhou Journal*, and has published the monograph *The Cultural Psychology of Xu Xu's Novel Writing*. She has led the completion of the Shandong Provincial Social Science Planning Project *Integrating Shandong Merchant Culture Resources to Create a Shandong Merchant Culture Tourism Brand*, and the project *A Study on the Survival Patterns of People in the Market Economy in the New Era*. She has also participated in projects such as *A Study on the Ideas and Strategies for Cultivating and Practicing Socialist Core Values in Shandong* and *A Study on Several Major and Urgent Issues in the Construction of a Culturally Strong Province in Shandong*.

Tze-Ki Hon

Beijing Normal-Hong Kong Baptist University · China · Track 1 Chair | Track 7 Chair

Tze-ki Hon, PhD, is Professor and Dean of the Faculty of Humanities and Social Sciences at Beijing Normal–Hong Kong Baptist University. A historian of Chinese thought and culture, he specializes in the Yijing (Book of Changes), its commentarial traditions, and its influence on Chinese intellectual, political, and cultural history. His broader research includes modern Chinese thought, the history of Chinese classics, and the global interpretation of Chinese culture. He holds degrees from the University of Hong Kong, the University of Michigan, and the University of Chicago.

Tze-ki Hon

Beijing Normal-Hong Kong Baptist University · China · Track 1 Presenter

Tze-ki Hon, PhD, is Professor and Dean of the Faculty of Humanities and Social Sciences at Beijing Normal–Hong Kong Baptist University. A historian of Chinese thought and culture, he specializes in the Yijing (Book of Changes), its commentarial traditions, and its influence on Chinese intellectual, political, and cultural history. His broader research includes modern Chinese thought, the history of Chinese classics, and the global interpretation of Chinese culture. He holds degrees from the University of Hong Kong, the University of Michigan, and the University of Chicago.

W

Greg Walkerden

Macquarie University · Australia · Track 10 Presenter | Track 9 Presenter

Dr. Greg Walkerden is an Honorary Senior Research Fellow at Macquarie University. He has published extensively on both environmental management and reflective practice, with a particular emphasis on climate change adaptation, professional sensibilities, and reflective practice experiments. His research roots are in philosophy and psychology, and he draws particularly on Eugene Gendlin's Philosophy of the Implicit, in which process first ontological intuitions play a central role. He is co-editor of 'Practicing Embodied Thinking in Research and Learning'.

Wang Jingyuan

Zhejiang University of Commerce · China · Track 7 Presenter

Wang Jingyuan, female, from Xinxiang, Henan Province, graduated from Henan Normal University with a bachelor's degree. She is currently a second-year graduate student at the School of Marxism, Zhejiang University of Commerce, specializing in the Sinicization of Marxism. She has published one paper and participated in several research projects and science and technology competitions.

Wang Jiran

School of Marxism, Hunan University · China · Track 6 Presenter

Wang Jiran is an associate professor and master's supervisor at the School of Marxism, Hunan University. He received his doctorate from the Chinese University of Hong Kong and spent a year as a visiting scholar at Oxford University. His research interests primarily lie in comparative studies of Chinese and Western philosophy, based on the thought of E.B. White and its subsequent developments. His topics include organic cosmology, the problem of "immanence and transcendence," human relationality, moral empathy, and a comparison between Confucian benevolence and Christian love.

Wang Junfeng

Ningde Normal University · China · Track 8 Presenter

Wang Junfeng studied in the Department of Philosophy at Zhejiang University from 2001 to 2011, and received his Ph.D. in Religious Studies from Zhejiang University. His main research areas are process philosophy and ecological civilization. He has published more than ten papers in journals such as *Tao Feng: A Review of Christian Culture*, *Studies in Dialectics of Nature*, and *Philosophical Trends*.

Wang Kun

School of Marxism and Institute for Advanced Studies in Humanities, Zhejiang Normal University · China · Track 1 Presenter

Wang Kun is the Dean and Professor of the School of Marxism at Zhejiang Normal University, a doctoral supervisor, a council member of the Chinese Zhu Xi Society, and the vice president of the Zhejiang Provincial Philosophical Society. He has been selected as a leading young and middle-aged academic talent in Zhejiang Province, a recipient of the "Zhejiang Talent" award, and a member of the "151 Talent Project" in Zhejiang Province. His main research focuses on Chinese philosophy, process philosophy, and comparative studies of Chinese and Western philosophy. He has published seven monographs, including "Confucius and Twentieth-Century Chinese Thought," "A Comparative Study of Zhu Xi and Whitehead's Philosophy," and "Whitehead's First Handshake with Chinese Philosophy." He has also published more than 60 academic papers in journals such as "Philosophical Research," "Philosophical Trends," "History of Chinese Philosophy," and "Guangming Daily."

Wang Ning

Harbin Normal University · China · Track 9 Presenter

Wang Ning, born in August 1996, is a male from Haicheng, Liaoning Province. He is currently a doctoral candidate at the School of Educational Sciences, Harbin Normal University, under the supervision of Professor Yang Li. His main research areas are: pedagogy, learning theory, and digital learning.

Wang Qingyuan

Institute of Social Governance, Hebei University of Economics and Business · China · Track 10 Presenter

Wang Qingyuan, male, born in 1972, holds a PhD and is a professor and master's supervisor. His research expertise includes ancient Greek philosophy and artificial intelligence ethics. He graduated from the School of Philosophy and Sociology at Beijing Normal University and is currently the director of the Institute of Social Governance and a professor at the School of Marxism at Hebei University of Economics and Business. His social positions include: Standing Director of the Chinese Society for Ethics, Deputy Director of the Professional Committee on Future Philosophy and Development Strategy of the Chinese Society for Dialectics of Nature, and Vice President and Secretary-General of the Hebei Society for Ethics.

Wang Shang

Beijing Normal University · China · Track 4 Presenter

Wang Shang is a doctoral student at the School of Philosophy, Beijing Normal University, and a visiting scholar at the Harvard Graduate School of Philosophy. His main research areas include philosophical issues in contemporary science, and the modernization and future-oriented development of natural philosophy. His research spans multiple fields, including metaphysics, systems philosophy, organic philosophy, and the history of scientific thought.

Wang Wenyong

Hunan University of Arts and Sciences · China · Track 10 Presenter

Wang Wenyong, male, born in 1976, is from Yueyang, Hunan Province. He is a member of the Communist Party of China, holds a PhD in Philosophy of Science and Technology, is an Associate Professor and Master's Supervisor at Hunan University of Arts and Sciences, and a Visiting Scholar at Peking University. His main research areas are philosophy of science and culture, Whitehead's process philosophy, and Chinese-style modernization and constructive postmodernism. He serves as a council member of the Science and Technology Culture Professional Committee of the China Society for Dialectics of Nature.

Wang Xiaoyu

Harbin Normal University · China · Track 9 Presenter

Wang Xiaoyu, from Inner Mongolia, is a doctoral candidate at Harbin Normal University. Her research areas include curriculum and teaching theory, and related research on Whitehead's educational philosophy. She is a student of Professor Yang Li at Harbin Normal University.

Wang Xueting

Harbin Normal University · China · Track 11 Presenter

Wang Xueting, female, is a doctoral candidate at the School of Educational Sciences, Harbin Normal University, under the supervision of Professor Yang Li. Her research focuses on Xi Jinping's important discourses on education.

Wang Yifan

China · Track 9 Presenter

Wang Yifan holds a Bachelor's degree (2019) and a Master's degree (2022) in Sociology from Nanjing University. Her academic research focuses on individuality and methodological reflection. Her undergraduate thesis explored the issue of individual discourse within Foucault's critical intellectual discourse, while her master's thesis, centered on the concept of "contingency," critiqued the reductionist tendency in social science and advocated for the ontological status of individuality. After graduation, she opted not to pursue a doctoral degree and instead worked in a private enterprise, where she currently serves as an administrative supervisor. She also participates in social teaching activities such as the Eco-Enterprise Introductory Program, dedicated to exploring dialogue pathways between traditional culture and modern industrial civilization, as well as the practical possibilities of ecological civilization in real life.

Michel Weber

Centre de philosophie pratique, Bruxelles · Belgium · Track 5 Presenter | Track 9 Presenter

M. Weber, PhD, has published on ANW, eg Handbook of Whiteheadian Process Thought, Ontos Verlag, 2008 The Political Vindication of Radical Empiricism, Process Century Press, 2016. The Threefold Root of Temporality. Elements of Whiteheadian Organic Metaphysics, Éditions Chromatika, 2021. Whitehead's Pancreativism. The Basics, Ontos Verlag, 2006. Whitehead's Pancreativism. Jamesian Applications, Ontos Verlag, 2011.

Wen Liukun

China Aluminum Guangxi Branch · China · Track 4 Presenter

Wen Liukun, a native of Yuanqu, Shanxi, holds a bachelor's degree and is a senior smelting engineer at the Guangxi branch of China Aluminum Corporation. He has long been engaged in aluminum smelting process management and has a solid theoretical and practical foundation in physical chemistry, history, and philosophy. He independently created the theory of sequence change, unifying the existing physical, social, and philosophical theoretical systems into a unified theory.

Peter Windle

United Kingdom · Track 8 Chair | Track 8 Presenter

Peter Windle earned his doctorate in History and Philosophy of Art from the University of Kent. He is a postdoctoral researcher specializing in modern art history and analytic aesthetics, with a focus on abstract art and artists' writings. He is a founding member and steering committee member of the S K Langer Circle and has a forthcoming book from SUNY Press, 'Virtuality, Feeling, and Abstraction: Approaching Abstract Expressionism through the Aesthetics of Susanne Langer'.

Alexander Wright

United States · Track 8 Presenter

Alexander Wright is a Seattle-based mastering engineer and writer focused on perception, attention, and judgment as practical—and ethical—skills. He runs an owner-operated mastering studio and works with artists worldwide, specializing in translation-first mastering and careful listening under real-world constraints. Alongside audio work, he studies process philosophy and aesthetics, with particular interest in how media environments train what becomes salient, valuable, and actionable. He is a member of the Audio Engineering Society (AES) and participates in standards committees on digital audio measurement, file exchange, and metadata. He graduated from Berklee College of Music (Music Production & Engineering) in 2020.

Wu Ditao

China · Track 8 Presenter

Wu Ditao, 24 years old, graduated with a bachelor's degree in philosophy from Shandong Normal University and a master's degree in religious studies from the Chinese University of Hong Kong. He focuses on Chinese philosophy, comparative studies between China and the West, Western metaphysics, German classical philosophy, and eco-Marxism, and has participated in academic conferences such as the World Congress of Philosophy and the International Forum on Ecological Civilization, demonstrating a diverse research perspective.

Wu Zuhong

Canadian Cobb Ecological Academy · China · Track 10 Presenter

Zuhong Wu is a North American Chinese scholar and writer. He graduated from the Department of Biology at Peking University in 1988 (BS). He then pursued Master's degrees in Plant, Forestry, and Ecology at the Chinese Academy of Forestry and the University of New Brunswick in Canada. During this period (1998), he was a PRC visiting scholar at UC Davis's Development of Environmental Horticulture for a year; and (2006) he participated as a scientist in a multinational space project (APEX-Cambium, a basic research project on plants and ecology) at Kennedy Space Center in the United States for a year. After graduating from Ambrose University in Canada in 2008 (MA in Leadership), he returned to Beijing, China, to work in the cultural field (serving successively as project manager, art director, screenwriter, and international project director at a cultural company). His screenplays include "Yukon" (bilingual film screenplay, 2012), "The Passerby" (public service film screenplay, 2012), and "Moonlight Mist" (science fiction film screenplay, 2009). Since returning to Canada in 2016, I have been engaged in writing, translation, cultural research and exchange in the Chinese community, including participating in the reporting and translation work of the Cobb Ecological Academy Ecological Civilization Lecture Series, the "China-West Ecological Civilization Dialogue" online seminar, and the 17th International Ecological Civilization Forum (2023-2024).

X

Xianli Meng

Zhejiang University of Commerce · China · Track 7 Presenter

Meng Xianli, female, is currently a professor at the School of Marxism, Zhejiang University of Commerce and Industry, and also serves as a special researcher at the Center for World Socialism Studies, Chinese Academy of Social Sciences, a standing director of the Chinese Society for Dialectical Materialism, and a special researcher at the China Soft Power Research Center. She has presided over more than 10 national and provincial-level projects and published over 80 papers in authoritative journals and newspapers such as *Marxist Studies*, *Marxism and Reality*, the theoretical section of *People's Daily*, and the theoretical section of *Guangming Daily*, as well as other journals and newspapers.

Xin Yi

Yuzhang Normal College · China · Track 9 Presenter

Xin Yi is currently a full-time teacher at Yuzhang Normal University, primarily focused on pre-service teacher education. She holds a bachelor's degree in English from Beijing Normal University-Hong Kong Baptist University United International College (UIC) and a master's degree in Education from the Education University of Hong Kong. She currently teaches the professional course "Educational Research Methods" for teacher-training programs and the university-wide general course "University Students' Mental Health Education." Influenced by her alma mater's "whole-person education" philosophy, she is dedicated to conducting classroom action research, exploring how to integrate Whitehead's process philosophy into university teaching to overcome "inertia" and improve teaching effectiveness.

Xinlin Song

Living Earth Co-Creative · China · Collaborative Block Facilitator

Xinlin Song is a researcher, curator, and educator motivated by regenerating the relationship between people and place. From reporting on China's urbanization stories to producing exhibition on the future of the countryside, her work has evolved toward spreading ecological worldview and supporting place-based holistic practices. She bridges systems thinking with cultural traditions through writing, public dialogue and education design. Xinlin is the co-founder of Living Earth Co-Creative, Youth program director for Institute for Postmodern Development of China, Fellow of PostGrowth Institute, and Chinese steward of Cards for Life, a companion system for regenerative literacy. She cultivates regenerative paradigms that weave together scientific inquiry and Eastern wisdom — bridging modern systems thinking with ancestral guidance to support a holistic path for transformation.

Xu Difeng

School of Philosophy, Renmin University of China · China · Track 1 Presenter

Xu Difei holds a PhD in Philosophy from the Department of Philosophy at Peking University. He is currently a professor and doctoral supervisor at Renmin University of China. He has also been a visiting scholar at Stanford University, Birkbeck College, University of London, the National University of Singapore, and the University of Padua. His main research areas include philosophy of mathematics, symbolic logic, philosophy of logic, metaphysics, and epistemology.

Xu Wenze

Baoji University of Arts and Sciences · China · Track 2 Presenter

Xu Wenze (2003–), female, from Xi'an, Shaanxi Province, is an undergraduate student in the 2023 class at Baoji University of Arts and Sciences, majoring in Philosophy of Science and Technology (postgraduate elective): Philosophy of Science and Technology.

Xue Chunyu

University of Maryland, College Park · United States · Track 8 Presenter

Chunyu Xue is a PhD student in philosophy at the University of Maryland, College Park, working at the intersection of philosophy of mind and cognitive science. His research focuses on the nature of selfhood, agency, and personhood, with particular attention to questions about bodily awareness, self-identity, and the philosophical implications of large language models. He is currently developing a project that distinguishes between social and moral personhood to better understand the status of AI systems. Chunyu holds an MA in Philosophy from University College London and a BA in Philosophy and Cognitive Science from Northwestern University. He has presented work on the self and artificial cognition internationally and is a recipient of the Moreland Perkins Fellowship from the University of Maryland.

Y

Yan Zhonghui

Xiamen Foreign Language School Haicang Affiliated School · China · Track 9 Presenter

Yan Zhonghui is a junior high school physics teacher and a dedicated researcher of Whitehead's thought. She has published the translation of "The Aims of Education" and the monograph "Organic Curriculum: Educational Wisdom from Whitehead." Several articles on Whitehead's thought have been published in journals such as the *China Education Daily* and the *China Teachers' Daily*.

Yang Fubin

Beijing Normal-Hong Kong Baptist University · China · Collaborative Block Facilitator | Track 7 Chair

Professor Fubin Yang holds a PhD in Philosophy from Renmin University of China and was a visiting scholar at Claremont Graduate University in the USA, under the mentorship of John B. Cobb Jr. He serves as an executive director of the Chinese Historical Materialism Society and as the executive chairman of the Human Development Research Society. Formerly the dean of the School of Law and Politics at Beijing Second Foreign Language Institute, he is now the executive dean and distinguished professor at the Honors College of Beijing Institute of Technology Zhuhai Campus, the director of the Ecological Civilization Expansion Center, a part-time professor at Beijing Normal University-Hong Kong Baptist University United International College (UIC), and a researcher at the Whitehead Research Center. His main research interests include Marxist philosophy, modern Western philosophy, Whitehead's process philosophy, and constructive postmodern ecological civilization theories. He is the chief editor of the Chinese edition of the "Complete Works of Whitehead" and has published multiple translations including Whitehead's "Process and Reality," "The Concept of Nature," and "An Inquiry into the Principles of Natural Knowledge."

Yang Li

School of Educational Sciences, Harbin Normal University · China · Plenary Speaker | Track 9 Chair | Track 9 Presenter

Yang Li (1962–) holds a PhD in Education and is a Level-2 Professor and Doctoral Supervisor at the School of Educational Sciences, Harbin Normal University. She is also a Distinguished Research Fellow at the Whitehead Research Centre of Beijing Normal University-Hong Kong Baptist University and a recipient of the Special Government Allowance of Heilongjiang Province. Her main research areas are organic teaching theory, the basic principles and practice of curriculum and teaching theory, and she has achieved significant results in the study of Whitehead's educational thought and the application of Whitehead's organic philosophy in the field of education.

Yang Lidi

School of Marxism, Xi'an University of Technology · China · Track 10 Chair | Track 7 Presenter

Yang Lidi, born in 1981, hails from Zichang County, Yan'an, Shaanxi Province. She holds a master's degree and currently teaches at the School of Marxism, Xi'an University of Technology. Her research interests include Chinese philosophy, process philosophy, and ideological and political education. She aspires to practice true knowledge with a selfless heart, dispelling illusions and restoring a clear and free sky to people's hearts and education, so that a solemn and beautiful picture can be painted.

Yang Lihua

Zhengzhou University · China · Track 5 Presenter

Yang Lihua's professional interests include philosophy, ecology, education, and health preservation. She primarily studies the *Tao Te Ching* and collaborates with Professor Mark Blumler of Binghamton University on the creation of "Taoist Ecology." In this context, she summarizes Taoist Ecology as: Taoist ecology and Taoist religious ecology, Traditional Chinese Medicine ecology, and the ecology of the *I Ching*, aiming to extend from individual health to the ecology of the Earth.

Yi Luo

Laotu · China · Track 10 Presenter

Yi Luo is a social entrepreneur, curator, and documentary filmmaker. She founded Laotu, a social enterprise dedicated to rural-urban sustainable development through storytelling. Yi's impactful work has earned her significant recognition, including being named UNEP 2018 China Youth Champion of the Earth, one of Shenzhen City's 10 Excellent Youth, and a 2019 Top 10 Under 30 Social Innovator of China. She is a graduate of the University of Chicago and Claremont McKenna College in the US.

Yihan Zhou

University of Illinois Urbana-Champaign · China · Track 10 Presenter

Yihan earned a Bachelor of Science in Geographic Information Science from Nanjing University and a Phd in East Asian Studies from University of Illinois Urbana Champaign. He is a researcher, AI engineer, and polyglot. He has over ten years of teaching experience in China and the U.S. and is currently a geography teacher at an international school.

Yu-Cheng Cheng

National Cheng Kung University · China · Track 4 Presenter

Yu-Cheng Cheng is a postgraduate in the Department of Foreign Languages and Literature at National Cheng Kung University in Taiwan, Republic of China. Cheng's research focuses on posthuman theory, new materialism, the philosophy of time, the philosophy of process, and modernist literature, especially in relation to Virginia Woolf, Rosi Braidotti, Gilles Deleuze, and Félix Guattari, and Alfred North Whitehead.

Yue Houqu

[machine translation] Invited Research Fellow, Whitewater Centre, Beijing Normal University-Hong Kong Baptist University · China · Track 1 Presenter

He was born in June 1959 in Nanjing, Jiangsu Province, China. He is a male of Han ethnicity and has long been engaged in research on process philosophy. He is a professor of philosophy.

Daniel Yuhasz

University of Missouri · United States · Track 11 Presenter | Track 4 Presenter

Daniel is a transdisciplinary scholar with a PhD in Rural Sociology, a Masters in Urban and Regional Planning, and a Bachelor of Science in Engineering. Most closely identifying as a quantum social scientist, his chosen subfield of research is critical food studies with an area of specialization in multiple ways of knowing. He seeks to use ontologically-based methodologies to bridge the divide between Western science and Indigenous ways of knowing. He has been drawn to research questions that cannot be answered by any single discipline. His career trajectory follows an interest in inequality and the various ways in which power relations have shaped society. He has especially been interested in how colonization has shaped and continues to shape "civilization". Since the early aughts, he has been associated with the Center for Process Studies from their time in Claremont when he was an adjunct faculty member at Cal Poly Pomona's Center for Regenerative Studies.

Z

Zeichen Wang

Beijing Normal University · China · Track 1 Presenter

Zeichen Wang (王泽辰) is a master's student in the School of Philosophy at Beijing Normal University, China. He previously earned a Bachelor's degree in Mathematics from Nanjing University, China. His research focuses on process philosophy, particularly the philosophy of Alfred North Whitehead, philosophy of physics, and Chinese philosophy. While his primary concentration is on Whitehead, he also engages broadly with process-oriented thought in the works of Henri Bergson, William James, Nietzsche, and Buddhism. A central aim of his research is to explore the fundamental nature of "process."

Zeng Yonghui

Shaanxi University of Science and Technology · China · Track 10 Presenter

Zeng Yonghui, female, is a professor at the School of Marxism, Shaanxi University of Science and Technology, and holds a PhD from the Chinese Academy of Social Sciences. Her main research areas are ideological and political education and the study of Marxism abroad. She has led one key project of the National Social Science Fund of China, several general projects, and presided over three provincial and ministerial-level projects and more than ten departmental-level projects. She has led one provincial-level first-class course and is a leading researcher in one national-level first-class course and one provincial-level first-class course (both ranked second). She has published more than 30 papers in academic journals such as *Philosophical Trends*, and two books. She has won nearly 20 awards, including the first prize in the First National Higher Education Ideological and Political Theory Course Teaching Demonstration Activity, the second prize in the Second National Higher Education Teachers' Teaching Innovation Competition, the first prize in the Fifth Chongqing Higher Education Teaching Achievement Award, the first prize in the Chongqing Higher Education Ideological and Political Theory Course Teaching Excellence Competition, the first prize in the Chongqing Higher Education Teachers' Innovation Competition, and the second prize in the Chongqing Fuling District Philosophy and Social Sciences Outstanding Achievement Award. She was selected for the first batch of the "Chongqing Higher Education Outstanding Young and Middle-aged Ideological and Political Theory Course Teachers' Preferential Support Program".

Denys Zhadiaiev

Dnipro University of Technology · Ukraine · Track 9 Chair | Track 9 Presenter

DENYS ZHADIAIEV, graduated from Oles' Honchar Dnipro National University, Specialist (with High Distinction, 2008), PhD in philosophy (2013). Lecturer since 2011 (full time) at Dnipro University of Technology to the date. Guarantee of the specialty (B 10), level 8 National Qualification Framework. Focuses on the broad range of philosophical ideas but mostly in process philosophy. The concepts of his interest are balance, harmony, rhythm. An author of about 30 papers in Ukrainian and in English published by: Process Century Press, Les Éditions Chromatika, Cambridge Scholars Publishing, Process Studies, Sophia University (Tokyo), Taylor and Francis (Routledge), Karl-Alber-Verlag, Sergeieva&Co (Karlsruhe, Ukraine & Germany), Dnipro DDUVS (Dnipro), Zhurfond (Dnipro), Baltija Publishing (Riga), Vydavnytstvo HGU, Louvain-la-Neuve, Core, Perspectives. Denys Zhadiaiev was interviewed as a Ukrainian scholar and artist (Pando in Dnipro, interview with Eugene Shirley, USA; Echoroom), has feedbacks on his art based on his research activity (Playy Magazine, UK. Radio Airplay). Member of: Quality of the Diploma Defense Assurance Committee (DniproTech), Society for Education and Training, International Process Network (communication director), Claremont Theology Nexus, European Society for Process Thought.

Zhai Yujia

China University of Political Science and Law Library · China · Track 2 Presenter

Zhai Yujia is a research librarian and senior technical expert at a university library. She holds a PhD in Philosophy and a background in Computer Science, and has long been dedicated to research on the digital transformation of libraries. She has published over ten papers in CSCI/SSCI journals such as *Library Science Research* and *Journal of Academic Librarianship*, focusing on library management paradigms, AIGC applications, and ethical considerations in the digital age.

Zhang Wang

Harbin Normal University · China · Track 9 Presenter

Zhang Wang: Doctoral candidate at the School of Educational Sciences, Harbin Normal University; part-time art research fellow in Curriculum and Instruction in Harbin; art teacher at Harbin No. 3 Middle School. Master of Arts, Watercolor Painting, Harbin Normal University, 2017-2020; Bachelor of Arts, Art Education, Harbin Normal University, 1999-2003.

Zhang Xianguang

Grand Valley State University · China · Track 2 Presenter

Dr. Xianguang Zhang is Professor of Communication and Media Studies at Grand Valley State University, and the recipient of the 2022 Top Edited Journal Award from the Philosophy of Communication Division of the National Communication Association for guest-editing China Media Research 17.3 (2021), a special issue entitled "Interology in a Zen Key." His research bridges media theory, rhetoric, Deleuze, Flusser, Virilio, Serres, Chan Buddhism, the Yi Jing, interology, and khorology.

Zhang Xiaofang

Zhongyuan University of Technology · China · Track 10 Presenter

She was once obsessed with shopping, using "consumption" as her starting point for scientific research, adhering to the principle that "if you've already wasted it, you can't waste any more." And surprisingly, while her wallet remained relatively empty for years, her mind grew increasingly full through observation, experience, and reflection. Let her continue to observe, experience, and reflect on this lovely world with her bright, sparkling eyes.

Zhang Xiuhua

School of Marxism, China University of Political Science and Law; Research Center for Process Marxism and Practical Philosophy, China University of Political Science and Law · China · Track 7 Presenter

Zhang Xiuhua: PhD in Philosophy, Qian Duansheng Chair Professor at China University of Political Science and Law, Director of the Center for Process Marxism and Practical Philosophy Research, and President of the Committee on Thinking Science and Cognitive Philosophy of the Chinese Society for Dialectics of Nature; Her research focuses on process philosophy and engineering phenomenology. Representative works include *History and Practice: An Introduction to Engineering Existentialism* and *History, Practice, and Process: The Commonalities Between the Thoughts of Marx and Whitehead*. She has published over one hundred articles and is the chief expert of a major project funded by the National Social Science Fund of China.

Zhang Xuetao

Beijing Normal University · China · Track 6 Presenter

Zhang Xuetao is a scholar from Beijing Normal University in China.

Zhang Yuanyuan

Wenzhou Medical University Institute of Health · China · Track 9 Presenter

She is a general education researcher at the One Health Institute of Wenzhou Medical University and a co-developer of the Life Care Education and Practice Project at Suzhou University of Science and Technology. As a pioneer in this field, she is dedicated to integrating the art of empathic care and process poetry education within a mental model framework, and applying her research findings to innovative practices in the field of general education on life care for the same health. She has authored several books on life care education, including *The Meaning of Life and One Health*, *Life Care Education Based on Mental Model Improvement*, and *Learning to Care: Cultivating Empathy and Responsibility*. In addition, she serves as the associate editor of the medical popular science book *Facing Alzheimer's Disease*. In recent years, she has focused on integrating process

philosophy into ethical education and literary creation, exploring the mental models and philosophical possibilities of human-machine coexistence within the narratives of process poetry education.

Zhang Zhen

Zhengzhou University of Light Industry · China · Track 10 Presenter

Zhang Zhen: Female, PhD in Philosophy, Associate Professor at the School of Marxism, Zhengzhou University of Light Industry. Her main research and teaching areas are Marxist theory and philosophy of systems science. She has participated in provincial and national teaching competitions, winning special, first, and second prizes respectively; she has led two provincial/ministerial-level projects and participated in more than ten national/provincial/ministerial-level projects; she has published more than ten papers in journals such as *Studies in Dialectics of Nature* (CSSCI), which have been cited more than 40 times. She has a strong interest in Whitehead's philosophy, particularly its methodological implications for ecological civilization.

Zhao Jiarui

School of Educational Sciences, Harbin Normal University · China · Track 9 Presenter

Zhao Jiarui, female, born in 1994, is a doctoral candidate in Education at the School of Educational Sciences, Harbin Normal University. Her main research area is the fundamental theories of curriculum and teaching. Her supervisor is Professor Yang Li. Email: 425120430@qq.com

Zhao Yanmin

Beijing Normal University-Hong Kong Baptist University School of General Education · China · Track 8 Presenter

Zhao Yanmin holds a Bachelor's degree in Traditional Ethnic Sports and a Master's degree in Martial Arts Culture Development from Henan University. Her research focuses on traditional ethnic sports and martial arts culture, encompassing martial arts philosophy, comparative studies of Chinese and Western cultures, and aesthetics. She possesses both solid academic foundation and rich practical experience. Holding a National Level II Martial Arts Referee Qualification, she has served as a referee in numerous martial arts competitions in Zhuhai and currently works at Beijing Normal University-Hong Kong Baptist University. Her research interests include the aesthetic connotations, cultural significance, and contemporary value of traditional martial arts, with a particular focus on the research and inheritance of Tai Chi.

Zhenbao Jin

independent researcher · China · Track 7 Presenter

Dr. Zhenbao Jin has a PhD in law at China University of Politics and Law in Beijing. He had been a law lecturer and lawyer. Since 2012, due to his diagnosis of lymphoma, he has devoted himself to the practice of meditation and relating research, including Taoism, Buddhism, Confucianism, traditional Chinese medicine, anthroposophy, psychology, neurology, quantum physics, science of consciousness, science of complexity, and philosophy, especially process philosophy. He works as a meditation coach and is the director of Shenzhen Integrative Meditation Center, China. He is an expert member of the Scientific Research Committee of World Meditation Day Committee. Based on his personal experience, research and teaching of meditation, Dr. Jin has finished a book "The Power of Stillness: the Philosophy, Methodology and Practice of Meditation" in Chinese, which is to be published in 2026. Dr. Jin speaks Chinese, English and German.

Zheng Yan

East China Normal University · China · Track 8 Presenter

Zheng Yan is the Vice Dean, Professor, and Doctoral Supervisor of the School of Music at East China Normal University. She has been selected for the National "Ten Thousand Talents Program" for Young Top-notch Talents, the Shanghai Shuguang Scholar, and the Pujiang Talent Program. Her research areas include interdisciplinary research in music, philosophy, and education, and composition and composition theory. Her monograph, *A Study of Serialism in Music from a Structuralist Perspective*, won the 8th Ministry of Education's Outstanding Achievements in Scientific Research for Young Scholars Award. She has also led sub-projects and general projects of the National Social Science Fund of China (Arts).

Zheng Yanan

Harbin Normal University · China · Track 9 Presenter

This student is a fourth-year doctoral candidate at the School of Educational Sciences, Harbin Normal University, specializing in curriculum and instruction theory. She is mentored by Professor Yang Li, whose research focuses on Whitehead's educational philosophy.

Zhihe Wang

Institute for Postmodern Development of China · China · Plenary Speaker | Collaborative Block Facilitator | Track 10 Chair | Track 7 Chair | Track 10 Presenter | Track 7 Presenter

Zhihe Wang, Ph.D, a former senior researcher of Chinese Academy of Social Sciences, is Co-director of China Project, Center for Process Studies as well as Director of the Institute for Postmodern Development of China, USA. Dr. Wang is a leading figure in constructive postmodern movement in China. Wang holds his Ph.D. in Philosophy of Religion from Claremont Graduate University. His areas of specialty include process philosophy, constructive postmodernism, ecological civilization, and second enlightenment. His recent publications include 11 books: Process and Pluralism: Chinese Thought on the Harmony of Diversity; Second Enlightenment (with Meijun Fan, 2011), etc. He also published more than 160 articles in China, US, Poland, New Zealand, India, Bulgaria, Australia.

Zhou Guowen

School of Marxism, Beijing Forestry University · China · Track 10 Presenter

Professor and doctoral supervisor at the School of Marxism, Beijing Forestry University; Director of the Environmental Philosophy Committee of the China Society for Dialectics of Nature; chief editor of 15 books in the journal **World Environmental Philosophy**; and author of over 190 academic papers in the journal **Philosophical Trends**. He was named one of the most influential scholars in Chinese philosophy and social sciences in 2020. His main research areas are environmental philosophy, ecological civilization construction, and Marxist ecological thought.

Anastasiia Zinevych-Reiderman

Polonsky Academy, Van Leer Jerusalem Institute · Israel · Track 5 Presenter

Anastasiia Zinevych-Reiderman (Odesa, Ukraine – Be'er Sheva, Israel), PhD, MPsych, postdoctoral fellow at the Polonsky Academy, Van Leer Jerusalem Institute, existential psychotherapist. In 2019, she defended her dissertation on the French existential-phenomenological approach in philosophy and psychiatry: "Human being and the world in existential philosophy of Marcel and Minkowski". Currently conducts anthropological research on the hermeneutics of end-of-life narratives of terminally ill patients in a hospice setting. Research interests: medical anthropology, death studies, hermeneutics, existential philosophy, phenomenological psychiatry, existential-phenomenological psychotherapy.

Robert Zinke

Eastern Washington University · United States · Track 10 Presenter

Bob Zinke has nearly 50 years of teaching experience, 40 years at Eastern Washington University and 8 years at William Paterson College in New Jersey. He has taught over 40 different courses while at EWU. Bob has over 40 academic publications and has given presentations at nearly 60 national and international conferences. While at EWU, he has served in various capacities as an administrator and consultant, and he has helped numerous non-profit and governmental organizations in Spokane and other eastern Washington communities secure several millions of dollars in grant funds. In his early career, Bob served as a Community Development Program Analyst for Morris County, New Jersey. He also served as a part-time Lay Pastor for Wild Rose United Methodist Church in Deer Park, Washington, and more recently, completed several years of theological training at Iliff School of Theology in Denver.

Štefan Zolcer

Department of Didactics of Science, Psychology, and Pedagogy at the Faculty of Natural Sciences, Comenius University in Bratislava · Slovakia · Track 9 Presenter

Štefan Zolcer holds an MA in Philosophy (2012) and a PhD in the History of Philosophy (2017) from the Faculty of Arts, Comenius University in Bratislava. He is an assistant professor in the Department of Didactics of Science, Psychology, and Pedagogy at the Faculty of Natural Sciences, Comenius University in Bratislava. His research focuses on process philosophy (especially A. N. Whitehead), pragmatism, philosophy of science, early modern philosophy and science, and the philosophy of education. He has published articles in Slovak and English on the applications of Whitehead's thought in philosophy of science, history of philosophy, and education, and is the author of a Slovak monograph on early modern philosophy and science. His teaching and research draw primarily on the works of A. N. Whitehead and John Dewey.

Zou Xiaojuan

China · Track 1 Presenter

Zou Xiaojuan, female, holds a PhD in Philosophy. She graduated from the Department of Philosophy and the Department of Religious Studies at Peking University in 2017. Her main research areas are Eastern Orthodoxy and Islam in China. She has published papers in journals such as **World Religious Culture** and **Hui Studies**. She has now shifted her focus to the research of natural history, cultural development, and religious and ethnic issues. She is currently a specially appointed expert at the Kobbs Ecological Civilization Academician Workstation and a member of the Natural History and Culture Professional Committee of the China Society for Dialectics of Nature.

PUBLISHING OPPORTUNITIES

Process Studies

Founded in 1971, Process Studies is the leading peer-reviewed journal devoted to Whiteheadian and process thought. It publishes original scholarship, critical studies, reviews, and interdisciplinary work engaging philosophy, theology, science, ethics, education, culture, and related fields.

Read current and past issues • Submit your research • Join the scholarly conversation

Journal of Ecological Civilization Studies

The Journal of Ecological Civilization Studies is an open-access, interdisciplinary forum for constructive scholarship addressing the transition toward ecological civilization. The journal brings philosophy into dialogue with ecology, economics, science, religion, education, culture, politics, and practical social transformation.

Explore the inaugural issue • Submit an article • Share new visions for ecological and social renewal

Book Series

A growing range of book series supports innovative scholarship in Whitehead studies, process philosophy, relational theology, ecological thought, spirituality, and interdisciplinary inquiry. These include Contemporary Whitehead Studies, European Studies in Process Thought, Palgrave Perspectives on Process Philosophy, Perspectives in Process Studies, Studies in Open and Relational Theologies, and Novel Adventures: Explorations in Creativity and Spirituality. Together, these series provide opportunities for monographs, edited collections, accessible introductions, and constructive works connecting process thought with philosophy, science, religion, ecology, culture, and the challenges facing contemporary civilization.

Discover relevant series • Explore recent titles • Develop a book proposal

Stay Engaged with the Center for Process Studies

The Center for Process Studies (CPS) is a nonprofit think-and-action tank dedicated to interdisciplinary research and education that cultivates holistic understanding for human and planetary flourishing. Through courses, conferences, webinars, publications,

research initiatives, and community programs, CPS connects people around the world who are exploring process-relational ways of thinking and living.

Learn

CPS offers online courses and workshops for participants at every level of familiarity with process thought. Its Certificate Program in Process Thought and Practice provides a structured, holistic introduction to the diversity of process philosophies and their practical expression. The program combines foundational study of Whitehead's philosophy with courses addressing religion, ecological civilization, natural science, and other areas of contemporary relevance, culminating in a creative synthesis project.

Connect

CPS Community Cohorts provide ongoing spaces for people to explore shared interests, form meaningful relationships, and put process-relational ideas into practice. Through dedicated online communities, cohort members exchange resources, participate in conversations and activities, and collaborate around themes such as spirituality, ecology, creativity, education, and community transformation.

Participate

Throughout the year, CPS hosts international conferences, public webinars, online workshops, community conversations, and special events. These gatherings bring established thinkers, emerging scholars, students, and practitioners into dialogue about process philosophy and its relevance to the challenges and possibilities of contemporary life. Recordings, podcasts, and other digital resources make many of these conversations accessible beyond the live events.

Take a course • Join a community cohort • Attend an event • Explore CPS resources

V. Conference Information

1. Registration Locations

(1) Accommodation arranged by BNBU

•Check-in Location:

Zone B, Lobby of Building D4, Phase II Campus of Beijing Normal Hong Kong Baptist University, No. 2044 Huitong South Road, Tangjiawan, Zhuhai, Guangdong Province, China.

•Registration Hours: 9:00–17:00, July 15 & 2026 & 9:00–17:00, July 16, 2026

(2) Self-arranged accommodation

•Check-in Location:

Administration Building 2/F (Phase I Campus), No. 2000 Jintong Road, Tangjiawan, Zhuhai, Guangdong Province, China.

•Registration Hours: 8:30–9:30, July 17, 2026

2. Transportation

(1) From Zhuhai Jinwan Airport (Domestic Flights)

1. Taxi / Ride-hailing

• Approx. 58–60 km, about 50 minutes.

2. Airport Shuttle + Taxi

• Use the “Zhuhai Airport Express” WeChat mini-program to buy a ticket to the “Beijing Institute of Technology (BIT) Stop”, then take a taxi to BNBU.

(2) From High-Speed Railway / Intercity Stations (Recommended Destination: Tangjiawan Station)

A. Tangjiawan Station (nearest to BNBU)

• Taxi / Ride-hailing: Approx. 6–7 km, about 10–15 minutes.

B. Zhuhai Station

• Taxi / Ride-hailing: Approx. 26–28 km, about 35–40 minutes.

(3) From Hong Kong International Airport (International Flights)

1. SkyPier Coach Service (Most Convenient — No HK Immigration Required)

• After landing, do not clear Hong Kong immigration. Proceed to the “Mainland / Macau” counter in the E2 Transfer Area to purchase tickets.

• Take the automated people mover to SkyPier, collect your luggage, and board the dedicated coach via the Hong Kong-Zhuhai-Macao Bridge (HZMB) to Zhuhai Port (about 45 minutes).

• After clearing immigration at Zhuhai Port, take a taxi or ride-hailing to the university.

2. Cross-border Coaches / 7-Seater Vans

• Purchase tickets at the airport for sealed cross-border coaches (approx. RMB 220 / HKD 240) or 7-seater vans (approx. HKD 200 per person) via the HZMB to Zhuhai Port.

• After arriving at Zhuhai Port, take a taxi to the university.

3. Wi-Fi & Contact

• Conference Wi-Fi — SSID: VIP Password: BNBU@2026

4. Safety & Emergency

Medical & Security Support: A clinic is available on campus. In case of sudden illness or any emergency, please contact the organizing committee immediately, or call the Campus Security Office at: +86 756 3620120 / +86 136 9777 1414.

5. Conference Contact

Accommodation & Transportation: Ms. Liu (13427781942) / Registration: Ms. Peng (13232220386)

6. Conference WeChat/Consultation Group





博文雅志 真知笃行

In knowledge and in deeds, unto the whole person

主办方 (Hosts):

北师大香港浸会大学高等研究院怀特海研究中心
Center for Whitehead Studies, Institute for Advanced Study,
Beijing Normal-Hong Kong Baptist University (BNBU)

过程研究中心
Center for Process Studies

国际过程思想研究联盟
International Process Thought Network

时间 (Date):

2026年7月17日-20日
July 17-20, 2026

地点 (Venue):

中国·广东·珠海·北师大香港浸会大学
Beijing Normal-Hong Kong Baptist University, Zhuhai, Guangdong, China

