



Victor Lowe

Understanding Whitehead

Understanding Whitehead

RS Peters



Understanding Whitehead:

Understanding Whitehead Victor Lowe,2020-02-03 Originally published in 1962 The central aim of this book is to discuss the development of Alfred North Whitehead's thought and to underscore how it is unique Understanding Whitehead collects nine essays written by Victor Lowe originally published between 1941 and 1961 The essays have been revised for inclusion in this volume

Understanding Whitehead Victor Lowe,2020-02-03 The essays have been revised for inclusion in this volume

Whitehead at Harvard, 1924-1925 Henning Brian G. Henning,2019-11-27 In these newly commissioned essays leading Whitehead scholars ask a range of important questions about Whitehead's first year of philosophy lectures Do these lectures challenge or confirm previous understandings of Whitehead's published works What is revealed about the development of Whitehead's thought in the crucial period after London but before the publication of *Science and the Modern World* What should we make of concepts and terms that were introduced in these lectures but were never incorporated into subsequent publications Also included is the text of Whitehead's first lecture at Harvard recently gifted to the Critical Edition allowing for a clearer understanding of Whitehead's plans and goals for his first course of lectures in philosophy than has previously been possible

Whitehead's Philosophy of Science and Metaphysics W. Mays,2012-12-06

Whitehead's Organic Philosophy of Science Ann L. Plamondon,1979-06-30 A new approach to Whitehead's philosophy of science relating his mature metaphysical system to contemporary discussions in the philosophy of science

Whitehead's Ontology John W. Lango,1972-06-30 An examination of Whitehead's metaphysics through a study of his *Process and Reality*

Whitehead's Radically Different Postmodern Philosophy David Ray Griffin,2012-02-01 Postmodern philosophy is often dismissed as unintelligible self-contradictory and as a passing fad with no contribution to make to the problems faced by philosophers in our time While this characterization may be true of the type of philosophy labeled postmodern in the 1980s and 1990s David Ray Griffin argues that Alfred North Whitehead had formulated a radically different type of postmodern philosophy to which these criticisms do not apply Griffin shows the power of Whitehead's philosophy in dealing with a range of contemporary issues the mind-body relation ecological ethics truth as correspondence the relation of time in physics to the irreversible time of our lives and the reality of moral norms He also defends a distinctive dimension of Whitehead's postmodernism his theism against various criticisms including the charge that it is incompatible with relativity theory

Transforming Process Theism Lewis S. Ford,2000-05-26 Traces variations of theism in Whitehead's principle works identifying a major problem in conventional understanding of process theism and constructing an original and provocative solution

Routledge Revivals: God, Literature and Process Thought (2002) Darren Middleton,2018-02-01 Originally published in 2002 *God, Literature and Process Thought* looks at the use of God in writing as a part of the creative advance immersed in the processes of reality and affected by events in the world This edited collection outlines and promotes the novel view that there is much to be gained when those who value the insights of process thought encounter the many and

varied writers of literature and literary theory It also celebrates the notion of process poesis a fresh way of reflecting theologically and philosophically that takes account of literary forms and promises to transform creatively the very structure of process thought today Out of the Cocoon John William Kuckuk,2012-03 An attempt at a new story of our emergence from the violence of the ancient cities Those cities spun the cocoon in which our civilization matured The human self is like a butterfly emerging from its cocoon In this study author and religious scholar John William Kuckuk traces the path of human evolution and what it means for the world today He examines the advantages our ancestors had that helped them survive considering how the brain developed From Greek and biblical beginnings the human self grew more self conscious as Europe developed Through the Renaissance the late Middle Ages the Reformation and the Enlightenment our culture developed a new appreciation of the human self He also relates how philosophy media and religion steered the course of Western history and how culture continues to evolve The complex dynamics among species peoples and schools of thought have led to violence misunderstandings and the repression of the human spirit As humanity continues to evolve we can work toward a better future by understanding our past *Alfred North Whitehead's Philosophy of Values* Jude D. Weisenbeck,1969

Whitehead's View of Reality W. Creighton Peden,2010-03-08 Whitehead's View of Reality developed from conversations between the authors about the need for a work that would be of assistance to students ready to undertake a study of Alfred North Whitehead's *Process and Reality* The volume begins with a biographical sketch of Whitehead's life in order that one can understand the various stages in his professional development as well as the radically changing times in which his thought progressed It is hoped that the Whitehead's encounter with Gertrude Stein will provide the student with a stronger feeling of Whitehead as a person Charles Hartshorne undertook the task of placing Whitehead within a historical context The context in which Whitehead is presented is that of being one of the few great philosophers in Western culture who engaged in speculative or metaphysical philosophy The influence of Plato and Leibniz is noted as well as Hartshorne's personal preference for Peirce and Bergson in relation to Whitehead's speculative philosophy Whitehead agreed with all these great metaphysicians that the explanation of matter was to be sought in mind not that of mind in matter Hume Kant Russell and William James are noted as major non speculative thinkers whose thought received careful consideration by Whitehead Hume the Buddhists and Whitehead agreed that strictly speaking a so called substance is a new concrete reality each moment It is Hartshorne's judgment that Whitehead does the best job of retaining aspects of truth in our commonsense notions of individual things and persons Hartshorne also discusses the paradoxes that arise as we search for our self identity He contends that we can escape from these paradoxes if we accept Whitehead's contention that concrete actualities are not in the last analysis enduring changing substances but successive momentary stages of what are called substances or individuals This should lead us to understand that we have an asymmetrical identity with the successive momentary stages of our relations Hartshorne also notes that the basic concepts developed by Whitehead are based on his understanding that

actual entities are the real subjects that experience perceive remember and think Thus the basic form of experience is perception Hartshorne further suggests that perhaps Whitehead is the first philosopher to view perception which includes memory as experience of the past rather than of the present In discussing Whitehead s philosophical theology Hartshorne indicates that his view of God was an alternative to the standard metaphysical conception of deity which had prevailed since Aristotle The problem of divine knowledge had been at the core of the problems with classical theism The issue was whether everything I do is decided at my coming to exist If so then we are nothing but a clog in the cosmic machinery Hartshorne suggests that the first theologian to view this issue sharply was Fausto Socinus who took the idea of human decision making seriously and rejected the notion that divine omnipotence determines human decisions He suggested among others had something in common with the Socinians Hartshorne concludes his remarks focusing on unresolved problems in Whitehead s theism Creighton Peden s responsibility is to present an exposition of Whitehead s philosophy with primary attention at first given to his basic terms as well as to the foundation principles and structure of his method Analysis is then given his metaphysical scheme from the perspective of his method The focus of attention then shifts to Whitehead s doctrine of God and his view of religion Peden concludes with a comparative evaluation of Whitehead s position with traditional Christian thought Consideration is given to three general problems raised by traditional Christians The first point of contention is that Whitehead s God is not the infinite and eternal God of the Universe but is rather a limited God within the Universe In the second case traditional Christian theology would assert that Whitehead s God does not actually save because he does not save the individual The third problem would hold that Whitehead s God is not the or a personal God

Journal of Philosophical Studies ,1927 **Whitehead's Concept of Logic** Raymond Smith,1953 Report of the Canadian Pacific Railway Royal Commission Canada. Royal Commission to Inquire into Matters Connected with the Canadian Pacific Railway,1882 Whitehead and Philosophy of Education Malcolm D. Evans,1998 That process philosophy can be the foundation of the theory and practice of educating human beings is the main argument of this book The process philosophy of Alfred North Whitehead 1861 1947 is the particular thinking on which this book is based Readers are shown that Whitehead s process philosophy provides a frame a conceptual matrix that addresses their concerns about education and offers direction for their educative acts Whitehead theorized that all living entities are connected in some way Relatedness connectedness and holism are recurring themes in this exploration of Whitehead s implied philosophy of education Whitehead never wrote a philosophy of education but his writings over a period of nearly thirty years reveal a persistent interest and concern with education His work ranging from Introduction to Mathematics 1911 to Adventures of Ideas 1938 is drawn on here to construct not Whitehead s philosophy of education but a Whiteheadian philosophy of education Whitehead and Philosophy of Education brings to scholars and students of education an understanding of Whitehead as an important figure in philosophy particularly philosophy of education an acquaintance with process philosophy a brief treatment of Whitehead s life and an

account of events and experiences that influenced his philosophizing and an exploration of the educationally salient concepts found in Whitehead's formal and informal philosophy with special attention to Whitehead's ideas about creativity process rhythm wisdom and knowledge Whitehead writes of phases of the rhythm of education romance precision and generalization The book is organized with attention to these three phases Part One Romance introduces readers to Whitehead the person and the change of context for educating from a mechanistic world view to an organismic one Part Two Precision examines Whitehead's writings as they relate to process philosophy and to educating Part Three Generalization is an application of the explorations of Parts One and Two yielding a construction of a Whiteheadian philosophy of education and suggestions for educational practice

Commonweal, 1930 The Commonweal, 1930 Notes on the American Decisions Lawyers
Co-operative Publishing Company, 1910 *Whitehead's Metaphysical Aesthetic* Duane Martin Voskuil, 1969

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