
Whitehead's View of Reality

**Charles Hartshorne
& Creighton Peden**

Whiteheads View Of Reality

W. Mays



Whiteheads View Of Reality:

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 Whiteheads 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

Whitehead's Theory of Reality Alfred North Whitehead,A. H. Johnson,2011-10-01 **Whitehead's Theory of Reality** Allison Hartz Johnson,1962 **Whiteheadian Thought as a Basis for a Philosophy of Religion** Forrest Wood,1986 **Reality** Burnett Hillman Streeter,1926 **Whitehead and German idealism** George R. Lucas,Anton Braeckman,1990 Diese Aufsätze von prominenten europäischen und amerikanischen Philosophen untersuchen den Einfluss der Traditionen des deutschen Idealismus auf die Gedanken des britisch-amerikanischen Philosophen A N Whitehead Sie besprechen ebenfalls einige enge Affinitäten und kritische Unterschiede zwischen der Whiteheadschen Philosophie Prozess Philosophie und den Gedanken verschiedener der eminentesten Vertreter des deutschen Idealismus und der deutschen Romantik insbesondere Kant Schelling und Hegel These essays by prominent European and American philosophers analyze the influence of the traditions of German Idealism on the thought of the British American philosopher A N Whitehead and also discuss a number of close affinities and critical distinctions between the philosophy of Whitehead Process philosophy and the thought of several of the most distinguished representatives of German idealism and romanticism especially Kant Schelling and Hegel

The Theodicy of Alfred North Whitehead R. Maurice Barineau,1991 To find more information on Rowman Littlefield titles please visit us at www.rowmanlittlefield.com *The Congregationalist* ,1928 **The Philosophy of A. N. Whitehead** L. V. Rajagopal,1966 *New Shapes of Reality* Martin Jordan,2025-03-01 *New Shapes of Reality* 1968 examines the works and thoughts of A N Whitehead a major philosopher of great originality whose work touches all our preoccupations but who fell out of favour and became rather obscure This book encourages a Whitehead revival and stresses a point of importance to any who wish to understand this great modern philosopher there is more than one way of looking at the universe You can see things either as material existing in space or as events which create their own conditions as they come and go The exploration of the latter prospect is the true excitement to be found in Whitehead

[Whitehead's Philosophy; Selected Essays, 1935-1970](#) Charles Hartshorne,1972 [The New Scholasticism](#) Edward Aloysius Pace,James Hugh Ryan,1928 Includes section Book Reviews [PROCESS AND REALITY](#) ALFRED N. WHITEHEAD,1929 **University of California Publications in Philosophy** ,1929 *Issues and Tendencies in Contemporary Philosophy* Philosophical Union of the University of California,1923 [Whitehead's Philosophy of Science and Metaphysics](#) W. Mays,2012-12-06 **The Ethical Basis of Reality** Evan Edward Thomas,1927 *International Philosophical Quarterly* ,1961 **The Spectator** ,1926

Deleuze, Whitehead, Bergson K. Robinson, 2009-02-15 Deleuze Whitehead Bergson Rhizomatic Connections is the first book length collection of essays exploring the relations between the work of Gilles Deleuze Alfred North Whitehead and Henri Bergson With contributions by established international scholars from cultural studies philosophy and theology Deleuze Whitehead Bergson examines the articulation between their concepts methods and modes of doing philosophy and how their thought relates to different disciplines Organized thematically each essay examines the section themes in the context of the contrasts differences and conjunctions the rhizomatic connections between their shared concepts Deleuze Whitehead Bergson will make a significant impact upon and contribution to the scholarship on these philosophers challenging many of the preconceptions the images of thought through which they are all too often read and interpreted

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