Michel Weber, The Stakes of Whiteheadian Process Ontology

0. Prolegomena

0.1. Cultural relativism

0.1.1. Boas, 1887

0.1.2. Whitehead, 1926

0.1.3. Thoreau, 1854

0.2. Cultural imperialism

1. Why process thought ?

1.1. The nature of experience

1.1. Aspects of experience

1.1.1. Becoming

1.1.2. Being

1.2. Blindnesses of experience

1.2.1. Blindness to change

1.2.2. Blindness to stillness

1.2. Theoretical slants

2.1. Substance

2.1.1. Greek substantialism

2.1.2. Modern substantialism

2.2. Process

2.2.1. Weak processualism : stepping twice into the same river ?

2.2.2. Strong processualism : the ever-living fire of creation

1.3. Theories of experience

3.1. Substance has primacy over change

3.1.1. Greek substantialism

3.1.2. Modern substantialism

3.2. Process has primacy over permanence

3.2.1. Weak processualism

3.2.2. Strong processualism

1.4. Historical decline of substantialism

4.1. Paradigm shifts

4.1.1. Cosmos

4.1.2. Chaosmos

4.2. Biological theories of knowledge

4.2.1. Classical

4.2.2. Radical empiricism

2. Why Whitehead ?

2.1. Scientific reasons

2.1.1. Darwin

2.1.2. Maxwell

2.1.3. Planck

2.1.4. Einstein

2.2. Whitehead’s own contribution

2.2.1. Historical : W has paced entire scientific spectrum

2.2.2. Speculative : W has contributed to all fields separately

2.2.3. Systematic : W has sought an integrated worldview

2.3. Existential commitment

3. Why Process and Reality ?

3.1. Process and Reality, the Timaeus & Newton’s Scholium

3.2. The theoretical importance is the practical relevance

3.3. PR’s theoretical ordeal : to be or not to be Plato

4. How to read Process and Reality ?

5. Whitehead’s Creative advance of nature

5.1. Synthetic overview

5.1.1. Being, Becoming, Perishing

5.1.2. Creativity, Efficacy, Vision

5.2. Epochal theory of time

5.2.1. Concrescence, Transition, Immortality

5.2.2. God as the Principle of Concrescent Unison