

The International Journal for Field-Being

Political Economy in a Whiteheadian World

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IJFB, Vol. 1(1), Part 1, Article No. 8, 2001.

Citation URL: <http://www.iifb.org/ijfb/TJRegan-1-8>

- ¶1. In a lecture delivered on February 22, 1925, at Phillips Academy, Alfred North Whitehead challenged his audience of young students with the following words,

- ¶2. You, the young Americans today will be the men responsible for the way in which the world emerges at the end of this century. You cannot shirk your responsibilities. If you let the wrong influences form your popular judgments, and control either your government or your big corporations, or your art or your literature, or your science, it is you who are to blame.[\[1\]](#)

- ¶3. Today as the twentieth century draws to a close, the United States unquestionably plays a unique cultural, economic and political role within the world community. But one might legitimately ask, would Whitehead be pleased with the current status quo? Given what he surely knew at the end of his life, could he possibly have imagined that the United States and the Soviet Union would become such Cold War enemies? Could he have conceived that the great Communist State, which in his lifetime had already reached such monolithic proportions, would completely collapse in 1989 due as much to internal economic and political mismanagement as to the effects of CNN images broadcast on a new-fangled contraption known as television? Could he have thought that the business corporations of his day would, within two generations, assume such mind-boggling global identities that they would, in practice, all but forsake any national allegiance?

- ¶4. Much has happened in the fifty-three years since Whitehead died in 1947. Obviously so much of what we daily take for granted would be completely foreign to a man like Whitehead, who came to maturity in the closing years of the nineteenth century. Nonetheless, I believe that today's government leaders and business professionals have much to learn from a systematic and sustained study of Whitehead's process philosophy. Rather than being simply an academic exercise, detached from the world of practical affairs, I am firmly convinced that such a study can offer leaders new and beneficial ways of rethinking the very foundations of our economic and political life. What incentive might there be for world and local leaders to do this? Or, to put it more bluntly, why should anyone expend all the time and effort to acquire an understanding of Whitehead's writings? Let me answer these questions by saying simply this: given the choices, can a leader who truly cares about the issue of justice and the preservation of our planet afford not to? Although it may be impossible to formulate an adequate definition of "progress" upon which all of us could agree, few would argue that the current world situation offers some dramatic and startling contrasts. On the one hand we live in a world which presents contemporary men and women with a degree of opportunity and potential unparalleled in human history. Countless individuals obviously see no need to change or alter the political and economic assumptions that account for what they perceive as an extremely desirable status quo. On the other hand, we also live in a world which has failed miserably to overcome the threefold deprivations of poverty—malnutrition, disease, and despair—that devastate and cripple all too many human lives, a world that on more than one occasion has come to the brink of nuclear annihilation, a world which daily flirts with the chilling prospect of irreversible environmental disaster.
- ¶5. In this paper, I hope to illustrate how Whitehead's process philosophy might offer leaders new ways to envision the assumptions that account for our present understanding of political economy. Part one examines some of Whitehead's writings that specifically portray the roles that he envisioned the business community and governments can and must play in shaping and determining the outcome of world events. Part two, tackles three very political issues—one economic, one social and one environmental. After examining the operable assumptions that frame and characterize each of them, I suggest what might occur if government and business leaders were to embrace a new set of more broadly based assumptions derived from the philosophy of organism or should I, perhaps, say Field-Being? Finally, part three recommends that if one truly wants to understand Whitehead's views on the major issues of political economy, one must be willing to contextualize those issues within the parameters of his aesthetic quest for value realization.

I. A Role for Business and Government.

- ¶6. For all his erudition in the abstract disciplines of mathematics, logic and philosophy, Whitehead was not by any means a detached ivory-towered intellectual who could not or did not appreciate the considerable power and influence that commercial enterprises and governmental organizations exert upon the lives of citizens. On several occasions during the Harvard phase of his career, he accepted invitations to address audiences of business students and business professionals. For example, the chapter "Universities and Their Function" in *The Aims in Education* was originally delivered as an address to the American Association of the Collegiate Schools of Business in 1927. The chapter entitled "Foresight" in *Adventures in Ideas* was originally presented as a lecture at the Harvard Business school and upon the request of the dean of the Business School, Wallace B. Donham, was later published as the forward to his book *Business Adrift* in 1931. Also the chapter entitled "Study of the Past—Its Uses and Dangers" in *Science and Philosophy*, was originally Whitehead's contribution to a symposium in honor of Harvard Business School's twenty-fifth anniversary in 1933. It also appeared later as a free-standing article in the *Harvard Business Review*.
- ¶7. Whitehead's unbridled hope for what commercial corporations could accomplish serves as a recurring theme that runs throughout the three pieces I just mentioned and several others. He envisioned commercial corporations as "the first stage of a new beneficent social structure."[\[2\]](#) Although a classical liberal who favored free enterprise, Whitehead was not blind or naive when it came to what he regarded as the dangerous prospects of an unrestricted laissez faire approach to business activity. In *Adventures of Ideas*, he writes "no one now holds that, apart from some further directive agency, mere individualistic competition, of itself and by its own self-righting character, will produce a satisfactory society."[\[3\]](#) Whitehead made it clear that his criticism of the great commercial corporations was not intended as an outright attack upon them, nor was it a sign of his disdain or disapproval of their growing prominence in society. Rather he considered that the assumptions upon which they operated were conceived along lines of thought that he appraised as being too narrow. In 1933, he wrote, "My complaint is that in the two or three generations of their existence on their present scale they have functioned much too simply. They should enlarge their activities."[\[4\]](#) Three years later he would write an article for *Atlantic Monthly* in which he states, "Business requires for its understanding the whole complexity of human motives and as yet has only been studied from the narrow ledge of economics."[\[5\]](#)

- ¶8. At the core of Whitehead's critique of the business community's leadership role in society lay his deeply held philosophical commitment to the metaphysical belief that the world was essentially holistic and organic. Such a view ran contrary to the foundational assumptions upon which the reigning notion of "rugged individualism" was based and remains so today. Whitehead rejected any assumptions, like many which are traceable to Descartes' philosophy, which claim that bodies and minds could exist in their own right as independent individual substances apart from any necessary reference to one another. To his mind, these latter assumptions held disastrous consequences. Of them he writes, in 1925,
- ¶9. [I]n the nineteenth century, when society was undergoing transformation into the manufacturing system, the bad effects of these doctrines have been very fatal. The doctrine of minds, as independent substances, leads directly not merely to private worlds of experience, but also to private worlds of morals. The moral institutions can be held to apply only to the strictly private world of psychological experience. Accordingly, self-respect, and the making the most of your own individual opportunities, together constituted the efficient morality of the leaders among the industrialists of that period. The western world is now suffering from the limited moral outlook of the three previous generations.[\[6\]](#)
- ¶10. Throughout his writings, Whitehead cautioned his readers about the ease with which one could become enticed by and addicted to the sweet smell of success that always accompanies the achievement of short-sighted goals. Whitehead constantly viewed his world with a deep appreciation of both time and history. Not only did draw upon his considerable knowledge and experience but also he was firmly convinced of the importance of the future. What happens today conditions the possibilities for what can happen tomorrow. Granted that both narrowness of vision and self-absorption can and do help one to realize a whole range of short-term profits. But they may also produce disastrous results for the long term. Whitehead warned against succumbing to the fallacy of thinking of the business world in abstraction from the rest of the community. He firmly believed that the business sector was an integral part of any community. Therefore the manner in which it construed success had to be in terms much broader than in short terms profits. Too much is at stake. "A great society," he writes, "is a society in which its men of business think greatly of their functions. Low thoughts mean low behaviour, and after a brief orgy of exploitation low behaviour means a descending standard of life."[\[7\]](#)

- ¶11. A few moments ago, I mentioned that we currently live in a world of unprecedented opportunity and potential. But do those opportunities come at a price which renders life almost unlivable for those not so fortunate? Do the advantages currently enjoyed by some jeopardize the very existence of subsequent generations? To answer these questions, let me turn to part two.

II. Addressing Some Key Political Variables.

- ¶12. Here I would like to consider three concrete examples of issues in the area of political economy that I believe cry out for greater leadership. Each reflects a specific area that might benefit from an infusion of Whitehead's philosophical insights. If we recast the assumptions which account for the way in which each topic is conceived according to the more organic assumptions drawn from the philosophy of organism, there is no doubt in my mind that there would be a greater realization of value for society at large. The first case that I will consider deals with topic of "economic stratification." It examines not only the current patterns of wealth and income distributions across the world, but also the degree to which over the past two decades vast amounts of wealth have become concentrated in the hands of fewer and fewer individuals. The second case examines the movements of "cultural realignment" that are taking place throughout the world since the fall of the Soviet Union. It evaluates these movements in terms of their potential for either an enhanced appreciation of the richness of cultural diversity or the possibility for armed conflict as we have seen so dramatically in Kosovo. The third topic I shall consider questions the advantage of short-term business gains which severely damaging the environment in the long run. In selecting these three respective economic, social, and environmental topics, I hope to show how process philosophy might be able to offer a new and richer set of values for international cooperation and social progress.

II.(a) Economic Considerations

- ¶13. In recent years, numerous studies reflect a fascination with the topic of wealth and income distribution. For the past thirteen years, the July issue of *Forbes* provides a annual report of the world's wealthiest individuals. Eager readers can chart the comings and goings of the various moguls as they move up and down the rungs of this elite ranking. Currently, one of the graphs for depicting patterns of income distribution around the globe forms an outline that resembles the shape of a champagne glass. This graph portrays a vast concentration of income among the top 20% of the globe's wealthiest individuals. That concentration sharply gives way to diminishing amounts of income that are shared by subsequent quintiles of the population.

- ¶14. In statistical terms the richest twenty percent account for approximately 82.3 percent of the world's income; the second quintiles 11.7 percent; the third 2.3 percent; the fourth 1.9 percent; and the bottom quintile, that is the poorest twenty percent of all the individuals in the world, accounts for only 1.4 percent of the world's wealth. By 1994, the *Forbes'* list announced that 358 billionaires had accumulated a yearly income that was equivalent to the per capita income of 2.6 billion people, or 45 percent of the world's population! More than one billion human beings survive on just one dollar per day and three billion on little more two dollars per day. A recent United Nations report on human development indicates that this gap in distribution widens with each subsequent year. The income of the richest 20 percent has increased from 30 times greater than that of the poor in 1960 to 72 times greater in a span of forty one years.[\[8\]](#)
- ¶15. At this point a political philosopher might suggest that these statistics need to be examined more closely. Without further explanation, he or she will say, these figures can be subject to gross misinterpretation. In this regard, one might recall Robert Nozick's critique of John Rawls's seminal work *A Theory of Justice*. Nozick accused Rawls's theory of abstracting what he termed as "time slices" which freeze static moments within an ongoing pattern of distribution and redistribution. In his early work *Anarchy, State and Utopia*, Nozick expresses less concern for who has what, than for how justly concrete individuals accrued the holdings they possess. Focusing on precisely these kinds of academic questions, however, may lead one to miss the point of my remarks entirely. While such never ending debates may interest political philosophers and those who, ultimately share the metaphysical view of the self so prominently professed by noncommunitarian thinkers, they run the risk of failing to see what these statistics depict. They depict the actual economic lives of concrete men, women, and children.
- ¶16. With regard to this topic, I believe that Whitehead would draw our attention to the larger aesthetic context represented by these excessively concentrated distribution patterns of wealth and income. Ultimately, behind such patterns lies a grim reality: the paucity of opportunity for vast numbers of the earth's population—an absence that denies growth, education, and any semblance of genuine freedom and happiness. Only by embracing some abstract and perverse sense of self-fulfillment could particular individuals or, for that matter, wealthy nations truly enjoy their prosperity while the cries of the poor go unheeded.
- ¶17. My belief that this would be Whitehead's position is based on the metaphysical views expressed in a passage contained in *Process and Reality* which reads,

- ¶18. Philosophy is the self-correction by consciousness of its own initial excess of subjectivity. Each actual occasion contributes to the circumstances of its origin additional formative elements deepening its own particular individuality. Consciousness is only the last and greatest of such elements by which the selective character of the individual obscures the totality from which it originates and which it embodies. An actual individual, of such higher grade has truck with the totality of things by reason of its sheer actuality; but it has attained its individual depth of being by a selective emphasis limited to its own purposes. The task of philosophy is to recover the totality obscured by the selection...
- ¶19. Morality of outlook is inseparably conjoined with generality of outlook. The apparent contradiction between the general good and the individual interest can be abolished only when the individual is such that its interest is the general good, thus exemplifying the loss of the minor intensities in order to find them again with finer composition in a wider sweep of interest.[\[9\]](#)
- ¶20. In his essay "The Humanitarian Ideal" contained in *Adventures of Ideas*, Whitehead himself draws upon this holistic vision of reality in assessing the success of the new industrial age at the close of the nineteenth century. Although output levels had enabled a number of individuals to realize huge profits, he saw such profits against the backdrop of the public's outcry aghast at the widespread misery at the base of the whole organization: in the mines, the factories, and the slums. In *The Function of Reason*, Whitehead writes "The art of life is first to be alive, secondly to be alive in a satisfactory way, and thirdly to acquire an increase in satisfaction."[\[10\]](#) As one surveys the world today, one can see that while many individuals and nations seem all too preoccupied and consumed with their attempts to increase their level of satisfaction, millions of others must struggle against what appears to be almost insurmountable odds just to stay alive. Too many of the world's people seem to be written off by leaders today as simply "expendable."
- ¶21. I believe part of the reason for this is, as John Cobb and many others have noted, that since the 1970's we live in a world whose economic philosophy is both governed and constrained by what was decided at the Bretton Woods Conference in 1945.[\[11\]](#) In practice, the trade arrangements, the International Monetary Fund and the World Bank that the Bretton Woods participants created serve to enhance the fortunes of only a small portion of humanity while simultaneously creating and sustaining the international debt crisis which accounts for the institutional impoverishment of large segments of the world's population.

- ¶22. This situation is only possible because too often commercial corporations place their emphasis on things, rather than people. Today's political economy is driven by a whole range of abstractions that emphasize only material things and capital. In commenting on this same practice with reference to late nineteenth century corporations, Whitehead notes, "Ultimate values were excluded. They were politely bowed to, and then handed over to the clergy to be kept for Sunday. A creed of competitive business morality was evolved, in some cases curiously high; but entirely devoid of consideration for the value of human life." [12] The consequence of all this is that until visionary new leaders reform and restructure the assumptions which account for our economic planning, institutionalized poverty will continue to be a reality for vast numbers of men, women and children.

II.(b) Social Considerations

- ¶23. My second topic concerns the dramatic shifting of the world's political landscape since the collapse of the Soviet Union in 1989 which brought an end to the Cold War. Since the modern era emerged roughly around 1500, the nation states of the West, Britain, France, Spain, Austria, Germany, the United States, and others constituted a multi-polar international system within Western civilization which lasted until the end of the second world war. Following 1945, the world became increasingly bipolar. A group of mostly wealthy and democratic nations, led by the United States waged a political, economic, ideological, and sometimes military struggle against a group of somewhat poorer communist nations led by the Soviet Union. Much of the actual conflict in this struggle occurred in the nations outside these two camps in what was called at the time the "third world." These were most often poor, lacked political stability, were recently independent and claimed to be non-aligned. In his book *The Clash of Civilizations: Remaking the World Order*, Samuel Huntington observes that with the end to the Cold War, the world has become for the first time in its history, what he terms "multi-polar and multi-civilizational." [13] In the present age, the most important distinctions among peoples are not ideological, political, or economic, they are cultural. The most important groupings of states are no longer the three blocs of the Cold War but rather the world's major civilizations: the West, Latin America, African, Islamic, Sinic, Hindu, Orthodox, Buddhist, and Japanese. In the beginning years of the twenty-first century, the clash of these civilizations will replace the rivalry of super powers. Future battles will not be between social classes, rich or poor, or other economically defined groups but rather between peoples belonging to different cultural entities. While the two Germanys reunited, leaving aside their ideological differences in favor of a common cultural identity, other nations such as the former Soviet Union, Nigeria, Sudan, India came apart or threaten to do so along cultural lines. What might be done to avoid future bloodshed?

- ¶24. A study of Whitehead's philosophy and his personal experience sheds considerable light on this topic. He, for one, never minimized the strength of tribal bonds and national identities. Yet in *Religion in the Making*, he writes at length about how individuals can and might move beyond the provincial narrowness of tribal ethics. When individuals encounter people different from themselves, with different customs and practices, they are faced with two choices. They can recoil against what is foreign to them, or they can choose to deepen and expand their own understanding of what it means to be a human being. Individuals need not embrace the other in such a way so as to obliterate their own identity, but they can integrate into their own life certain elements of change that are beneficial to both.
- ¶25. At the core of Whitehead's thinking lies a notion which he terms "world consciousness." This idea is not to be confused with the notion of "social consciousness." By the latter Whitehead would understand a concern people might have for those whom they know and love individually. "World consciousness" is more disengaged and rises to a sense of the essential rightness of things. Whitehead sees, "...the coming of rational religion" as the consequence of the growth of "world consciousness."[\[14\]](#)
- ¶26. From the same address to his audience at Phillips Academy that I quoted at the beginning of my paper comes these profound words which in theory seem so simple,
- ¶27. Nations make their great mistakes when their citizens fail in sympathy with other peoples. Every nation makes its own contribution to the life of the world. We cannot do without each other. Try and understand how the people of other nations are living; see what their difficulties are; understand what they achieve in the way of fine conduct. Do not look upon a foreign nation as a big rival bogie. It is composed of men and women, boys and girls, just like yourselves.
[\[15\]](#)

- ¶28. Those words written in 1925, came seven years after the signing of the Versailles Treaty. Whitehead knew all too well the reality of war. He personally mourned the deaths of so many of his former students, scores of young Cambrigians who had gone off to fight and die in the war to end all wars. Numbered among those killed was his own son Eric, who was shot down over France while serving as a member of Britain's Royal Air Force. In light of that experience, when the war clouds gathered yet again over Europe in the 1930's Whitehead was reluctant to embrace the call to bear arms. In 1939 he sent *Atlantic Monthly* an article entitled "An Appeal to Sanity" in which he supported Chamberlain's policy of appeasement and more or less a policy of isolationism. He advocated this approach because at the time he believed that every nation was a trustee for the fostering of certain types of civilization within the areas for which it was directly responsible. The only reason for abandoning isolationist policies would be to counteract the evils of the world that clearly threatened such a duty.
- ¶29. An isolationist attitude would not seem to flow too readily from the notion of world consciousness that I just described. Perhaps one should not underestimate the personal experience of war that made Whitehead express the views he did. But by 1946, he had clearly changed his mind. In light of the events of the Second World War and the horrors of the Nazi regime, Thomas Whitehead tried to dissuade his father from reprinting "An Appeal to Sanity" in a forthcoming collection of his work to be called *Essays in Science and Philosophy*. The elder Whitehead disagreed and insisted that the article should be included as long as he could add one additional footnote. That footnote reads,
- ¶30. This article was published in March, 1939, on the eve of the Second World War. Today, after the experience of the last seven years, I see no hope for the future of civilization apart from world unity based upon sympathetic compromise within a framework of morality which the United Nations Organization now represents.[\[16\]](#)

- ¶31. With the advantages of modern communications, contemporary individuals can now know and appreciate the vastness and variety of the human community more adequately than ever before. Visions of world conquest or one homogenous culture are not only impractical but ultimately undesirable. The time has come for nations and corporations to accept their geopolitical differences and begin to turn them into advantages. As Whitehead notes, "Diversification among human communities is essential for the provision of the incentive and material for the odyssey of the human spirit." [17] The business community is in a unique position to lead the way and it can do so peacefully. The alternatives are not very attractive. Again, in Whitehead's own words, "Now the intercourse between individuals and between social groups takes one of two forms, force or persuasion. Commerce is the great example of intercourse in the way of persuasion. War, slavery and governmental compulsion exemplify the way of force." [18]

II.(c) Environmental Considerations

- ¶32. The third topic that I would like to consider concerns those political and economic issues that pertain to the environment. Once one truly understands process metaphysics, one naturally becomes interested in ecology. Whitehead's notion of relatedness, so central to any understanding of Field-Being, serves to underscore why one can and must treat environmental issues with the utmost of degree of seriousness and urgency. Since the industrial revolution any notion of "progress" has always been tempered by the degree to which that progress has occasioned damage to the environment. While the modern urban sprawls that dot our country present marvels of technological achievement, they are also responsible for dangerous levels of pollution. The burning of fossil fuels to power these great cities not only damages air quality but also trees and plants for miles. How many individuals in business and government simply shrug their shoulders at this and other environmental issues and fail to see the "big picture." While the average worker may not know or care to know about these larger issues as long as his or her paycheck continues to arrive, those responsible for formulating policy avoid these considerations at their peril. Leaders cannot afford to have what Whitehead called "minds in a groove." This condition stems from an education that has trained individuals to perform a particular task while leaving them ignorant as to how their work fits into and affects the larger environment.

- ¶33. Any corrective to this condition naturally calls forth some kind of educational solution. After all, how one is trained to see the world will play a pivotal role in determining how one sees the world. If one is trained to see the notions of "success" and "progress" only in terms of financial profits and losses then the future does not bode well for civilization. Consider the following passage from the chapter entitled "Requisites for Social Progress" contained in *Science and the Modern World*. I believe it may be read as an allegory for the main idea of my entire paper.
- ¶34. The trees in a Brazilian forest depend upon the association of various species of organisms, each of which is mutually dependent on the other species. A single tree by itself is dependent upon all the adverse chances of shifting circumstances. The wind stunts it: variations in temperature check its foliage: the rains denudes its soil: its leaves are blown away and are lost for the purpose of fertilization. You may obtain individual specimens of fine trees either in exceptional circumstances, or where human cultivation has intervened. But in nature the normal way in which trees flourish is by their association in a forest. Each tree may lose something of its individual perfection of growth, but they mutually assist each other in preserving the conditions for survival.[\[19\]](#)
- ¶35. This passage contains a lesson that is not easily taught, yet once it is learned it colors every event that one experiences. Everything has value, everything is in relationship. The training that business and government leaders receive should enable them to overcome the narrowness that produces "minds in a groove." Leaders need to appreciate the interconnectedness of the world in which we all live. Without such an understanding, no reverence for the environment will ever be engendered and the daily destruction of our planet will continue. Of course, no single individual can comprehend the totality of all the world's interconnectedness. Whitehead both realized and acknowledged this. In his address to the students at Harvard Business school he said,
- ¶36. Such a width of understanding is, of course, beyond the grasp of any single human being. But no part of it is entirely foreign to the provision of foresight in business. Such a complete understanding is a cooperative enterprise; and a business community maintains its success for long periods of time so far as its average foresight is dominated by some approach to such general understanding.[\[20\]](#)

- ¶37. The environmental crisis facing our planet will not go away by itself. Only when committed men and women, inspired by an understanding of and reverence for all forms of life, attain leadership roles within the world's nations and corporations can genuine progress in this area be achieved.

III. The Aesthetic Context

- ¶38. Let me now offer some brief closing remarks. I began by presenting some of Whitehead's thoughts on the respective roles that the business community and governments play in shaping the societies in which they operate. I then examined three key issues in contemporary political economy, the first economic, the second social and the third environmental. Let me conclude by saying something about the key quality that current and future leaders must have if they are to improve upon the status quo and invite the peoples of the world to a much deeper and more profound appreciation and enjoyment of reality.
- ¶39. Ultimately the quality that I shall describe cannot be discursively taught. It emerges as an aesthetic insight into the nature of reality itself. Great leaders seem to acquire it over time. In naming it as he did, I think Whitehead points us to one of the richest notions in his philosophy. I speak namely of the notion of "style." In describing it, Whitehead writes,
- ¶40. Style in its finest sense, is the last acquirement of the educated mind; it is also the most useful. It pervades the whole being. The administrator with a sense of style hates waste; the engineer with a sense of style economizes his material; the artist with a sense of style prefers good work. Style is the ultimate morality of mind.[\[21\]](#)

- ¶41. True leadership, whether in business or government, requires that individuals possess a sense of style. With it they see beyond the abstraction of individual trees and garner an appreciation for the beauty of the forest. Without it, they get caught up amidst profit and loss statements and think that they are actually pursuing happiness and truth. Those who now comfortably enjoy the advantages and benefits of the status quo will remain blind to its negative ramifications unless true leaders open their eyes to a much deeper understanding of reality. Such a reality lies beyond the narrow groove in which too many conceived their purpose in life. True leaders know that, and will bring others to that realization. In *Adventures of Ideas*, Whitehead tells his readers what can be achieved if they embrace this view. He writes,
- ¶42. Mankind is now in one of its rare moods of shifting its outlook. The mere compulsion of tradition has lost its force. It is our business—philosophers, students and practical men—to recreate an reenact a vision of the world including those elements of reverence and order without which society lapses into riot, and penetrated through and through with unflinching rationality. Such is a vision which Plato identified with virtue. Epochs for which, within the limits of their development, this vision has been widespread are the epochs unfading in the memory of mankind.[\[22\]](#)

END NOTES

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- [2.](#) Alfred North Whitehead, [Essays in Science and Philosophy](#) , New York: Philosophical Library (1974).
- [3.](#) Alfred North Whitehead, [Adventures of Ideas](#) , New York: Free Press (1961), 35.
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- [19.](#) Alfred North Whitehead, *Modes of Thought* , New York: Free Press (1966), 89.
- [20.](#) Alfred North Whitehead, *The Aims of Education* , New York: Free Press (1967), 12.
- [21.](#) *ibid.*, 99.
- [22.](#) Alfred North Whitehead, *Adventures of Ideas* , New York: Free Press (1961).

ISSN 1548-6001

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