

# Foreword

For quite some time it has been widely acknowledged that more work needs to be done on the axiological implications of the process metaphysics of Alfred North Whitehead. In a completely different quarter it has also been widely acknowledged that there is a tension in environmental ethics between the rights claimed on behalf of sentient individuals (whether human or nonhuman) and the attention that must be paid to what is, to the naked eye, nonsentient nature.

The great merit of Henning's book is that by responding insightfully to the first problem mentioned above, he does so as well to the second. His book is thus essential reading for both process thinkers/American pragmatists as well as environmental ethicists. The key to the book consists in Henning's rejection of axiological dualism, wherein the more familiar ontological dualism of early modern thinkers like Descartes dictates the aesthetic and ethical terms found in Kant and other late modern thinkers.

Henning is very much in the tradition of Peirce, James, and Dewey in his rejection of the hegemony dualism and materialism have had on contemporary philosophic debates. The rapprochement he forges between the pragmatists and Whitehead (specifically, an "ecstatic" interpretation of Whitehead) enables him to defend a view of reality in general as organic. On this view there is a continuum of value in nature, contra axiological dualism.

The practical implications of this continuum of value in nature for contemporary debates in environmental ethics become readily apparent toward the end of the book, where Henning lays out, in Jamesian fashion, his view of a genuinely ethical universe. This view both borrows from virtue ethics, utilitarianism, and deontology and also improves on them. No small accomplishment!

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# Acknowledgments

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# The Ethics of Creativity

