

CREATIVE INTERCHANGE: A PHILOSOPHICAL SKETCH

W. CREIGHTON PEDEN

Revolution! Student Revolution! Hard-Hat Revolution! Sexual Revolution! Racial Revolution! Ecological Revolution! Economic Revolution! All of these revolutions ring in our ear like the blast of ten thousand horns on a giant highway that engulfs us. We have become so accustomed to living in a state of constant revolution that we find it increasingly difficult to find the time to gain a sense of perspective—a perspective that will enable us to deal with the present revolutions in terms of the coming Cybernetic Revolution, making all of these other revolutions seem to be but fleeting bad dreams.

The Cybernetic Revolution—the extensive adaptation of computer equipment to industrial, economic, and social activity. Dr. Glenn Seaborg has called to our attention some of the possibilities of our cybernetic future. He envisages a planet run by computers. There will be a system of local computers, area computers, giant national and international computers that will chart our destinies. It is conceivable that there will in time be *The Ultimate Computer*—a computer that will inform us where all the lesser computers are leading us—an ultimate computer that will eventually determine the sense of direction for all the lesser computers. In the off-Broadway play *Salvation*, the chorus envisages the complex nature of coming reality and chants “Where/Has/God/Gone/—Where/Has/God/Gone.” And the chant from a future off-Broadway play will be “The/Ultimate/Computer/Has/Come.”

Implied in the cybernetic revolution is a new view of man and a new view of society. The old view of man gaining fulfillment through physical labor and woman fulfillment through the pain of childbirth has long since passed. Instead of man's gaining fulfillment through enslavement to work and painful motherhood, his fulfillment in the cybernetic age will come in freedom. The new man and woman will be almost totally free from work, for *The Ultimate* will provide. Man will then be free from ignorance, for all knowledge will be literally at his finger tips. Man will then be free to explore the creative abilities potentially within him but never before revealed except by personal computer evaluation. Although many of us face this cybernetic future with trepidation, Dr. Seaborg contends that “it is a failure of the imagination to believe that a transition to the cybernetic age cannot be

W. CREIGHTON PEDEN is Callaway Professor of Philosophy at Augusta College, Augusta, Georgia.

made in which leisure can become central to man's existence and his greatest blessing . . . a condition not directed toward earning a living, but toward totally living."¹

If man is to find fulfillment instead of becoming enslaved to leisure, great care and attention must be devoted to the shift to freedom from thing-orientation to human being-orientation, especially human being oriented to each other. For the most important fulfillment which is possible within our limited creaturely condition is to be found in our interchange with each other. The degree of fulfillment which we may possibly attain will depend on how creative our human interchanges are. Thus, creative interchange must become our chief concern. Great care must be given to the discovery of the conditions that make possible creative interchange. Commitment must be made on the part of each individual to a life of creative interchange as opposed to a new form of slavery to be found in leisure-thing-orientation. A national and international commitment must be made to creative interchange in order that we can settle our current problems and in order that we be committed to programming our future computers with creative interchange as the ultimate principle of judgment. The time is catastrophically short. Changes that used to take four to five hundred years to develop now occur in a few years. With the advent of the cybernetic age the rate of change may become more rapid. If we do not offer man the direction of creative interchange, *The Ultimate Computer* may be programmed to offer man not creative fulfillment but enslavement.

Because of the crucial importance of this task, we attempt in this chapter to sketch a philosophical basis for creative interchange. Our comments will be divided under the topics of (1) World View, (2) Method, (3) Creative Interchange, and (4) Conclusion.

World View

The philosophy of creative interchange takes as its foundation the general world view of modern science, realizing that this world view is extremely complex and in a constant state of change. As opposed to the more traditional views of reality being static, within this world view the nature of reality is conceived as being dynamic. Everything is in a process of becoming something else. Everything is relative to all of the reality it encounters. Nothing exists in a state of isolation, unaffected by the changing character of its surroundings.

From this philosophical perspective, knowledge is limited to that

¹From a talk by Dr. Seaborg at Howard University in the Spring of 1967.

which man can know on the basis of human experiences and the knowledge scientifically gained from such experiences. We are completely limiting the scope of our concern to that which is within the potential bounds of human knowledge. All traditional metaphysical speculation about a transcendent dimension of reality is rejected as being beyond the scope of potential human knowledge. Revelation in the traditional, supernatural forms is rejected as a source of valid knowledge. Metaphysics under the guise of religious speculation is also rejected. In essence, within this world view adequate knowledge is based on a rational evaluation of empirical data.

The Universe is the basic nexus of events, containing an infinity of events. If a being is an event, the universe is the ground-of-being. As the primary event or the ground-of-being, the character of the universe is neutral, in the sense that the universe does not shape the ultimate character or direction of the becoming events. By asserting the universe to be neutral, we are indicating that the universe is not an active agent or power working to bring about creative interchange. The events in the universe are in process, or one could say that the events are process.

One can consider an event from two perspectives: (1) structure, and (2) change. On the one hand, an event has a structure. By structure we mean that the essential nature of the event is to be what the structure demands. In other words, a table is a table. The table may change in the aging process, but its basic structure continues. When the table ceases to exist as a table, change continues but the material of the table takes on another form. On the other hand is the fact that events change. The structure of an event is the structure of a process and all process is change. But the structure which provides the event with its distinguishable form does not change so long as the event endures. When an event ceases to exist, another event emerges with a structure of its own. This new structure does not change, but it defines and delimits a process of change which is the process of that event. The events which make up the universe are in constant process of change.

It may be helpful for us to distinguish three types of change. First is the change identical with all process and always occurring in every event. Then there is change in the sense of one structure giving place to another, as one event succeeds another. In this case the individual structures do not themselves change, but one follows another and in that sense "they change." Then there is the question of change in relation to the structure of the universe. The structure of the universe, like all structure, does not change. At the same time the structure of

the universe changes in the sense that the universe as known to the human mind takes on a different structure when our knowledge expands. The structure of the universe I now know is different from the structure of the universe I knew as a child, as it is different from the various structures of the universe known by Jesus or Socrates. In sum, the universe as known to the human mind is a sequence of events. Each event is the universe as known to any one age and culture. But ages and cultures come and go, and in the process we have a succession of universes, each with its own distinguishing structure. There is no eternal, all comprehending structure of the universe, for the structure we individually experience is created by men in a particular age and culture interacting with other men and their material environment.

Events, being in process, include within their structure possibilities for developing in process. As events come together and form a nexus of events an "interjunction" occurs. An interjunction is a new or more complex event made up of strands of events. No event or interjunction can ever be repeated. Qualities, or values, are the things of which events are made. In other words, qualities are the ontological reality of an event. The qualities include the possibilities of an event. When an interjunction occurs in such a way that the qualities of the events included in the interjunction fulfill to a greater degree their possibilities, while at the same time they are enriched through association with other events, there is an increase of quality or value in the universe. When this increase occurs on the human level, it is the result of creative interchange. Such an increase on the human level is designated as an occurrence of meaning, and it is the end product of a process having a structure and change. An interjunction that brings about such an increase of value is good. When an interjunction results in the limitation of the qualities and of the possibilities of the events concerned, there is a decrease of value in the universe. When this happens on the human level, there is a decrease of meaning. Such a decrease is evil.

This increase of quality, or value, is based on a principle of actualization. There are becoming events which come together to form actualized events. This actualization must occur in such a way that the basic structure of the events is not changed, or the events will cease to exist. Further, in order that there should be an increase of value, this actualization must occur in such a way that the potential of the events is realized in a mutually enriching process.

The universe includes the events and their possibility of value, but the universe, being neutral, does not determine whether there shall be an increase or decrease of value. The events themselves cannot foresee the developments to occur within an interjunction; therefore, the events

cannot be responsible for the developments. Since everything that happens occurs because of processes within the universe, there must be some process or processes which are the conditioning factors responsible for this development. Within the universe there are processes towards decreased value and a process towards increased value, or in other words a process for good and processes for evil. Since decreased value is a disintegration of value, the processes which cause these decreases are plural by definition, because their structures are oriented to disunity. The increase of value is an integrating process, in the sense that it works for a unity of value. Being a process tending toward a unity of value, the process of integrating value must be one process.

The process which works for increased value can be designated as "God." From the perspective of structure, God is not the value itself, but is the source of value. Functionally, God is the process of evolving integration of value within the universe. From the perspective of function, God is the highest value. God is part of the cosmic whole, but God is not the universe. As the evolving process of highest value, God must function with the events which are given. All possibilities are limited to the possibilities inherent in the events; God is so limited.

From the perspective of this world view, God is not the *creator ex nihilo* and is not all powerful.

Just as God participates in the events of the universe, man also participates in the events of his own life; thus, man and God participate in the same events. The source of value is to a degree available to man in these events. Thus, if man will use his human capacities, he can understand what conditions are required in order that an increase of value will occur. In the events of life it is possible for man to discover the conditions which make possible an evolving of value. It becomes man's responsibility to discover these necessary conditions, granting that the conditions vary with changing situations, and it is man's responsibility to commit himself to a life-style which attempts to create the conditions which bring about increasing value. God cannot transform the world of man in any way other than that which is conformant to the nature of the events involved in the situation. The responsibility of man is to discover under what conditions there is an increase in value through interjunctions, and then to structure the conditions of becoming interjunctions so that there will be an increase of value in the universe. In more theological terms, the task of man is to understand what are the conditions under which God's potential as the source of value can be realized and then to dedicate his life to God, to creating the conditions in which God can function. Speaking theo-

logically one might say that it is man's responsibility to create the conditions in which God can "save" man.

Thus, the burden of responsibility rests with man; he must discover the conditions which make possible a realization of God's functioning as the source of value. Since man has this responsibility, an essential issue is how man is to gain this knowledge. By what method is man to gain adequate knowledge in order that his commitment be to a valid and not illusory life-style?

METHOD

In our previous discussion, we stated that we accept the general world view of modern science. The epistemological method which we employ is an adaptation of the scientific method. It is an adaptation in that we use the basic techniques of the scientific method and apply them to the question we are asking and to the data being considered. The question being considered is how man can have a relationship with the source of increasing value which will enable him the greatest degree of personal fulfillment. We are seeking knowledge of the conditions which would make this fulfilling relationship possible. The acquisition of this knowledge, however, is not the end of our inquiry. Rather, our goal in this situation is to induce man to make an absolute commitment to the life-style which will provide the conditions that bring highest value.

The extent of our application of the scientific method is determined in part by the data to be investigated. The data being considered are the experiences one has which bring about an increase of value or fulfillment. Everyone has experiences which for him bring about an increase in his fulfillment as a unique human being. If we desire to speak in religious terms, we would call these experiences religious, experience of a saving quality in life. However, to attain such an increase in value does not necessarily constitute a knowledge of the conditions which make this increase possible, and knowledge is what we seek. The importance of the experience is that it is the foundation of possible knowledge. Although man has these value-increasing experiences, he does not cause the experience. The experience occurs because the source of value is functioning in the interjunction of events. Having had an experience which one thinks to be value-increasing, one has a twofold task. On the one hand one must find out if the experience is a valid value-increasing experience. On the other hand, one must determine the conditions that made the experience possible in order that one can commit oneself to a life-style which will be inductive of a more frequent occurrence of these value-increasing experiences.

Of course, the application of the scientific method presupposes an interest one has in solving a problem. The problem has developed because one has had experiences which seem to be value-increasing. There are possibilities for increased fulfillment in these experiences, and these possibilities generate an interest on the part of the individual to explore the experiences. As Whitehead has indicated, adequate exploration is based on a novel situation which causes intense interest.

On the basis of an experience which arouses interest concerning its value-increasing quality, the first task is to develop a theory or hypothesis which designates, for the purpose of testing, why this is a value-increasing experience. This first step is often the most difficult, because until one has a theory to be tested one cannot gain knowledge. The theory is based on one's observation of the experience. At the same time, even though one puts an idea in theory-form for testing, one is not wholly responsible for it. In a real sense, one receives this idea from the experience. The experience generates interest, and on the basis of intuition the theory is developed. By giving emphasis to intuition, we are broadening the scientific method to include more than the narrow confines of sensory data. Intuition is not a form of knowledge; it is a state of awareness on the part of man. In the process of intuition, in response to the interest of an experience, an insight, a new idea, comes to mind which holds a strong promise of potential value. Man does not create this insight from nothing, since he could not foresee what it would be. It is the source of value functioning within the experience which makes possible the insight.

The second step is to analyze the theory and to see what the essential characteristics of the concept are. It is necessary to be very careful in designating these essential characteristics, because in the testing process one will consider carefully other experiences to see if they contain these characteristics are present, then there is a possible correlation between one's basic experience and another experience. Upon showing this correlation to be the case, it is possible to use a concept to designate the relationship of these two experiences. If the characteristics are not present in another experience under consideration, then it is not possible to use properly the same concept to designate both experiences.

Based on this analysis, the next step is to develop any implications. It is necessary to be careful in designating the implications. The implications are of crucial importance, because they may serve to guide man in his actions, as man attempts to develop a life-style that will be supportive of the conditions that foster creative interchange.

The next step is to test experimentally this theory in other expe-

riences, especially those which one considers to be value-increasing. This experimental test is carried out by observation and rational analysis of particular experiences. The rational analysis must include a historical and cultural perspective. One must take into account the sense data of immediate experience, but one must not fail to take into account the historical conditioning factors which have shaped one's culture and which are dominant in one's own experiences.

Having found that the characteristics of the basic experience conform to the characteristics of other experiences, the next step is to make rational inferences concerning the meaning of the experience under consideration. These rational inferences are used in several ways. In one way they serve as guides for the life-style one develops. Another role is that they become included in other theories to be tested all over again. Still another role is that on the basis of the inferences a characterized generalization is made by a particular concept. This universal generalization has several facets. On the one hand it asserts that this experimental concept has certain essential characteristics, and that consequently, if the essentials change, a different concept must be used. On the other hand it includes the contention that the concept, based on one's observation and analysis of experiences, designates a reality which exists. It therefore follows that whenever this reality exists anywhere, it must have necessarily at least these essential characteristics.

Only after a theory has been explored, and tested by observation and experimentation which is oriented historically, and only after rational inferences have been made does a person have knowledge. One's theory is a belief until it is tested and shown to be true or false. Thus, the knowledge gained is knowledge of the experience. When it is a value-increasing experience, it is knowledge of the source of value. This methodological approach is generally supported by Henry N. Wieman, as is indicated in the following statement.

A statement is an instance of knowledge if, and only if, we (1) have had a insight variously called "hypothesis," "theory," or "innovating suggestion;" (2) have put this suggestion into the form of a statement with terms unambiguously defined; (3) have developed the implications of this statement into a logical structure of propositions of such sort that some of these propositions specify what must be observed under required conditions if the statement is to be accepted as knowledge and (4) have made the observation under the specific conditions to discover if the data do appear

in the order required to warrant accepting the statement as having met the tests of probability.²

The scientific method becomes one's authority for claiming to have knowledge. Within the context of probability, one is able to decide whether the theory is true or false, or whether the theory is untestable and, therefore, can be used only as a belief.

The scientific method not only enables us to acquire knowledge; it also transforms the character of our experiences because it transforms our habit of response. Man develops a scientific attitude not only to potentially value-increasing experiences but also to the source of value. This means that an attitude is developed which enables man to be more responsive to particular localized data. Some scientists have desired to contend that one must use the scientific method in a completely detached manner, meaning that one considers all experiences on an equal basis. We are rejecting this limited scientific perspective, for man has too many experiences to consider them on an equal basis. Rather, we are calling for a scientific method guided by an attitude that is more attuned to manifestations of the source of value in human experiences.

This method is essentially scientific because it attempts to deal only with available empirical data, makes a theory about the data, considers the implications of the theory based on its essential characteristics, tests by observations and experimentations within the historical context whether the theory conforms to the data and to other data, and then makes rational generalizations which must go through the same process as more data becomes available. The knowledge which is gained is relative always to the data and the conditions under which the data and the theory are considered. There is no claim that the knowledge is infallible.

At the beginning of these comments on method, we indicated that the goal of the scientific method here applied is man making an absolute commitment to the life-style supportive of the conditions which bring highest value. We have employed the scientific method for gaining knowledge of man's relationship to the source of value for the purpose of acting upon this knowledge, acting so as to create the conditions in which value can increase. The knowledge gained is important because it enables man to commit himself in his actions to the source of value and not to some rationalized illusion concerning the source of value. Man is not making a commitment on the basis of the experience alone; rather, the commitment is made on the basis of

²H. N. Wieman, "Knowledge, Religious and Otherwise", *Journal of Religion*, Vol. 38, p. 13.

knowledge gained about the experience and evaluated in relation to other experiences. If one commits oneself to a life-style only on the basis of a subjective understanding of one's experiences, then one has no principles by which to test one's actions to see if they conform to the conditions necessary for an adequate relationship to the source of value. The importance of the knowledge gained is not only that it enables one to make an absolute commitment to a life-style, but also because it serves as a tool by which one can test and correct one's actions so that they conform with the functioning of the source of value.

The absolute commitment should not be based on beliefs, ideals or ideas—whether they be historical or contemporary in origin. When the absolute commitment is based on any of these factors, the factors tend to limit man in relation to the source of value. Furthermore, beliefs, ideals and ideas should not be used as primary guides for the way in which the person lives in commitment, because these factors have not become tested knowledge for the individual and may hinder one in one's attempt to live in relation to the source of value.

In many ways the absolute commitment is an extension of the scientific attitude. It was pointed out that by developing a scientific attitude man is transformed, because he becomes more sensitive to particular data. The scope of the initial scientific attitude is expanded when man makes the absolute commitment. In commitment, man's life is transformed. His life is opened to the increased possibility of the functioning of the source of value in his particular experiences. In commitment man is more open also to corrections and to an increase of knowledge. Having entered into a new life-style through commitment, man is now secure enough to realize his misunderstandings and is more open to an increasing understanding of the changing conditions which make it possible for him to live in greater relation to the source of value.

Let us summarize our comments on method. Man has an experience which interests him because he believes it to be a value-increasing experience, an experience which relates him more to the source of value. On the basis of the scientific method, man attempts to gain knowledge of the source of value manifested in the experience. By diligently applying this method, man develops a scientific attitude which enables him to be more attuned to other value-increasing experiences. At the same time man becomes more attuned, proper use of the testing process prevents him from reading into the experienced things which are not there. In this way the method is openended, because it keeps man open to the possibility of an increasing understanding of the functioning of the source of value. To complete the scientific

method it is necessary for man to act upon the knowledge gained. The purpose of gaining the knowledge is to enable man to make an absolute commitment to a life-style supportive of an increase in value or fulfillment. Having made the commitment, man's scientific attitude is expanded in such a way that he becomes more attuned to the functioning of the source of value. Man now is more open to the idea that his life can be continually transformed by value-increasing experiences.

CREATIVE INTERCHANGE

The cybernetic revolution, as well as other contemporary revolutions, brings home to modern man his sense of estrangement. Man does not basically feel at home on this planet, in the form of existence in which he finds himself. Man does not find his own self adequate to fulfill his own needs. He is always seeking sources outside of himself to fulfill himself. Man does not find other persons a source of fulfillment for himself, since he feels alienated from his fellow humans. Man is always seeking the Godot of his fulfillment.

It is our contention that the greatest degree of fulfillment possible for man occurs when man is able to treat himself as a unique self and to treat those to whom he relates as unique selves. This is but another way of saying that man becomes free from thing-orientation to human being-orientation, free to treat himself and others as unique human beings instead of as things. The type of fulfilling life-style of which we are speaking is well designated by the term "creative interchange", a term developed by Henry N. Wieman. Wieman defines creative interchange as follows.

Creative interchange is that kind of interchange which creates in those who engage in it an appreciative understanding of the original experience of one another. . . Creative interchange has two aspects which are the two sides of the same thing. One aspect is the understanding in some measure of the original experience of the other person. The other aspect is the integration of what one gets from others in such a way as to create progressively the original experience which is oneself. This creative interchange creates the unique individuality of each person while at the same time enabling each to understand the individuality of others.³

When we say that a person engages in a life-style of creative interchange, we are saying that this person's life is radically transformed. He becomes a new person, with a new appreciation and understanding

³H. N. Wieman. *Man's Ultimate Commitment*. Carbondale: Southern Illinois University Press, 1958, pp. 22-3.

of himself and other persons. There are at least four characteristics which indicate the radical character of the transformation that occurs in creative interchange. (1) To exist in a state of estrangement means to live a life of contracting experiences. We are afraid of new situations and take refuge in the known, even though the known may be very destructive to our unique selves. When our lives have been transformed by creative interchange, we become open to the fulfilling possibilities in new situations and experiences. Instead of engaging in a life of contracting experiences we now engage in a life of meaningfully expanding experiences. (2) Being radically transformed into a state of openness to fulfilling experiences, we are also more open to other human beings in spite of our social enstrangement. Through creative interchange, we discover an increasing ability to understand and appreciate other persons, in spite of the walls of hate and estrangement man has constructed. (3) The transformation that occurs in creative interchange enables us to be free and open enough to take the risks of being involved in causes that are seeking to transform creatively all of human society. The taking of these risks is similar to Luther's instructions "to sin bravely." This freedom does not place us in a state of illusion concerning the complexity of human problems, but it does transform us in order that we are willing to take intelligently calculated risks that involve us in the struggle of suffering humanity. In a way we are like Tarrou, in Camus' *The Plague*, who commits himself to a life of attempting to alleviate the suffering of his fellow humans. Yet, the transforming power of creative interchange leads us to a more expansive commitment, for we become committed not only to alleviating the suffering of humanity but also to creating the conditions in which other individuals can develop their unique selves. In the process of taking the risk-laden actions of such a commitment, we also discover new depths in our selves and an increasing enrichment of our own unique fulfillment. (4) The fourth characteristic is but a drawing together of the previous points, resting on the assumption that the whole is greater than its parts. Because we are open to new situations, have an increasing appreciation and understanding of others, and have the freedom to take the risks of participation in the struggle of all humans for a more creative life, we discover our total life to be enriching and fulfilling instead of being a life dominated by estrangement and hostility.

In our discussion of the world view supporting creative interchange, we indicate that the process which works for increased value can be designated as "God." God is creative interchange manifest in the lives of individuals. At the same time we recognize creative inter-

change as God being immanent in man's existence, we realize that our understanding of God is limited, that God is more than our experience of creative interchange. In speaking of God as the source of universal value, we indicated that a helpful abstraction was to consider God from the perspectives of structure and function. In considering God manifest as creative interchange, such a consideration may also be helpful.

From the perspective of structure, God is the form which enables the events of human life to be creative, to evolve to the level of creative interchange. The structure is always to yield the best possible in each situation, no matter how limited or frustrating the situation may be. It is the structure which provides the potential conditions by which the functioning of creative interchange makes meaning possible. Without the structure of increasing value being the given potential in the events of human life, the degree of creative meaning which developed would be purely dependent upon chance.

From the perspective of function, God functions in the events of human life to bring about the greatest degree of unique fulfillment possible for each individual. On the one hand, this functioning operates for the sake of enabling man to be integrated with himself. On the other hand, God functions for the sake of integrating man with his fellow humans. The result of this is to assist man in his development to being a whole human being, a being that includes his uniqueness as an individual as well as his socially interdependent nature. In other words, God functions to bring about a union of man's diverse elements, transforming man into a whole which is very different from the sum of the original factors. It is the functioning character of God which enables the events of human life to be supportative of the greatest degree of creative interchange possible.

Although it is God manifest at the level of human, inter-personal relations that enables man to be fulfilled as a unique self, man has the responsibility for seeing that this fulfillment finally develops. It is the nature of God to provide a changeless structure for these inter-personal events in order that the possibility of fulfillment can be realized. It is also the nature of God to function to actualize these possibilities of value as they develop in the events of man's life, transforming man's understanding and appreciation, and thus enabling man to reach a degree of greater fulfillment. It is the responsibility of man to employ the scientific method in relation to his experiences of creative interchange, in order that he can understand the conditions under which these fulfilling experiences occur. Man must then commit himself to creating the life-style that provides creative interchange. In

making this commitment, man must commit himself to the source of creative interchange and not to the particular situations of fulfillment which have occurred in his life. It is necessary that man seek, understand, and commit himself to some general principle or understanding of creative interchange in order that the unique fulfillment of each situation can occur. Man must seek and promote that kind of transformation which is the source of a creative life-style, not seeking the isolated instances of such a life-style as an end in itself. What man seeks when he tries to understand the conditions for increasing fulfillment is the source of creative interchange, and it is to his source that man must make his absolute commitment. For it is through this commitment that man becomes transformed, that he is able to develop a life-style more completely attuned to the transforming power of creative interchange.

It is not enough that man should seek value in human life, because his untransformed apprehension of value is unreliable. His apprehension is unreliable in three ways: (1) His range of human appreciation is limited. (2) Man's apprehension of good and evil is always distorted by the limiting isolation of his individual perspective. Man can never see the forest for the trees of his particular situation in existence; therefore, he will make mistakes in the process of making value-judgments. (3) Because man is insecure, he always resists change and, thus, is limited in his appreciation and understanding of other persons and events. These three characteristics affirm the fact that man cannot provide alone his own fulfillment. The only way in which man can be fulfilled is by seeking and committing himself to another guide which will direct his sense of appreciation of value—a guide that will transform his appreciation. This guide is creative interchange. Man cannot use interchange to shape the value of the world to his unreliable heart's desire, because creative interchange itself transforms the heart's desire so that man seeks and wants something different from what he desired in the beginning.

CONCLUSION

There is a young musician from Atlanta by the name of Joe South who has caught the rather fragile state of personal relations in a contemporary song, "The Games People Play." He points out that too often people you meet are singing "Glory, Glory, Hallelujah, While all the time they are socking it to you, in the name of the Lord." We live in a "sock it to you" time, a time when man feels increasingly insecure. The complexity of mass society with its bureaucratic structures seem to force us more and more into a dehumanized type of life, and the prospects of a cybernetic revolution may be the final "sock it to you" for

man in his struggle for human fulfillment. Under the cloud of mass society, there is a strong mood to return to a supposedly ideal period in our history when inter-personal relations were based on the simple dignity of each individual living in such a way as to fulfill himself. There is the talk of withdrawing to a small town environment in which it is possible to deal with the problems of life on some other basis than "sock it to you."

However, the quality of life we seek cannot be found in an idealized past. Rather, modern man must learn from his past experiences, but he must learn to find his meaning and fulfillment within the possibilities of creative interchange in our mass society. The structure of creative interchange undergirds the situations of millions of people attempting to develop a society where human freedoms can flourish. Creative interchange functions in these situations in order that fulfillment for all individuals can develop. We grant that the conditions of creative interchange may seem strange to us in a society galloping toward *The Ultimate Computer*. Yet, the rapidity and complexity of these changing conditions make it more imperative than at any other junction in history that we devote ourselves in ever expanding ways to discover the conditions and to commit ourselves to restructure our world in the direction of creative interchange.

Those of us who are engaged in attempting to understand the changing conditions of creative interchange may gain insight from Saul Alinsky and the Industrial Areas Foundation staff. For more than thirty years Alinsky has been engaged in the task of dealing with local problems. He discovered that the most effective conditions under which these problems could be solved was by organizing the disenfranchised part of the community into a power block. What Alinsky would do was to develop a balance of power which would force the establishment to deal with the problems that confronted the total community. From the Stockyard days in the 1930's to the development of Temporary Woodlawn Organization in Chicago in the 1960's, this approach proved to be more or less successful. Alinsky understood that one could be effective by working through small groups, and that the basis of an effective venture was strong and involved small groups.

By the 1970's the conditions for dealing with the problems confronting society have changed and so has the approach of the Alinsky organization. They have now formed the Industrial Areas Foundation Institute, with the purpose of training organizers to go out and function on a regional level. It is hoped that the organizers will function all over the country and will be able to function effectively in coordinated activities in relation to local, regional and national prob-

lems. Richard Harmon and others on the Alinsky staff have learned that in a mobile mass society the conditions for dealing effectively with its problems require activity beyond the small group, local orientation. The only way to deal with mass problems is through regional and national activities making effective use of the same technical tools which are enabling us to move so rapidly into the Cybernetic Revolution.

Many of us engaged professionally in activities committed to creative interchange become committed to this life-style when the conditions called especially for a small group approach. In this revolutionary period the conditions for creative interchange have radically expanded beyond the small-group orientation. It may be that we are moving in the direction of Dr. Seaborg's dream of a system of local computers, area computers, giant national and international computers that will chart our destinies. If this should prove to be the case, it is our responsibility to see to it that these computers are programmed on the basis of the principles of creative interchange. A modest suggestion is that the Center For Creative Interchange work to establish a national meeting for the sake of evaluating the present conditions and establishing coordinated activities which will bring the principles of creative interchange to bear on our human problems. It is my hope that such a meeting would result in the birth of a flexible organization that would provide not only coordination between the present centers for creative living but would also begin the process of developing training institutes. Our immediate goal must be the training of persons committed professionally to creative interchange and the effective placing of these persons all over this country. Making use of computer technology and mass communication, we must coordinate our activities in order that the activities of creative interchange can be concentrated on the elimination of the conditions blocking man from his unique fulfillment as a human being. The words of Burt Bacharach's popular song proclaim "What the world needs now is love, sweet love." Another way to sing this song is "What the world needs now is creative interchange, a people absolutely committed to creative interchange."

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