

including planning to confront the "challenges of modern society" and problems of the "human environment" - all reflect developments which have occurred within national societies.

It was inevitable too that sooner or later the pressures of the new society would be exerted in other ways on international life. The custom that foreign affairs was "a specialized and esoteric study, the secrets of which lay beyond the scope of ordinary laymen's experience and judgment" was undermined by the broadened party political system and finally by improved travel and communications, which greatly increased the public's awareness and their desire for articulation and self-expression.

The effects of the new social order on all forms of human self-expression are not difficult to see. Revolutionary changes of outlook have led to the collapse of traditional forms of art and a wave of experimentation in every branch of artistic expression. The principal difference in outlook has been characterized as a changing reaction to technological civilization, from its "rejection as incompatible with culture" to "acceptance of its challenge". As interpreted by Barraclough, a generation inspired by the potentialities of science and technology

"broke through the humanist barrier and took possession of the field. It was an irreversible victory ... (the scientific tasks) could only be achieved by teamwork - that is to say, if people were ready to accept a measure of discipline and conformity formerly rejected as incompatible with human dignity. The result was a new attitude to man's place in the world."<sup>\*</sup>

It is apparent that significant artistic and cultural movements no longer necessarily radiate from Europe and that at least some aspects of the new outlook are world-wide in character. Whether the new values will lead

---

\* *ibid*, p. 253