

The new pattern differed from the old in the prominence of China, unmistakably advancing towards the status of a world-power, and also in the gradual but identifiable change in relations between the communist and non-communist worlds: "a change due not to the settlement of outstanding issues or the abatement of ideological differences, but to the realization that the old issues were no longer the insistent issues, and that in any case there was no practical alternative, in the world as it was, to some form of co-existence."<sup>\*</sup>

Other important factors of change - the rise of "mass democracy", the challenge to liberal values and the growing impact of technology - all impinge in one way or another on the traditional role of diplomacy. It is the interaction of all these and other factors mentioned above which is attributed with bringing about the transition from the old world to the new:

"Only when the constellation of (European) political forces became involved with constellations in other parts of the world; only when the conflict between peoples and governments interlocked with the conflict of classes ...; only when social and ideological movements cut across frontiers in a way (or at least to an extent) that was unknown in the period of nation states: only then did it become clear beyond all dispute that a new period in the history of mankind had arrived."<sup>\*\*</sup>

Whereas most observers have depicted the drama of contemporary history as a tremendous conflict of principles and beliefs, a "clash of irreconcilable ideologies comparable to the struggle between mediaeval Christianity and Islam", the position in retrospect may appear a good deal more complicated. The chief significance of the ideological struggle may have been to set the stage for more far reaching changes - the emancipation of the people of Africa and Asia

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<sup>\*</sup> G. Barraclough, op. cit., p. 31

<sup>\*\*</sup> ibid, p. 18