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INTERNATIONAL EDUCATIONAL AND CULTURAL RELATIONS AND THE TRANSFORMING WORLD

International relationships at this stage of world history proceed on three concurrent levels: (1) those of states with and among other states, (2) those of organized groups within various societies involved in relationships or cooperative activities with similar groups in other societies, and (3) those of individuals, as professionals or private persons, maintaining contact or otherwise cooperating across and beyond the borders of their own nations. While legally-politically, that is "officially", the global human habitat is carved up into more than some 140 sovereign states and a few colonies, with power and allegiance inhering in each national unit, and with the great majority of socio-political processes and exchanges of each particular society proceeding within that society, this *vertical* politico-diplomatic structure conducts now only a minority of all the intersocietal relationships in the world, and is interlarded and woven through by an increasing number of *lateral*, horizontal relationships and activities in which organized public or private groups, and individuals as agents in their own

right, are the transactors and conductors of cooperative projects. Thus while intergovernmental relationships on the level of diplomacy, treaties, funded programs, and the setting of public priorities tend to remain important, much of the *content* of international transactions is composed of actions, activities, and interchanges which, depending on the societies and systems involved, are sub-governmental or non-governmental.

This creates a new physiognomy for international, regional, and world-wide processes in which governments, whatever their type, are both instigators of trans-boundary relationships of components in their societies, supporters or tolerators of such relationships, and, — concurrent with the above — also subjects of proposals and influences from groups and individuals involved in them. This has long been evident and noted in the realm of international trade and economic relations. It is only more recently that the parallel in the educational, scientific, and cultural fields has been perceived.

Nor is this surprising. With millions of persons travelling each year abroad, with governmental and non-governmental international organizations rapidly increasing in number and sponsoring a variety of international training conferences, and research or study projects, with national authorities funding multiple programs of specialization and education abroad, with the number of specialized journals much larger than ever before, and with professionals in all fields now more numerous in *each* of the countries of the world than at any prior date, it is only natural that more persons and organizations in all fields of human endeavor have come to know about their counterpart colleagues in other countries, that they should wish to share with them their common professional problems, assist each other, and, toward that end, establish a variety of contacts, projects, and programs of mutually advantageous cooperation, and that, where their own society as yet has no pertinent associations that could carry on such relationships, that they should proceed to establish them to the extent possible. What has thus occurred, and particularly in the last twenty-five years, is a world-wide process of the parallel institutional instrumentation of societies. Evolving similar structures of professions and interests have proceeded to create, each within their own society, sometimes with international agency support, a variety of organizations and common interest groups that, when compared, in fact, render the various societies more similarly and reciprocally instrumented, and thus enable them to conduct

more continuous and reciprocally beneficial transactions and mutual cooperation over longer periods of time. These organizations, in most cases, of course, are wholly consistent with the national purpose and culture and, in fact, seek to advance them and benefit them in the particular fields of their speciality. As is true of all organizations, however, once established, they require a vested interest to continue, to be successful and effective, and in this sense they become a new element on the national scene which, separately or in cooperation with others, participates in the generation of ideas, opinions, proposals for international programs, requests for public support, and in some instances, even in the articulation of recommendations on policies. In the overwhelming majority of instances, their activities tend to enrich the public process and the quality of public discourse. Similarly, in the great majority of instances, they represent a constructive network of influences and of human intelligence which, broadly speaking, furthers the objectives of international peace, mutual understanding, trans-national cooperation, and the reduction of narrow political and intellectual chauvinisms. As such, thus, lateral horizontal relationships between organizations in the realms of culture, education, and science, tend to have a stabilizing and continuity-creating effect on international relationships in general. Moreover, they contribute to that knowledge, about each other and to the mutual recognition of each other's specificities and talents without which, in this modern world, all other relationships cannot proceed intelligently and harmoniously.

As of now, however, the intensity of mutual cooperative networks, when seen globally, varies widely. If one were to construct a world atlas of international educational, scientific, and cultural relationships — somewhat on the manner of airline travel-route maps — and include all appropriate transactions, contacts, communications, cooperative projects, exchanges of persons and materials etc., — a task that is not easy — one would discover, side by side with highly intensive areas of contact, those where the quotients are very low and highly sporadic. Thus, our ESC (education-science-culture) map would reveal (a) generally, from the world-wide point of view, and (b) bilaterally, between specific pairs of countries, new types of areas that, in fact, are "deserts", where little in the international ESC realm "grows", and where, in most instances, this fact reflects, and is due to not only a situation of international, but also, and primarily, *internal* domestic underdevelopment. As in most phenomena in the social realm, each is a factor

in "causing" the other, and by the same logic, a *change* in either would affect developments in the other. Nationally sponsored efforts toward internal ESC unfolding, and the variety of international multilateral and bilateral programs of governmental and private agencies, all aiming at the uplift of local creative levels and of such structures as might be able to support it — aim exactly at that objective.

Nor is this present inequality of mutual exposure and insight only a matter of all-societal audits. It finds reflection also in the personal audits that each professional, intellectual, scientist, or artist can make for himself. How many colleagues, at this date in life, does he personally *know* in the other major civilizational regions of the world? Has he read any of their books or seen any of their creations? Has he met them at any time and discussed reciprocal approaches to common problems? Has he at all realized that in most of our daily pursuits in education, science, and culture, we labor at *common* problems? Our individual address books, arranged by countries of the globe, can give each of us a very personal and unequivocal answer.

Much is now occurring that is apt to change the mere aggregate of states, nations, ethnic groups, and individuals on this "spaceship earth" into a more organic and interdependent system where the major units, nationally and internationally, could and would act in much greater awareness of all others. For in this "global village", as somebody called the present world, the nonutilization of the best of mankind's experiences and techniques, whoever may have invented them, represents a waste of human resources which this precarious planet can ill afford. Despite crises and tensions in shifting parts of the world, we are, in macro-perspective, growing toward a greater mutual involvement with each other, toward greater participation in one another's lives, and we are tending, haltingly, often contradictorily, but on the whole unavoidably, toward a web of relationships characterized by a growing sense of "community."

This growth is facilitated by the tremendous technological breakthroughs of the 20th century. It now takes five hours by commercial airplane to fly from the center of Africa to the center of Europe and just an hour or so more from that center to the shore of North America, to the capital of the Soviet Union, or to the center of the Arab world. The pattern is duplicable in Asia or South America. By means of satellites and television, we are now

able to witness instantaneously in our homes, wherever they might be, a speech delivered in Peking, an earthquake in Peru, the tragedies of a war in South East Asia, or the walk of men on the moon. There is now no person in any city on earth who may not, by letter, reach another one anywhere in more than one week. And there is no society — with the temporary exception of the few divided states of the world — that has not officially been recognized as part of the encompassing global commonwealth and whose voice and vote, however modest, does not resound in the halls of the United Nations. Even the tiny Maldivé Islands, Mauritius, and Tonga are now part of the integrating world.

How can human intelligence and public policy assist this process, understand it, and fill it with mutually enriching content?

Many avenues are open — and many are being taken. All too often, however, what is already being done, or what has been done, is not sufficiently known. Thus, for example, not less than some 1300 mutual educational, scientific, and cultural agreements have been concluded between nations since World War II — and their contribution and effects await a comprehensive study. UNESCO has granted more than one hundred thousand scholarships and fellowships to mature individuals from all member countries to further their competence through international internships or specialized sojourns. Each of the major governments sets aside considerable sums of money in their national budgets — ranging as high as 53% of the total foreign ministry budget of one country — to further international educational and cultural contacts and cooperation, to advance knowledge of its own heritage and national achievements, and to assist in the development of corresponding strength and proficiencies in the newly independent countries of the planet. Some one hundred and fifty five thousand foreign students studied in the United States alone in 1970—71, with an additional one and a half million studying in other countries. More and more professors, researchers, artists, journalists, scientists, and administrators of cultural programs are spending three months or more in a profession-related sojourn in at least one, if not more foreign countries. As time proceeds, more published articles in national journals are written by authors from abroad, more books from national literatures are translated, published and disseminated in the other culture areas, more exhibitions depict the visual imagination of varied cultures, more international congresses and meetings bring

persons from formerly separate and distant areas together as intellectual equals, and more and more international inter-institutional programs, joint research projects, and exchanges of university faculties, sports teams, theatre or film festivals, and of publications by the thousand mark the flow-chart of the contemporary international world.

Much more needs to be done! As mentioned earlier, there still exist vast "deserts". But, equally, it should not go unnoticed that at no time before in history have so many states, societies, groups, and individuals been engaged in such protracted, massive, and all-embracing global contacts with each other as now, that these proceed with the support or at least the tolerance of their governments, and that this represents one of the cardinal facts of the contemporary world and one of the major social forces in the ongoing world transformation. It is this vast process of exchanges that has led Professor Frankel of Columbia University to name this stage of mankind's history as "the era of educational and cultural relations", that is, an era in which these intensifying and all-encompassing relations may be exerting one of the major impacts toward the emergence of a newly-structured and changing world civilization.

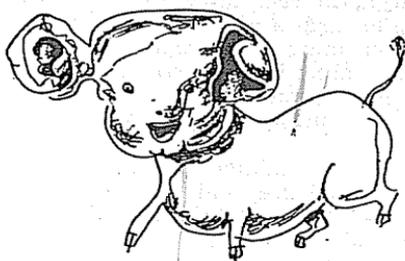
All societies are now becoming more involved with all others — unequally to be sure, but more amply than ever before — and many for the first time with each other. What will this require from the future? Difficult, and yet basically challenging and broadly liberating developments. There will be need to evolve a new ethic of international relationships — between states, societies, groups and individuals. There will be need to evolve new *modi operandi* befitting relationships of professional, intellectual, and artistic equals, rather than those characteristic of erstwhile givers and receivers. There will be need to recast inherited conceptions of worldwide history and of the traditional hierarchies of civilizational values. There will be need to seek agreement on many more policies and programs — from the pollution of common oceans or the air to the preservation of common biological and cultural life — than was the case even a quarter century ago. And there will be need that each of us speak, and comprehend, and empathize in many more "languages" than before — and this not only in the linguistic, but also in the conceptual, ethos-oriented, and "cultural style" senses of the world. All of us will need to learn much

more about, and from one another. Paradoxically, this is the surest way to rediscover the overriding and undergirding *common* human dimension in the only superficially contradictory behaviors of that ingenious species to which we all belong — “*homo sapiens*”.

Finally, there will be need to alter perspective. In the world as it is emerging, it may soon be obsolete and misleading to think of the total of transboundary contacts, relationships, and interchanges as “inter-national relations”. There are afoot quantitative changes which, if not then, soon will transform themselves into a change of quality, a change of kind. Thus, instead of viewing the multiple transactions on the globe as the interactions between and among units *external* to each other — as relations between “states” and “nations” — it will be helpful, productive, and necessary to conceive of them rather as the “*internal relations of mankind*”, still carried on, in the present stage of history, under the patronage and leadership of national governments, but less exclusively so in the future, since they will be supplemented by a growing realm of regional and global administrations, and, alongside, by an expansion of increasingly effective networks of self-administering transnational organizations, counterpart professional and creation-oriented groups, and of individuals.

It is of such changes of perspective and perceptions that the real revolutions of history are made. We may, in fact, live in the midst of one.

In this light, international cooperation in the realms of education, science, and culture is not mere pleasure, luxury, or periphery. Rather, it represents crucial labor in the central vineyard of an emerging, self-transforming world.



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