

we all sensed that the race relations revolution in the United States was on. As we know, this issue has become the prime domestic concern and has wide-sweeping international consequences and implications.

Finally, part of the explanation for the appreciable quantity of what we currently see, hear and read about intergroup relations must be ascribed to the fantastic expansion of the means of communication — a sort of electronics revolution has occurred. Not only do we have books and newspapers and movies and radio (as twenty years ago) but today we are flooded with transistors, tape recorders and that world-encircling octopus television. Everyone must know that without TV the nation could not have possibly realized what really went on during the sit-in demonstrations of Birmingham, Atlanta and Mississippi. It is a social fact that there are more TV sets in our country than there are bath-tubs and that a peasant in the deep South can literally see the world within his own cabin.

Thus, there is no question that today we learn more about everybody everywhere. It remains for us to attempt some examination of the sources, forms and quality of this knowledge.

GOVERNMENT AS IMAGE MAKER

In a larger sense, what we learn about ethnic and cultural groups embraces all that is transmitted about these groups, directly and indirectly, by all of the organs of information and communication. This universe of data may be indicated by several of its major formations.

In the political area, government from the international summit down to the

lowest local level exerts tremendous influence in this as in most other fields. The United Nations, of course, is the supreme supra-national authority in our lives. Moreover, it does accept responsibility for improving symbolic relations between nations and peoples. Perhaps one of the best examples of UN activity in this regard is the series of studies by UNESCO, entitled, *The Race Question In Modern Science*. These were pamphlets that were written by scholars on such topics as "Racial Myths," "Race and Psychology," "Race and . . . Culture, . . . History, . . . Society, . . . Biology" and "The Roots of Race Prejudice." These were all readable and authoritative little pieces that might have had a real impact had they been translated into the various languages and circulated extensively. Unhappily, the distribution was poor. This is also the case with the periodical *The UNESCO Courier*, a monthly that reaches the hands of the educated classes who reach for it.

It should be said, perhaps in passing, that we learn more about race relations from UN activity than from UN publications. Thousands of visitors and millions of TV viewers see the multi-colored and multi-cultured UN delegates in action. And to see Africans and Asians and Latin-Americans speaking and at times presiding over the various sessions tells its own story.

Unlike the UN, the government of the United States does not willingly assume direct responsibility for improving ethnic and cultural relations among its people. Although the Declaration of Independence proclaimed that all men are created equal, the original Constitution avoided the question completely. The Civil War amendments meant to guaran-