

# World Evolutionary Humanism, Eugenics and UNESCO

UNESCO Its Purpose and Its Philosophy Part 1

*Brent Jessop* - [Knowledge Driven Revolution.com](http://KnowledgeDrivenRevolution.com)

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**Sir Julian Sorell Huxley**

"That [fundamental] task [of UNESCO] is to help the emergence of **a single world culture**, with its own philosophy and background of ideas, and with its own broad purpose. This is opportune, since this is the first time in history that the scaffolding and the mechanisms for world unification have become available, and also the first time that

man has had the means (in the shape of scientific discovery and its applications) of laying a world-wide foundation for the minimum physical welfare of the entire human species. And it is necessary, for at the moment two opposing philosophies of life confront each other from the West and from the East, and not only impede the achievement of unity but threaten to become the foci of actual conflict.

You may categorise the two philosophies as two super-nationalisms; or as individualism versus collectivism; or as the American versus the Russian way of life; or as capitalism versus communism; or as Christianity versus Marxism; or in half a dozen other ways. The fact of their opposition remains and the further fact that round each of them are crystallising the lives and thoughts and political aspirations of hundreds of millions of human beings. Can this conflict be avoided, these opposites be reconciled, this antitheses be resolved in a higher syntheses? I believe not only that this can happen, but that, through the **inexorable dialectic of evolution**, it *must* happen - only I do not know whether it will happen before or after another war." – 61

As the first Director of UNESCO (United Nations Educational, Scientific and Cultural Organisation), Sir Julian Sorell Huxley (1887-1975) wrote a paper entitled *UNESCO Its Purpose and Its Philosophy* (1946) [1] in which he outlined his vision for the newly created international organisation (which grew out of the League of Nations' Institute of Intellectual Co-operation). According to Huxley, the guiding philosophy of UNESCO should be what he termed, World Evolutionary Humanism. The following article describes this philosophy and its relation to eugenics.

Julian Huxley, an evolutionary biologist, humanist, and ardent internationalist held many titles including: Secretary of the Zoological Society of London (1935-42), first president of the British Humanist Association (1963), Vice-President (1937-44) and President (1959-62) of the British Eugenics Society. He was also a founding member of the World Wild Life Fund, coined the term "transhumanism" (as a means of disguising eugenics) and gave two Galton memorial lectures (1936, 1962). Huxley also received many awards including the Darwin Medal of the Royal Society (1956), UNESCO's Kalinga Prize (1953) and the Special Award of the Lasker Foundation in the category Planned Parenthood - World Population (1959) to name but a few. He is also the Grandson of Thomas Huxley (Darwin's Bulldog) and brother of author Aldous Huxley.

### **UNESCO Philosophy of World Evolutionary Humanism**

From *UNESCO Its Purpose and Its Philosophy*:

[*Italicised text* is original emphasis and **bolded text** is added by author.]

"But in order to carry out its work, an organisation such as Unesco needs not only a set of general aims and objects for itself, but also a working philosophy, a working hypothesis concerning human existence and *its* aims and objects, which will dictate, or at least indicate, a definite line of approach to its problems." - 6

"Its [UNESCO's] main concern is with peace and security and with human welfare, in so far as they can be subserved by the educational and scientific and cultural relations of the peoples of the world. Accordingly its outlook must, it seems, be based on some form of humanism. Further, that humanism must clearly be a world humanism, both in the sense of seeking to bring in all the peoples of the world, and of treating all peoples and all individuals within each people as equals in terms of human dignity, mutual respect, and educational opportunity. It must also be a scientific humanism, in the sense that the application of science provides most of the material basis for human culture, and also that the practice and the understanding of science need to be integrated with that of other human activities. It cannot, however, be materialistic, but must embrace the spiritual and mental as well as the material aspects of existence, and must attempt to do so on a truly monistic, unitary philosophic basis.

Finally it must be an evolutionary as opposed to a static or ideal humanism. It is essential for Unesco to adopt an evolutionary approach. If it does not do so, its philosophy will be a false one, its humanism at best partial, at worst misleading. We will justify this assertion in detail later. Here it is only necessary to recall that in the last few decades it has been possible to develop an extended or **general theory of evolution which can provide the necessary intellectual scaffolding for modern humanism**. It not only shows us man's place in nature and his relations to the rest of the phenomenal universe, not only gives us a description of the various types of evolution and the various trends and directions within them, but **allows us to distinguish desirable and undesirable trends**, and to demonstrate the existence of progress in the cosmos. And finally it shows us man as now the sole trustee of further evolutionary progress, and gives us important guidance as to the courses he should avoid and those he should pursue if he is to achieve that progress.

An evolutionary approach provides the link between natural science and human history; it teaches us the need to think in the dynamic terms of speed and direction rather than in the static ones of momentary position or quantitative achievement; it not only shows us the origin and biological roots of our human values, but gives us some basis and external standards for them among the apparently neutral mass of natural phenomena; and it is indispensable in enabling us to pick out, among the chaotic welter of conflicting tendencies to-day, those trends and activities and methods which Unesco should emphasise and facilitate.

**Thus the general philosophy of Unesco should, it seems, be a scientific world humanism, global in extent and evolutionary in background.** What are the further implications, practical as well as theoretical, of such an outlook? We must examine these in some detail before coming down to a consideration of Unesco's activity section by section." - 7

"Our first task must be to clarify the notion of desirable and undesirable directions of evolution, for on this will depend our attitude to human progress - to the possibility of progress in the first place, and then to its definition." - 8

"But once more a new and more efficient method of [evolutionary] change is available. It becomes available to man through his distinctively human properties of speech and conceptual thought, just as Natural Selection became available to life as a result of its distinctive properties of reproduction and variation. Objectively speaking, **the new method consists of cumulative tradition**, which forms the basis of that social heredity by means of which human societies change and develop. But the new method also has a subjective aspect of great importance. Cumulative tradition, like all other distinctively human activities, is largely based on conscious processes - on knowledge, on purpose, on conscious feeling, and on conscious choice. Thus the struggle for existence that underlies natural selection is increasingly replaced by conscious selection, a struggle between ideas and values in consciousness. [...]

Evolution in the human sector consists mainly of changes in the form of society; in tools and machines, in new ways of utilising the old innate potentialities, instead of in the nature of these potentialities, as in the biological sector. [...] Nor does it mean that man's innate mental powers could not be improved. They certainly were improved (presumably by [sic] natural selection) in the earliest stages of his career, [...] and they could certainly be improved further by deliberate eugenic measures, if we consciously set ourselves to improve them. Meanwhile, however, it is in social organisation, in machines, and in ideas that human evolution is mostly made manifest." - 9

## **Eugenics**

In the philosophy outlined above, there is a lot of high sounding idealistic language about equality. For example the quote below.

"Further, that humanism must clearly be a world humanism, both in the sense of seeking to bring in all the peoples of the world, and of treating all peoples and all individuals within each people as equals in terms of human dignity, mutual respect, and educational opportunity." - 7

Of course, for eugenicists like Huxley, some are more equal than others.

"There are instances of biological inequality which are so gross that they cannot be reconciled at all with the principle of equal opportunity. Thus low-grade mental defectives cannot be offered equality of educational opportunity, nor are the insane equal with the sane before the law or in respect of most freedoms. However, the full implications of the fact of human inequality have not often been drawn and certainly need to be brought out here, as they are very relevant to Unesco's task. [...]

Still more important, any such generalisations will give us a deeper understanding of the variations of human nature, and in doing so will enable us correctly to discount the ideas of men of this or that type. [...]

There remains the second type of inequality. This has quite other implications; for,

whereas variety is in itself desirable, the existence of weaklings, fools, and moral deficients cannot but be bad. It is also much harder to reconcile politically with the current democratic doctrine of equality. In face of it, indeed, the principle of equality of opportunity must be amended to read **"equality of opportunity within the limits of aptitude."** " - 18

"Biological inequality is, of course, the bedrock fact on which all of eugenics is predicated. But it is not usually realised that the two types of inequality have quite different and indeed contrary eugenic implications. The inequality of mere difference is desirable, and the preservation of human variety should be one of the two primary aims of eugenics. But the inequality of level or standard is undesirable, and the other primary aim of eugenics should be the raising of the mean level of all desirable qualities. While there may be dispute over certain qualities, there can be none over a number of the most important, such as a healthy constitution, a high innate general intelligence, or a special aptitude such as that for mathematics or music.

At the moment, it is probable that the indirect effect of civilisation is dysgenic instead of eugenic; and in any case it seems likely that the dead weight of genetic stupidity, physical weakness, mental instability, and disease-proneness, which already exist in the human species, will prove too great a burden for real progress to be achieved. Thus even though **it is quite true that any radical eugenic policy will be for many years politically and psychologically impossible, it will be important for Unesco to see that the eugenic problem is examined with the greatest care, and that the public mind is informed of the issues at stake so that much that now is unthinkable may at least become thinkable.**" - 21

"To adjust the principle of democratic equality to the fact of biological inequality is a major task for the world, and one which will grow increasingly more urgent as we make progress towards realising equality of opportunity. To promote this adjustment, **a great deal of education of the general public will be needed** as well as much new research; and in both these tasks Unesco can and should co-operate."

"It is, however, essential that eugenics should be brought entirely within the borders of science, for, as already indicated, **in the not very remote future the problem of improving the average quality of human beings is likely to become urgent; and this can only be accomplished by applying the findings of a truly scientific eugenics.**" - 37

"The Age of the Common Man: the Voice of the People: majority rule: the importance of a large population: - ideas and slogans such as these form the background of much of our thinking, and tend, unless we are careful, towards the promotion of mediocrity, even if mediocrity in abundance, and at the same time, towards the discouragement of high and unusual quality." - 15

**Evolutionary Values and the Quest for a Restatement of Morality**

"Of special importance in man's evaluation of his own position in the cosmic scheme and of his further destiny is the fact that he is the heir, and indeed the sole heir, of evolutionary progress to date. When he asserts that he is the highest type of organism, he is not being guilty of anthropocentric vanity, but is enunciating a biological fact. Furthermore, he is not merely the sole heir of past evolutionary progress, but **the sole trustee for any that may be achieved in the future**. From the evolutionary point of view, the destiny of man may be summed up very simply: it is to realise the maximum progress in the minimum time. That is why the philosophy of Unesco must have an evolutionary background, and why the concept of progress cannot but occupy a central position in that philosophy.

**The analysis of evolutionary progress gives us certain criteria for judging the rightness or wrongness of our aims and activities**, and the desirability or otherwise of the tendencies to be noted in contemporary history - tendencies of which Unesco must take account." - 12

"Thus Unesco's activities, while concerned primarily with providing richer development and fuller satisfactions for the individual, must always be undertaken in a social context; and many of its specific tasks will be concerned with the social means towards this general end - the improvement of social mechanisms or agencies, such as educational systems, research organisations, art centres, the press, and so forth. In particular, Unesco must clearly pay special attention to the **social mechanism of cumulative tradition in all its aspects, with the aim of ensuring that it is both efficient and rightly directed** in regard to its essential function of promoting human evolution." - 17

"Unesco cannot be neutral in the face of competing values. Even if it were to refuse to make a conscious choice between them, it would find that the necessity for action involved such a choice, so that it would be driven eventually to the unconscious assumption of a system of values. And any such system which is unconsciously assumed is less likely to be true than one which is consciously sought after and studied." - 39

"Unesco must accordingly promote the study of philosophy as an aid in the clarification of values, for the benefit of mankind in general. It must also do so in order to **have its own clearly thought-out scale of values** to guide it in its own operations, both positively in what it should undertake or assist, and negatively in what it should avoid or discourage.

Here it will be guided by **the philosophy of evolutionary humanism** which I adumbrated in my first chapter. Such a philosophy is scientific in that it constantly refers back to the facts of existence. It is the extension and reformulation of Paley's Natural Theology and those other philosophies which endeavour to deduce the attributes of the Creator from the properties of his creation. [...]

It will accordingly **relate its ethical values to the discernible direction of evolution**, using the fact of biological progress as their foundation, and shaping the superstructure to fit the principles of social advance. On this basis, **there is nothing immutable and**

**eternal about ethics**, yet there are still ethical values which are general and lasting - namely those which promote a social organisation which will allow individuals the fullest opportunity for development and self-expression **consonant with the persistence and the progress of society**.

The social aspect of this dual function imposes itself because social mechanisms provide the chief basis for rapid human evolution, and it is only through improvement in social organisation that progress can be secured. [...]

Further, even if there are broad ethical principles which are general and lasting, yet their detailed formulation will and must change from age to age. The ethics of tribal life differ inevitably from those of feudalism or of industrial civilisation. Our ethical systems to-day are still largely predicated on a pre-scientific and nationally fragmented world. We have to relate them to our new knowledge and our new closeness to each other. [...] In general, we may say, it is becoming necessary to extend our personal ethical judgements and responsibilities to many collective and apparently impersonal actions - **in other words to undertake a considerable socialisation of ethics**.

It will be one of the major tasks of the Philosophy division of Unesco to stimulate, in conjunction with the natural and the social scientists, **the quest for a restatement of morality** that shall be in harmony with modern knowledge and adapted to the fresh functions imposed on ethics by the world of to-day.

Still more generally, it will have to stimulate the quest, so urgent in this time of over-rapid transition, for a world philosophy, a unified and unifying background of thought for the modern world." - 39

## Conclusion

The next part of this series describes [the purpose of UNESCO](#), as outlined by Huxley, to mentally prepare the world for global political unification under a single world government. The remaining three parts of this series describe the major mechanisms used by UNESCO: [education](#), [science and the creative arts](#), and the [mass media](#).

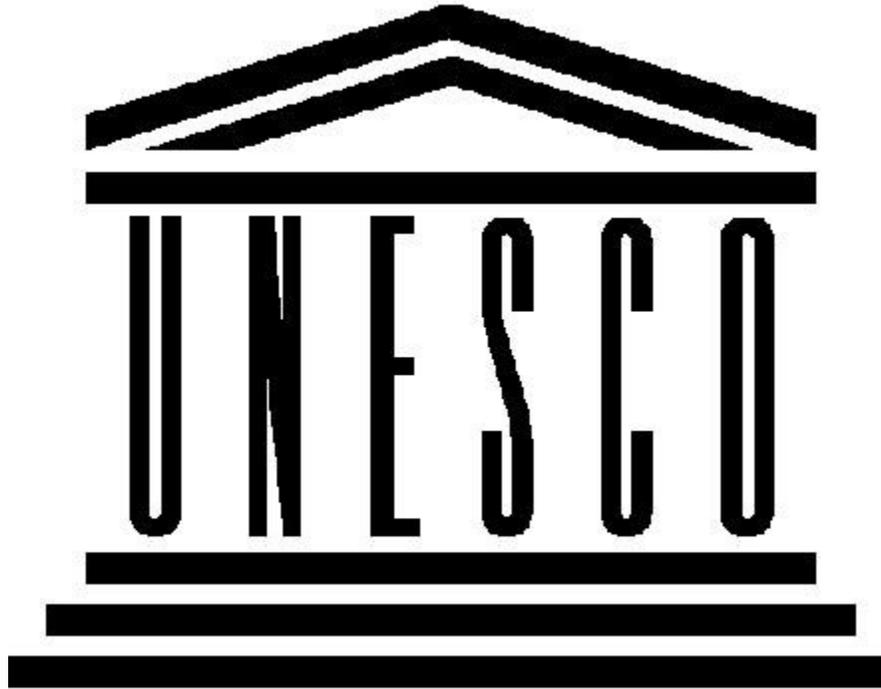
[1] Quotes from Julian Huxley, *UNESCO Its Purpose and Its Philosophy* (1946). Preparatory Commission of the United Nations Educational, Scientific and Cultural Organisation. [pdf from UNESCO](#).

# The Task of Unifying the World Mind

## UNESCO Its Purpose and Its Philosophy Part 2

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As the first Director of UNESCO (United Nations Educational, Scientific and Cultural Organisation), Sir Julian Sorell Huxley (1887-1975) wrote a paper entitled *UNESCO Its Purpose and Its Philosophy* (1946) [1] in which he outlined his vision for the newly created international organisation (which grew out of the League of Nations' Institute of Intellectual Co-operation). According to Huxley, the guiding philosophy of UNESCO should be what he termed, World Evolutionary Humanism. The [previous article](#) in this series described this philosophy and its relation to eugenics. This article will outline the purpose of UNESCO, which is to mentally prepare the world for global political unification under a single world government. It will also introduce the broad reach of tools and techniques at UNESCO's disposal under the banners of Education, Science and Culture.

### **Facilitating World Government**

From *UNESCO Its Purpose and Its Philosophy*:

[*Italicised text* is original emphasis and **bolded text** is added by author.]

"In general, Unesco must constantly be testing its policies against the touchstone of evolutionary progress. A central conflict of our times is that between nationalism and internationalism, between the concept of many national sovereignties and one world sovereignty. Here the evolutionary touchstone gives an unequivocal answer. The key to man's advance, the distinctive method which has made evolutionary progress in the human sector so much more rapid than in the biological and has given it higher and more

satisfying goals, is the fact of cumulative tradition, the existence of a common pool of ideas which is self-perpetuating and itself capable of evolving. And this fact has had the immediate consequence of making the type of social organisation the main factor in human progress or at least its limiting framework.

Two obvious corollaries follow. First, that the more united man's tradition becomes, the more rapid will be the possibility of progress: several separate or competing or even mutually hostile pools of tradition **cannot possibly be so efficient as a single pool common to all mankind**. And secondly, that the best and only certain way of securing this will be through **political unification**. As history shows, unifying ideas *can* exert an effect across national boundaries. But, as history makes equally evident, that effect is a partial one and never wholly offsets the opportunities for conflict provided by the existence of separate sovereign political units.

The moral for Unesco is clear. The task laid upon it of promoting peace and security can never be wholly realised through the means assigned to it - education, science and culture. **It must envisage some form of world political unity, whether through a single world government or otherwise**, as the only certain means for avoiding war. However, world political unity is, unfortunately, a remote ideal, and in any case does not fall within the field of Unesco's competence. This does not mean that Unesco cannot do a great deal towards promoting peace and security. Specifically, **in its educational programme it can stress the ultimate need for world political unity and familiarise all peoples with the implications of the transfer of full sovereignty from separate nations to a world organization**. But, more generally, it can do a great deal to **lay the foundations on which world political unity can later be built**. It can help the peoples of the world to mutual understanding and to a realisation of the common humanity and common tasks which they share, as opposed to the nationalisms which too often tend to isolate and separate them." - 13

"With all this Unesco must face the fact that nationalism is still the basis of the political structure of the world, and must be prepared for the possibility that the forces of disruption and conflict may score a temporary victory. But even if this should occur, Unesco must strain every nerve to give a demonstration of the benefits, spiritual as well as material, to be obtained through a common pool of tradition, and specifically by international co-operation in education, science, and culture, so that even should another war break out, Unesco may survive it, and in any case so that the world will not forget." - 14

"[The UNESCO constitution] draws the notable conclusion, never before embodied in an official document, that a peace "based exclusively upon the political and economic arrangements of governments" would be inadequate, since it could not "secure the unanimous, lasting and sincere support of the peoples of the world," and that "the peace must therefore be founded, if it is not to fail, upon the **intellectual and moral solidarity of mankind**." " - 5

"As we have seen earlier, the unifying of traditions in a single common pool of

experience, awareness, and purpose is the necessary prerequisite for further major progress in human evolution. Accordingly, although political unification in some sort of world government will be required for the definitive attainment of this stage, **unification in the things of the mind is not only also necessary but can pave the way for other types of unification.** Thus in the past the **great religions** unified the thoughts and attitudes of large regions of the earth's surface; and in **recent times science**, both directly through its ideas and indirectly through its applications in shrinking the globe, **has been a powerful factor in directing men's thoughts to the possibilities of, and the need for, full world unity.**

Special attention should consequently be given by Unesco to the problem of constructing a unified pool of tradition for the human species as a whole. This, as indicated elsewhere, must include the unity-in-variety of the world's art and culture as well as the promotion of one single pool of scientific knowledge. But it must also eventually include a unified common outlook and a common set of purposes. **This will be the latest part of the task of unifying the world mind;** but Unesco must not neglect it while engaged on the easier jobs, like that of promoting a single pool of scientific knowledge and effort." - 17

### **UNESCO's Reach - Education**

"Unesco - the United Nations Educational, Scientific and Cultural Organisation - is by its title committed to two sets of aims. In the first place, it is international, and must serve the ends and objects of the United Nations, which in the long perspective are world ends, ends for humanity as a whole. And secondly it must foster and promote all aspects of education, science, and culture, in the **widest sense of those words.**" - 5

"It [education] is the process by means of which knowledge, skill, technique, understanding, ideas, emotional and spiritual attitudes, are transmitted from individual to individual and from generation to generation. It is also a major part of the process by which the latent potentialities of the individual are actualised and developed to their fullest extent. It includes the broad sense of adult education and self-education as well as the narrow sense of schooling and training. It is a special field with its own methods, an art which is in process of substituting a scientific basis for an empirical or an *a priori* one. But the scientific basis of education has not yet been fully explored, and what has already been discovered is neither widely enough known nor widely enough applied. Furthermore, it is a field which has never yet been adequately cultivated on the international level, and one whose international possibilities can still hardly be guessed at.

These things being so, it becomes clear that the approach of Unesco must adopt certain general principles concerning education - not only that it should equip the growing human being to earn a livelihood, not only that it should fit him to take his place as a member of the community and society into which he is born, but certain further principles, which have been lacking in many previous (and existing) systems of education.

First, that education can be and should be a permanent and continuing process; the mind is capable of growth throughout life, and provision must be made for assisting its growth - in other words for education - among adults of all ages and not only in children and young people.

Next, that education has a social as well as an individual function[...]

Thirdly, that scientific research is capable of **improving the technique of education** to a very large extent, and that accordingly Unesco must give every encouragement to research in this field, and to the full dissemination of its results.

Further, since the world to-day is in process of **becoming one, and since a major aim of Unesco must be to help in the speedy and satisfactory realisation of this process**, that Unesco must pay special attention to international education - to **education as a function of a world society**, in addition to its functions in relation to national societies, to regional or religious or intellectual groups, or to local communities." - 29

For more about UNESCO's application of education please read part 3 of this series entitled: [Education for World Government](#).

### **UNESCO's Reach - Science and Culture**

"Unesco by definition and title, must be concerned with Education, with Science, and with Culture; and under its constitution it is expressly charged to concern itself also with the spread of information through all media of Mass Communication - in other words, the press, the cinema, the radio and television.

We must now take these major subjects and see how they should be approached and treated by Unesco. But before doing so, one or two general points should be underlined. In the first place, it is obvious that Science is not to be taken in the narrow sense in which it is sometimes employed in the English-speaking countries, as denoting the Mathematical and the Natural Sciences only, but **as broadly as possible, to cover all the primarily intellectual activities of man, the whole range of knowledge and learning**. This, then, includes the Natural Sciences, the Social Sciences, and the Humanities - in the logical German terminology, *Naturwissenschaft*, *Sozialwissenschaft*, and *Geisteswissenschaft*. It thus runs from mathematics to theology, from physics to philosophy, and includes such subjects as history and sociology, archaeology and the study of classical literatures, as well as chemistry or bacteriology, geology or social psychology. And, as we shall see in a moment, Unesco must consider all the applications of knowledge as well as its pure pursuit.

The word *Culture* too is used broadly in our title. First of all it embraces creative art, including literature and architecture as well as music and the dance, painting and the other visual arts; and, once more, the applications of art, in the form of decoration, industrial design, certain aspects of town-planning and landscaping, and so forth. Then it can be used in the sense of **cultivation of the mind** - directed towards the development

of its interests and faculties, acquaintance with the artistic and intellectual achievements both of our own and of past ages, some knowledge of history, some familiarity with ideas and the handling of ideas, a certain capacity for good judgment, critical sense, and independent thinking. In this sphere, we can speak of a high or a low level of culture in a community. And finally it can be employed in the broadest sense of all, the anthropological or sociological one, as denoting **the entire material and mental apparatus characteristic of a particular society**.

It is clear that Unesco must concern itself with the arts, as indispensable agencies both of individual and social expression, and for the full development and enrichment of personality. It must also concern itself with the level of culture in the second sense, since, cultural backwardness, like scientific or educational backwardness, are a drag on the rest of the world and an obstacle to the progress that we desire." - 25

For more on the use of science and culture to manipulate society in a desired direction please read part 4 of this series entitled: [Guiding Society Through Art and Science](#).

### **UNESCO's Reach - The Mass Media**

"There are thus two tasks for the Mass Media division of Unesco, the one general, the other special. The special one is to **enlist the press and the radio and the cinema to the fullest extent** in the service of formal and adult education, of science and learning, of art and culture. The general one is to see that these agencies are used both to contribute to mutual comprehension between different nations and cultures, and also to **promote the growth of a common outlook** shared by all nations and cultures." - 60

For more on UNESCO's use of the mass media and other forms of communication on the public mind, please read the final article in this series entitled: [The Mass Media Division of UNESCO](#).

[1] Quotes from Julian Huxley, *UNESCO Its Purpose and Its Philosophy* (1946). Preparatory Commission of the United Nations Educational, Scientific and Cultural Organisation. [pdf from UNESCO](#).

# **Education for World Government**

## **UNESCO Its Purpose and Its Philosophy Part 3**

*Brent Jessop - [Knowledge Driven Revolution.com](#)*

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"I think the subject which will be of most importance politically is mass psychology. Mass psychology is, scientifically speaking, not a very advanced study [...] This study is immensely useful to practical men, whether they wish to become rich or to acquire the

government. It is, of course, as a science, founded upon individual psychology, but hitherto it has employed rule-of-thumb methods which were based upon a kind of intuitive common sense. Its importance has been enormously increased by the growth of **modern methods of propaganda. Of these the most influential is what is called 'education'**. Religion plays a part, though a diminishing one; the Press, the cinema and the radio play an increasing part." - Bertrand Russell, 1952 (p40)



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Julian Huxley, an evolutionary biologist, humanist, and ardent internationalist held many titles including: Secretary of the Zoological Society of London (1935-42), first president of the British Humanist Association (1963), Vice-President (1937-44) and President (1959-62) of the British Eugenics Society. He was also a founding member of the World Wild Life Fund, coined the term "transhumanism" (as a means of disguising eugenics) and gave two Galton memorial lectures (1936, 1962). Huxley also received many awards including the Darwin Medal of the Royal Society (1956), UNESCO's Kalinga Prize (1953) and the Special Award of the Lasker Foundation in the category Planned Parenthood - World Population (1959) to name but a few. He is also the Grandson of Thomas Huxley (Darwin's Bulldog) and brother of author Aldous Huxley.

### **Literacy Campaigns for World Government**

From *UNESCO Its Purpose and Its Philosophy*:

[*Italicised text* is original emphasis and **bolded text** is added by author.]

"From this global aim, another principle immediately follows. It is that Unesco should devote special attention to the levelling up of educational, scientific and cultural facilities in all backward sectors where these are below the average, whether these be geographical regions, or under-privileged sections of a population. To use another metaphor, it must attempt to let in light on the world's dark areas.

The reason for this is plain. For one thing **it will be impossible for humanity to acquire a common outlook if large sections of it are the illiterate inhabitants of a mental world entirely different from that in which a fully educated man can have his being**, a world of superstition and petty tribalism in place of one of scientific advance and possible unity. Thus mass campaigns against illiteracy and for a **common fundamental education** must form part of Unesco's programme. Further, a satisfactory **common scale of values** can obviously not be attained so long as large sections of mankind are preoccupied with the bare material and physiological needs of food, shelter, and health." - 17

"On reflection, however, it is speedily seen that a campaign for mere literacy is not enough. It needs to be linked with the general system of education, and, among illiterates above school age, to be coupled with general social education, notably in relation to health, current methods of agriculture, and citizenship. That is why, in Unesco's programme, **literacy campaigns have been merged in a more comprehensive study of Fundamental Education.**" - 30

### **Public Relations as Adult Education**

"To conclude with a more immediate problem, Unesco is proposing to support further study and experiment in regard to the **discussion group method**. Every extension of democracy, whether political, economic, or cultural, makes it more necessary to have a general awareness among the people at large of the problems, tasks, and possibilities which confront them. The discussion group, **properly led and properly serviced** by bodies such as the Bureau of Current Affairs, seems to be one of the most fruitful methods to this end, and Unesco must investigate its potentialities in different types of societies and for different special purposes.

A converse problem is that of **Public Relations**, notably in government. **These are in modern conditions indispensable agencies of adult education for citizenship**. But they can readily degenerate into organs of justification for government departments or ministers, and can equally readily be distorted into mere propaganda organisations. The most careful study of their uses and abuses, their possibilities and limitations, from the joint angle of education and social science, is of great importance and considerable urgency at the present stage in human evolution." - 33

### **"Higher" Education for Inferior Types**

"But it would also, we may assume, have to include provision for some new type of higher education for those with quantitatively lower I.Q.s and aptitudes, who yet desire (or are desired by society), to devote some of their post-adolescent period to further education instead of to earning a living. And when the time comes, **it will obviously be for Unesco** to help in working out the requirements, both in content and methods, of this new type of higher education."

This is clearly manifested in our current western society, where young people attend University to attain little more than base level indoctrination and acclimate themselves to living with debt.

### **UNESCO in the Nursery**

"One other item which Unesco should put on its programme as soon as possible is the study of the application of psycho-analysis and other schools of "deep" psychology to education. [...] This would mean an extension of education backwards from the nursery school to the nursery itself." - 33

The importance of education, especially of the very young was well emphasized by Lord Bertrand Russell (1872-1970) in his book *The Impact of Science on Society* (1952) [2]. Russell was a renowned British philosopher and mathematician who was an adamant internationalist and worked extensively on the education of young children. He was the founder of the Pugwash movement which used the spectre of Cold War nuclear annihilation to push for world government. Among many other prizes, Russell was awarded the Nobel Prize in Literature in 1950 and, like Julian Huxley, UNESCO's Kalinga prize (1957).

From Bertrand Russell's 1950 book *The Impact of Science on Society*:

"What is essential in mass psychology is the art of persuasion. If you compare a speech of Hitler's with a speech of (say) Edmund Burke, you will see what strides have been made in the art since the eighteenth century. What went wrong formerly was that people had read in books that man is a rational animal, and framed their arguments on this hypothesis. We now know that limelight and a brass band do more to persuade than can be done by the most elegant train of syllogisms. It may be **hoped that in time anybody will be able to persuade anybody of anything if he can catch the patient young and is provided by the State with money and equipment.**" - 40

It is to be expected that advances in physiology and psychology will give governments much more control over individual mentality than they now have even in totalitarian countries. Fichte laid it down that **education should aim at destroying free will, so that, after pupils have left school, they shall be incapable, throughout the rest of their lives, of thinking or acting otherwise than as their schoolmasters would have wished.** But in his day this was an unattainable ideal: what he regarded as the best system in existence produced Karl Marx. In future such failures are not likely to occur where there is dictatorship. **Diet, injections, and injunctions will combine, from a very early age,**

**to produce the sort of character and the sort of beliefs that the authorities consider desirable, and any serious criticism of the powers that be will become psychologically impossible.** Even if all are miserable, all will believe themselves happy, because the government will tell them that they are so." - 61

Russell also made it clear the importance of not allowing the public to know how their convictions were generated.

"Although this science will be diligently studied, **it will be rigidly confined to the governing class. The populace will not be allowed to know how its convictions were generated.** When the technique has been perfected, every government that has been in charge of education for a generation will be able to control its subjects securely without the need of armies or policemen [...]" - 41

More about Bertrand Russell's views on education can be found in this article entitled: [Mass Psychology and Education](#).

## Conclusion

[Part 4](#) in this series describes the use of science and the creative arts in guiding society toward predetermined goals. The [final article](#) in this series outlines UNESCO's use of the mass media and other forms of communication in pursuit of its goals.

[1] Quotes from Julian Huxley, *UNESCO Its Purpose and Its Philosophy* (1946). Preparatory Commission of the United Nations Educational, Scientific and Cultural Organisation. [pdf from UNESCO](#).

[2] Quotes from Bertrand Russell, *The Impact of Science on Society* (1952). ISBN0-415-10906-X

# Guiding Society Through Art and Science

## UNESCO Its Purpose and Its Philosophy Part 4

Brent Jessop - [Knowledge Driven Revolution.com](#)

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"The completeness of the resulting control over opinion depends in various ways upon **scientific technique**. Where all children go to school, and all schools are controlled by the government, the authorities can close the minds of the young to everything contrary to official orthodoxy." - Bertrand Russell, 1952 [1]



As the first Director of UNESCO (United Nations Educational, Scientific and Cultural Organisation), Sir Julian Sorell Huxley (1887-1975) wrote a paper entitled *UNESCO Its Purpose and Its Philosophy* (1946) [2] in which he outlined his vision for the newly created international organisation (which grew out of the League of Nations' Institute of Intellectual Co-operation). According to Huxley, the guiding philosophy of UNESCO should be what he termed, World Evolutionary Humanism. [Part 1](#) in this series described this philosophy and its relation to eugenics. The [second article](#) outlined the purpose of UNESCO, which is to mentally prepare the world for global political unification under a single world government. The [previous article](#) described the use of education by UNESCO, as an essential technique of forming the minds of the young as well as the old. This article will examine the importance of the creative arts and sciences in guiding society towards predetermined goals.

### **Guiding Society with the Creative Arts**

From *UNESCO Its Purpose and Its Philosophy*:

[*Italicised text* is original emphasis and **bolded text** is added by author.]

"When art is thus unrepresentative or is neglected by **the dominant class or the authorities**, the state of affairs is bad for the community, which lacks the outlet and sounding-board which it ought to have in art, and turns to escapism or mere entertainment, to the sterile pursuit of the fossil past in place of the living present, or to bad art - cheap, vulgar, inadequate - instead of good. It is bad also for art, which tends to grow in upon itself, to become esoteric, incomprehensible except to the self-chosen clique, devoted to the sterile pursuit of art for art's sake instead of for life's sake, and so rootless that it ceases to have any social function worth mentioning. And, *a fortiori*, it is bad for the artist.

To remedy this state of affairs, we need to survey the whole problem of the patronage of the arts, most of which is inevitably, if in some ways regrettably, destined to swing over

into public patronage by the State or the local community, and out of the hands of the private patron. Public, like private patronage, has its dangers for the artist and for his art; we must try to guard against them. We must study the problem of the young artist - first how he is to keep himself alive before recognition comes, and secondly how he is to be made to feel not only a vital part of his community, but in some degree its mouthpiece. And of course this must go hand in hand with the education of the general public and of the authorities, local and central, to understand the value and significance of art in the life of a society.

We have already pointed out some of the social functions of art. Another exists in the field of public relations. Every country has now woken up to the need, in our complex modern world, of public relations, **which is but a new name for propaganda**, that term which unhappily has grown tarnished through misuse. In a world which must be planned, governments must often assume initiative and leadership; and for this leadership to be effective, the general public must be informed of the problem and of what is in the government's mind. This is the essential function of "public relations" in the modern State. But it is only a few pioneers, like Tallents and Grierson, who have begun to grasp how public relations should be conducted. **Art is necessary as part of the technique, since for most people art alone can effectively express the intangibles, and add the driving force of emotion to the cold facts of information.** "It is the artist alone in whose hands truth becomes impressive." Perhaps especially it is the art of drama which is most essential in bringing life to the issues of everyday life - but that art can, of course, operate elsewhere than on the stage - most notably on the films. Whatever the details, it remains true that one of the social functions of art is to make men feel their destiny, and to obtain a full comprehension, emotional as well as intellectual, of their tasks in life and their role in the community. **Rightfully used, it is one of the essential agencies for mobilising society for action.**

Each of the creative arts has its own special role to play in life. **Music makes the most direct approach to the emotions**, without the intervention of any barrier of language **other than its own**. The visual arts, besides revealing in tangible form the intenser vision or the private imaginings of the artist, have a special role to fill in relation to architecture; and fine architecture has its own role - of giving concrete expression to the pride and the functions of the community, whether city or class or nation (or, let us add, the international community), and of adding much-needed beauty to everyday life, especially in great urban agglomerations. Opera and ballet, each in its special way, symbolises and expresses emotional realities and, as Aristotle said of the drama, **"purges the soul"** of the spectator. Ballet, through its nature, is capable of exerting a strikingly direct and **almost physiological effect on the mind.**" - 54

"[...] Unesco must be careful that creative side of the arts shall not elude it." - 48

**"The physical provision of beauty and art must, in the world of to-day, be largely an affair of government**, whether central or local. For this, it is necessary that the men and women in charge of public affairs shall be aware of the value of art to the community. **This value lies** not merely in providing what is often thought of as self-centred or high-

brow enjoyment, but **in providing outlets for powerful human impulses, and so avoiding frustrations which are not only a cause of unhappiness, but may contribute to unrest, waste and disorder.**" - 51

"No other United Nations agency deals with the important question of seeing that **the arts are properly and fully applied**[...] Nor is any other agency concerning itself with such important applications of the sciences as the disciplining of the mind to produce so-called mystical experience and other high degree of spiritual satisfaction; or with **the application of psychology to the technique of government**, or to preventing the abuse or the exploitation of democracy." - 28

"[...] UNESCO] should study **the practical applications of science and art as a particular social problem, to discover what are the reasons which prevent, frustrate or distort them, what are the effects of undue speed or undue delay. Such a study should be of considerable help in promoting the technical efficiency of this process** - a problem which will become steadily more pressing with the increase of scientific knowledge and of social complexity. And the third objective, the most difficult though perhaps also the most important, **is to relate the applications of science and art to each other and to a general scale of values, so as to secure a proper amount and rate of application in each field.** If such a task were satisfactorily carried out, and if its findings were acted upon, **this would constitute one of the most important contributions towards discovering and pursuing the desirable direction of human evolution** - in other words, true human welfare." - 28

For more on the desirable direction of human evolution, as envisioned by Huxley, please read the first part of this series entitled: [World Evolutionary Humanism, Eugenics and UNESCO](#).

### **Scientific Technique**

"However, it remains true that the scientific method is by far the most important means at our disposal for increasing the volume of our knowledge, the degree of our understanding, and the extent of our control, of objective phenomena; and further that the consequence of discovery in natural science may produce changes in human society (including often changes in our scale of values) greater than those brought about by any other means." - 35

"The scientific method has firmly established itself as the only reliable means by which we can increase both our knowledge of and our control over objective natural phenomena. **It is now being increasingly applied, though with modifications made necessary by the different nature of the raw material, to the study of man and his ways and works, and in the hands of the social sciences is likely to produce an increase in our knowledge of and control over the phenomena of human and social life,** almost as remarkable as that which in the hands of the natural sciences it has brought about and is still bringing about in regard to the rest of nature" - 34

For more on scientific technique please read this article entitled: [Scientific Technique and the Concentration of Power](#).

## Conclusion

The [final article](#) in this series outlines UNESCO's use of the mass media and other forms of communication in pursuit of its goals.

[1] Quote from page 58 of Bertrand Russell, *The Impact of Science on Society* (1952). ISBN0-415-10906-X

[2] Quotes from Julian Huxley, *UNESCO Its Purpose and Its Philosophy* (1946). Preparatory Commission of the United Nations Educational, Scientific and Cultural Organisation. [pdf from UNESCO](#).

# The Mass Media Division of UNESCO

## UNESCO Its Purpose and Its Philosophy Part 5

Brent Jessop - [Knowledge Driven Revolution.com](#)

June 16, 2008



"Public opinion is no phenomenon *sui generis*. It is in part the result of government policies and by definition politicians cannot hide behind their own creation. If some sectors of public opinion in the industrialized countries are immersed in the rhetoric and slogans associated with misunderstanding, then much of this may be inherited from their political leaders. And if these leaders are in part responsible for a situation which impedes acceptance of the need for change, then they themselves must be held responsible for changing this situation." - RIO: Reshaping the International Order: A Report to the Club of Rome, 1976 [1]

As the first Director of UNESCO (United Nations Educational, Scientific and Cultural Organisation), Sir Julian Sorell Huxley (1887-1975) wrote a paper entitled *UNESCO Its*

*Purpose and Its Philosophy* (1946) [2] in which he outlined his vision for the newly created international organisation (which grew out of the League of Nations' Institute of Intellectual Co-operation). According to Huxley, the guiding philosophy of UNESCO should be what he termed, [World Evolutionary Humanism. Part 1](#) in this series described this philosophy and its relation to eugenics. The [second article](#) outlined the purpose of UNESCO, which is to mentally prepare the world for global political unification under a single world government. [Part 3](#) described the use of education by UNESCO, as an essential technique of forming the minds of the young as well as the old. The [previous article](#) examined the importance of the creative arts and sciences in guiding society towards predetermined goals. This final article will examine UNESCO's use of the mass media and other forms of communication towards obtaining its goals.

Julian Huxley, an evolutionary biologist, humanist, and ardent internationalist held many titles including: Secretary of the Zoological Society of London (1935-42), first president of the British Humanist Association (1963), Vice-President (1937-44) and President (1959-62) of the British Eugenics Society. He was also a founding member of the World Wild Life Fund, coined the term "transhumanism" (as a means of disguising eugenics) and gave two Galton memorial lectures (1936, 1962). Huxley also received many awards including the Darwin Medal of the Royal Society (1956), UNESCO's Kalinga Prize (1953) and the Special Award of the Lasker Foundation in the category Planned Parenthood - World Population (1959) to name but a few. He is also the Grandson of Thomas Huxley (Darwin's Bulldog) and brother of author Aldous Huxley.

### **Creating A Creed with the Techniques of Persuasion and Propaganda**

From *UNESCO Its Purpose and Its Philosophy*:

[*Italicised text* is original emphasis and **bolded text** is added by author.]

"Taking the **techniques of persuasion and information and true propaganda** that we have learnt to apply nationally in war, and deliberately bending them to the international tasks of peace, if necessary utilising them, as Lenin envisaged, to "overcome the resistance of millions" to desirable change. Using drama to reveal reality and art as the method by which, in Sir Stephen Tallent's words, "truth becomes impressive and living principle of action," and aiming to produce that concerted effort which, to quote Grierson once more, needs a background of faith and a sense of destiny. **This must be a mass philosophy, a mass creed, and it can never be achieved without the use of the media of mass communication. Unesco, in the press of its detailed work, must never forget this enormous fact.**" - 60

The mass creed that Huxley called world evolutionary humanism, is the same eugenics based creed that Charles Galton Darwin outlined in his book *The Next Million Years* (1952) [3]. Among other things, C. G. Darwin was president of the Eugenics Society (1953-59) before handing over responsibilities to Julian Huxley (1959-62).

From *The Next Million Years*:

"The detailed march of history will depend a great deal on the creeds held by the various branches of the human race. It cannot be presumed with any confidence that purely superstitious creeds will always be rejected by civilized communities, in view of the extraordinary credulity shown even now by many reputedly educated people. It is true that there may not be many at the present time, whose actions are guided by an inspection of the entrails of a sacrificial bull, but the progress has not been very great, for there are still many believers in palmistry and astrology. It is to be expected then that in the future, as in the past, there will be superstitions which will notably affect the course of history, and some of them, such as ancestor-worship, will have direct effects on the development of the human species. **But superstitious creeds will hardly be held by the highly intelligent, and it is precisely the creed of these that matters. Is it possible that there should arise a eugenic creed, which - perhaps working through what I have called the method of unconscious selection - should concern itself with the improvement of the inherent nature of man, instead of resting content with merely giving him good but impermanent acquired characters?** Without such a creed man's nature will only be changed through the blind operation of natural selection; with it he might aspire to do something towards really changing his destiny." - 202

For more on the importance of creeds in shaping the future please read [this article](#) about C. G. Darwin's *The Next Million Years*.

### **Mass Media Created Common Creed**

This common creed, or philosophy referred to by Huxley and C. G. Darwin is described in detail in part 1 of this series ([World Evolutionary Humanism, Eugenics and UNESCO](#)). Below Huxley describes the use of the Mass Media division of UNESCO to create this common world philosophy and how it is necessary to "enlist the press and the radio and the cinema to the fullest extent".

"What are the main effects of these innovations [in mass communication], of which Unesco must take account? First, the possibility of a much wider dissemination of information of every sort, both within and across national boundaries. **This means that public opinion can be built up more rapidly and can be better informed** than ever before. [...]

Above and beyond all other interests and needs at the moment is the need for peace and the interest of large groups in every country in achieving peace. Merely by preaching peace we shall not achieve much. **We can achieve much by indirect methods** - by demonstrating the fact that interests and needs transcend national boundaries, and by building a world in which international co-operation is actually operative, and operates to promote better health, and full employment, and the provision of adequate food for all, and safety and ease of travel, and the spread of knowledge. Finally, however, we can achieve a good deal more if **we can give people the world over some simple philosophy of existence** of a positive nature which will spur them the act in place of the apathy, pessimism or cynicism which is so prevalent to-day, and to act in common instead of in separate groups." - 58

"There are thus two tasks for the Mass Media division of Unesco, the one general, the other special. The special one is to **enlist the press and the radio and the cinema to the fullest extent** in the service of formal and adult education, of science and learning, of art and culture. The general one is to see that these agencies are used both to contribute to mutual comprehension between different nations and cultures, and also to **promote the growth of a common outlook** shared by all nations and cultures." - 60

### **Other Form of Information Dissemination**

"[...] documentary film as a form of public relations service" - 60

"As libraries grow, and as they become internationally more linked up, the need for a highly developed and uniform standard system of classification and cataloguing becomes urgent. Unesco must facilitate the search for such a system, and its international adoption." - 56

"There is already in existence a trend away from the old conception of a library as just a place to house books and other materials to the **new conception of a library as part of a public service**. Unesco must seek to promote this trend, must help in exploring ways by which librarians can anticipate the demands of the most varied groups, must help the movement towards popular and travelling libraries, and in general must help in discovering the right ways of making people use the library service in their everyday lives.

Unesco must seek to find new fields in which **the technique of the museum** can be useful. The Scandinavians have successfully developed the Folk Museum. But there are many other specialised types of museum possible - the local museum, the museum of history, of prehistory, of health, of education, of agriculture, of natural resources; a beginning has been made with some of these, but the principle needs developing in a comprehensive way, and with the latest techniques." - 56

[1] Quote from page 110 of Jan Tinbergen, *RIO: Reshaping the International Order: A Report to the Club of Rome* (1976). ISBN 0-525-04340-3

[2] Quotes from Julian Huxley, *UNESCO Its Purpose and Its Philosophy* (1946). Preparatory Commission of the United Nations Educational, Scientific and Cultural Organisation. [pdf from UNESCO](#).

[3] Quote from Charles Galton Darwin, *The Next Million Years* (1952).

