

## Introductory note

Part One of the draft GCSE Religious Studies subject content<sup>1</sup> specifies that:

9. *The content outlined below sets out the requirements for the study of religions, which is described for specific religions in annex A.*
10. *Where a religion is studied from the perspective of one group or denomination the second option chosen must be from another principal religion (e.g Christianity and Catholic Christianity could not be combined). Where a group or denomination is studied it must be studied in the context of the wider religion to which it belongs.*
11. *The four (study of religion) topics from which specifications may draw, in line with the programme of study set out above, are:*
  - a. *beliefs and teachings of religion: beliefs about God, gods or ultimate reality; the role of communities of faith, key moral principles and the meanings and purposes of human life*
  - b. *sources of wisdom and authority: the nature, history and treatment of key religious texts or scriptures; and where appropriate, of key religious figures and/or teachers from the early history of the tradition and/or the modern age*
  - c. *practices: the application of beliefs and teachings to the lives of modern believers including the study of places and forms of worship (as appropriate to each religion) rituals, prayer, meditation, festivals and celebrations, fasting, rites of passage, religious journeys and pilgrimage*
  - d. *forms of expression and ways of life: the impact of beliefs on individuals, communities and societies through ways of life and moral codes, through art forms such as drama, dance, literature, architecture and music inspired by religions and belief, and the role of these art forms in worship or ritual*
12. *In addition, all specifications must require students to demonstrate knowledge and understanding that:*
  - *religious traditions in Great Britain are diverse and include the following religions: Christianity, Buddhism, Hinduism, Islam, Judaism and Sikhism, as well as other religions and non-religious beliefs*
  - *the fact that religious traditions of Great Britain are, in the main, Christian*

The following annex is intending to fit in with this and the style and content of the other seven annexes that can be found in the draft document. However we are also proposing various changes to the above in order for it to be inclusive of non-religious worldviews; and, following a request by the Department for Education to provide 'sources' for the ideas contained within, have provided endnotes throughout.

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# Humanism

All specifications must cover the following core knowledge and understanding, which represents 100% of the content for Part One.

## Beliefs and teachings

- definitions of 'Humanism';<sup>i</sup> a recent label<sup>ii</sup> for a type of non-religious worldview often found throughout history; application to non-religious people who don't identify their beliefs as being humanist<sup>iii</sup>
- beliefs about reason, evidence, and scientific investigation as the way to discover truth about reality (Bertrand Russell);<sup>iv</sup> including the origins of human life, evolution and the big bang; the scientific method and the provisional nature of all claims to knowledge<sup>v</sup>
- beliefs about god, gods and the supernatural;<sup>vi</sup> atheism, agnosticism, and the distinction between them;<sup>vii</sup> the problem of evil and suffering (Epicurus, David Hume, John Stuart Mill)
- beliefs about death as the end of personal existence; attitudes to death and mortality; beliefs about the special value of human life as the only life we have<sup>viii</sup>
- how humanists find meaning and purpose in life (John Stuart Mill); the idea of meaning in life as created, not discovered; how these ideas differ from any concept of 'ultimate meaning' in the universe<sup>ix</sup>
- beliefs about morality originating naturally but refined by human thought and experience of living in communities; about the bases of morality in reason, concern for others, and consideration of consequences, rather than in fixed rules;<sup>x</sup> Plato's Euthyphro dilemma
- the principle of the 'Golden Rule'; beliefs about its universality amongst worldviews;<sup>xi</sup> the balance between individual autonomy and social responsibility

## Sources of wisdom and authority

- beliefs about the need for critical examination of all texts and traditions; about there being no 'sacred' texts, and about many cultural traditions being potential sources of wisdom<sup>xii</sup>

Key figures and stages in the evolving humanist tradition:<sup>xiii</sup>

- The ancient world – Socrates and critical enquiry – the beginning of a rationalistic and scientific worldview – ancient atomism, Epicurus; Mencius<sup>xiv</sup>
- humanist ideas in medieval Islamic world; co-existence of Christian and humanist ideas in the Renaissance – new interest in the human individual and the portrayal of the human form<sup>xv</sup>

- The scientific revolution – emerging tensions between science and religion (Copernicus, Galileo)<sup>xvi</sup>
- Scientific method and religious scepticism (David Hume, the Enlightenment, The impact of biblical criticism)<sup>xvii</sup>
- The repercussions of Darwin and evolution. The crisis of faith in the 19<sup>th</sup> century (Matthew Arnold)<sup>xviii</sup>
- Secular approaches to morality and ethics (utilitarianism, John Stuart Mill, Bertrand Russell). Toleration, liberal values and freedom of speech and thought (Mary Wollstonecraft)<sup>xix</sup>
- The modern global community, secularisation, pluralism and diversity; the Universal Declaration of Human Rights; the Amsterdam Declaration 2002<sup>xx</sup>

## Practices

- distinctive motivations for specific altruistic work;<sup>xxi</sup> non-religious pastoral support including end of life care,<sup>xxii</sup> celebrancy<sup>xxiii</sup>
- perspectives on social values: openness, cooperation, free inquiry, discussion and participation
- beliefs about the need to review all personal and social practices as circumstances and knowledge change<sup>xxiv</sup>
- festivals as natural and cultural; attitudes to religious festivals including Christmas<sup>xxv</sup>
- places and spaces with a special significance; secular equivalents to pilgrimage<sup>xxvi</sup>
- approaches to significant rites of passage, including humanist ceremonies – baby namings, weddings, funerals<sup>xxvii</sup>
- the organised humanist movement in Britain and globally<sup>xxviii</sup>

## Forms of expression and ways of life

- the pursuit of ‘the good life’, human wellbeing and flourishing (John Stuart Mill); acceptance that different preferences and talents give rise to diversity of ways of living<sup>xxix</sup>
- advocacy of the secular state as equally welcoming to all religions and beliefs;<sup>xxx</sup> freedom of thought, conscience, religion and belief;<sup>xxxi</sup> John Stuart Mill’s harm principle as a limit to these freedoms
- the high value placed on individual expression; non-religious and secular communities; the lack of any obligation to participate in organised Humanism

- approaches to wellbeing, including ‘whole person’ ideas of personal development through integrated selves and connections with other people and the natural world<sup>xxxii</sup>
- international expressions of Humanism including use of the ‘Happy Human’ symbol<sup>xxxiii</sup>
- perspectives on the treatment of other animals – food production and consumption, medical testing and domestically<sup>xxxiv</sup>
- expression of humanist attitudes in art, e.g. in depictions of the human person: in Greek Classical Age sculpture, in Dutch Golden Age realist painting, in contemporary portrait photography<sup>xxxv</sup>
- relevant themes in literature by humanists or with humanist inspiration: the poetry of Thomas Hardy and novels and essays of George Eliot, Virginia Woolf, E M Forster, and Philip Pullman
- scientists, their humanist influences and perspectives – historical figures including T H Huxley, Marie Curie and Albert Einstein, and contemporaries including Jim Al-Khalili and Alice Roberts

Common and divergent views between humanists in the way beliefs are understood and expressed should be included throughout.

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<sup>i</sup> The British Humanist Association’s explanation of Humanism is at <https://humanism.org.uk/humanism/>

The International Humanist and Ethical Union’s explanation of Humanism is at <http://iheu.org/humanism/what-is-humanism/>

The Amsterdam Declaration 2002 is recognized by IHEU and its member bodies as the official defining statement of World Humanism: <http://iheu.org/humanism/the-amsterdam-declaration/>

Further definitions that may be looked at include:

- ‘a morally concerned style of intellectual atheism openly avowed by only a small minority of individuals ... but tacitly accepted by a wide spectrum of educated people in all parts of the Western world.’ – Richard L. Gregory, *Oxford Companion to the Mind* (Oxford: Oxford University Press, 1987)
- ‘A philosophy or set of beliefs, that holds that human beings achieve a system of morality through their own reasoning rather than through a belief in any divine being.’ – John Andrews, *The Economist Book of -isms: From Abolitionism to Zoroastrianism* (London: Wiley, 2010)
- ‘...an appeal to reason in contrast to revelation or religious authority as a means of finding out about the natural world and destiny of man, and also giving a grounding for morality ... Humanist ethics is also distinguished by placing the end of moral action in the welfare of humanity rather than in fulfilling the will of God.’ – Ted Honderich (ed.), *The Oxford Companion to Philosophy*, 1st edn. (Oxford: Oxford University Press, 1995)
- ‘...any position which stresses the importance of persons, typically in contrast with something else, such as God, inanimate nature, or totalitarian societies.’ – David Crystal (ed.), *The Cambridge Encyclopaedia* (Cambridge: Cambridge University Press, 1990)
- ‘...a commitment to the perspective, interests and centrality of human persons; a belief in reason and autonomy as foundational aspects of human existence; a belief that reason, scepticism and the scientific method are the only appropriate instruments for discovering truth and structuring the human community; a belief that the foundations for ethics and society are to be found in autonomy

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and moral equality...’ – Edward Craig and Edward Craig (eds.), *Concise Routledge Encyclopedia of Philosophy* (London: Routledge, 2000)

- ‘Believing that it is possible to live confidently without metaphysical or religious certainty and that all opinions are open to revision and correction, [humanists] see human flourishing as dependent on open communication, discussion, criticism and unforced consensus.’ – Robert Audi (ed.), *The Cambridge Dictionary of Philosophy*, 1st edn. (Cambridge: Cambridge University Press, 1995)

<sup>ii</sup> The first known use of the noun ‘humanist’ in English is Publius Virgilius Maro, *The Georgiks of Publius Virgilius Maro*, trans. A.F. (Abraham Fleming) (London, 1589). The first appearances of the noun ‘humanism’ in English in print were in the nineteenth century and were both translations of the recent German coinage *humanismus*.

<sup>iii</sup> An Ipsos Mori poll from October 2006 found that 36 per cent of British adults chose only humanist answers in response to a series of questions about science and morality: <https://www.ipsos-mori.com/researchpublications/researcharchive/190/Humanist-Beliefs.aspx>

<sup>iv</sup> ‘What sort of thing is it reasonable to believe without proof? I should reply: the facts of sense-experience and the principles of mathematics and logic – including the inductive logic employed in science. These are things which we can hardly bring ourselves to doubt, and as to which there is a large measure of agreement among mankind.’ – Bertrand Russell in *What I Believe: Broadcast Talks* (London: Porcupine Press, 1948), p. 17

‘It stands to the everlasting credit of science that by acting on the human mind it has overcome man’s insecurity before himself and before nature... the Greeks for the first time wrought a system of thought whose conclusions no one could escape. The scientists of the Renaissance then devised the combination of systematic experiment with mathematical method... there was no longer room for basic differences of opinion in natural science... Since that time each generation has built up the heritage of knowledge and understanding, without the slightest danger of a crisis that might jeopardize the whole structure... [we] can register at least one great and important gain: confidence that human thought is dependable and natural law universal.’ – Albert Einstein, ‘Science and Society’ (originally 1935), repr. in *Einstein on Humanism* (New York: Citadel Press, 1993), p. 13

<sup>v</sup> ‘The notion that a man shall judge for himself what he is told, sifting the evidence and weighing the conclusions, is of course implicit in the outlook of science. But it begins before that as a positive and active constituent of humanism. For evidently the notion implies not only that man is free to judge, but that he is able to judge. This is an assertion of confidence which goes back to a contemporary of Socrates [Protagoras], and claims (as Plato quotes him) that ‘man is the measure of all things’. In humanism, man is all things: he is both the expression and the master of the creation.’ – Jacob Bronowski, ‘Science as a Humanistic Discipline’, in *The Bulletin of Atomic Scientists*, 24/8 (1968)

‘We must constantly check the results of our reasoning process against the facts, and see if they fit. If they don’t fit, we must respect the facts, and conclude that our reasoning was mistaken.’ – J. B. S. Haldane, *What I Believe: Broadcast Talks* (London: Porcupine Press, 1948), p. 50

<sup>vi</sup> ‘Behind the tangible, visible world of Nature there is said to be an intangible, invisible world. Not, of course, in the sense that atomic particles are hidden from sight; they belong to the same world as the grosser objects of everyday experience. They are physical because they obey the laws of physics. But the supersensible world of the dualistic religions is outside nature; it is supernatural, or if you are squeamish about the word, supra-natural.’ – Hector Hawton, *The Humanist Revolution* (London: Pemberton, 1963), p. 18

<sup>vii</sup> Jim Herrick, *Humanism: An Introduction* (London: Rationalist Press Association, 2003; 2nd edn. 2009), chapter 5 (Humanism and Religion)

<sup>viii</sup> ‘I believe that when I die I shall rot, and nothing of my ego will survive. I am not young and I love life. But I should scorn to shiver with terror at the thought of annihilation ... Many a man has borne himself proudly on the scaffold; surely the same pride should teach us to think truly about our place in the world. Even if the open windows of science at first make us shiver ... in the end fresh air brings vigour, and the great spaces have a

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splendour of their own.’ – Bertrand Russell quoted in Margaret Knight (ed.), *The Humanist Anthology* (London: Barrie & Rockliff, 1961), p. 142

‘Take the idea that life can only have a meaning if it never ends. It is certainly not the case that in general only endless activities can be meaningful. Indeed, usually the contrary is true: there being some end or completion is often required for an activity to have any meaning.’ – Julian Baggini, *Atheism: A Very Short Introduction* (Oxford: Oxford University Press, 2003), p. 69

‘The dictator... can grind down his citizens till they are all alike, but he cannot melt them into a single man... The memory of birth and the expectation of death always lurk within the human being, making him separate from his fellows and consequently capable of intercourse with them.’ – E. M. Forster, ‘What I Believe’ (from 1939), in id., *Two Cheers for Democracy* (London: Edward Arnold, 1959), p. 84

‘A little while and you will be nobody and nowhere nor will anything which you now behold exist, nor one of those who are now alive. Nature’s Law is that all things change and turn, and pass away, so that in due order different things may come to be...’ – Marcus Aurelius quoted in Knight (ed.), *The Humanist Anthology* (1961), p. 21

‘From the Hymn of Empedocles’ by Matthew Arnold, in Cherrington (ed.), *Facing the World*, pp. 192–193, also at <http://www.bartleby.com/101/754.html>

<sup>ix</sup> ‘We are here because one odd group of fishes had a peculiar fin anatomy that could transform into legs for terrestrial creatures; because the earth never froze entirely during an ice age; because a small and tenuous species, arising in Africa a quarter of a million years ago, has managed, so far, to survive by hook and by crook. We may yearn for a ‘higher answer’ – but none exists.’ – Stephen J. Gould, quoted in Warren Allen Smith (ed.), *Who’s Who in Hell* (New York: Barricade Books, 2000), p. 450

‘[The phrase ‘the meaning of life’] is sometimes used in the sense of a deeper, hidden meaning – something like the hidden meaning of an epigram, or of a poem... but the wisdom of some poets and perhaps also of some philosophers has taught us that the phrase ‘the meaning of life’ can be understood in a different way; that the meaning of life may not be something hidden and perhaps discoverable but, rather, something with which we ourselves can endow our lives. We can bestow a meaning upon our lives through our work, through our active conduct, through our whole way of life, and through the attitude we adopt towards our friends and our fellow men and towards the world...’ – Karl Popper, ‘Emancipation through Knowledge’, in A. J. Ayer (ed.), *The Humanist Outlook* (London: Pemberton Publishing, 1968), p. 282

<sup>x</sup> ‘All men have a mind which cannot bear to see the sufferings of others ... to be without this distress is not human... Since we all have [this principle and others] in ourselves, let us know to give them all their development and completion, and the issue will be like that of a fire which has begun to burn, or of a spring which has begun to find vent. Let them have their full development, and they will suffice to love and protect all within the four seas...’ - Mencius, *Kung-sun Ch’au*, book 2, pt. 1, ch. 6, trans. James Legge at <http://nothingistic.org/library/mencius/>

‘I have never yet met the child – and I have met very few adults – to whom it has ever occurred to raise the question: ‘Why should I consider others?’ Most people are prepared to accept as a completely self-evident moral axiom that we must not be completely selfish, and if we base our moral training on that we shall, I suggest, be building on firm enough foundations.’ – Margaret Knight, *Morals Without Religion and Other Essays* (London: Denis Dobson, 1955), pp. 49–50

‘all human beings, not a favoured few, have an equal claim to happiness’ – Hawton, *The Humanist Revolution*, p. 14, on the Utilitarians

<sup>xi</sup> ‘British Humanist Association’s ‘Golden Rule’ poster, 2014: <http://humanismforschools.org.uk/case-studies/resource-the-golden-rule-poster/> Accompanying text states, ‘26 variations of the ‘Golden Rule’ – that one should treat others as one would like others to treat oneself. Humanists believe that the “Golden Rule” is so widespread because it based on our common humanity – we all want to be treated well and we all need to

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live harmoniously with others. It is a widely shared and useful principle that can be worked out by anyone, anywhere, in any culture or era, using experience and empathy. It does not need to be given to us by a deity.'

'In the fourth chapter of *The Descent of Man* Darwin accumulated examples of co-operative behaviour among social animals, and remarked very reasonably, 'It can hardly be disputed that the social feelings are instinctive or innate in the lower animals; and why should they not be so in man?' He concluded the chapter with what may be regarded as the classical statement of the humanist view on the social basis of morals: 'The social instincts – the prime principle of man's moral constitution – with the aid of active intellectual powers and the effects of habit, naturally lead to the golden rule, "As ye would that men should do to you, do ye to them likewise"; and this lies at the foundation of morality.' – Margaret Knight, *Honest to Man* (London: Pemberton, 1974), p. 19

<sup>xii</sup> '...nothing is exempt from human question. This means that there is no immemorial tradition, no revelation, no authority, no privileged knowledge (first principles, intuitions, axioms) which is beyond question because beyond experience and which can be used as a standard by which to interpret experience. There is only experience to be interpreted in the light of further experience, the sole source of all standards of reason and value, for ever open to question. This radical assumption is itself, of course, open to question, and stands only in so far as it is upheld by experience.' – H. J. Blackham, in id. (ed.), *Objections to Humanism* (London: Penguin, 1965), p. 11

<sup>xiii</sup> Herrick, *Humanism: An Introduction* (2009), chapter 2 (The Humanist Tradition) provides a good overview.

Knight (ed.), *The Humanist Anthology* (1961) quotes directly from the relevant sources, spanning from Confucius through to David Attenborough

<sup>xiv</sup> For the beginnings of rationalism and a naturalistic view of the world, see e.g. *Early Greek Philosophy*, edited with an Introduction by Jonathan Barnes (Penguin Classics 1987). For ancient atomism and Epicureanism, see e.g. *The Epicurean Philosophers*, edited with an Introduction by John Gaskin (Everyman, Dent, 1995)

<sup>xv</sup> The classic text on the significance of the Italian Renaissance is Jacob Burckhardt, *The Civilization of the Renaissance in Italy* (Penguin Classics, 1990, first published 1860)

<sup>xvi</sup> A classic view of the relation between science and religion from a humanist perspective is Bertrand Russell, *Religion and Science* (first published 1935, republished by Oxford University Press 1997 with a useful Introduction by Michael Ruse)

<sup>xvii</sup> A. N. Wilson, *God's Funeral: The Decline of Faith in Western Civilization* (London: John Murray (Publishers) Ltd, 1999). For Hume, see his *Dialogues concerning Natural Religion*, usefully collected with other relevant texts in *Hume on Religion*, edited by Julian Baggini (The Philosophy Press, 2010)

<sup>xviii</sup> Wilson, *God's Funeral* chapters 9 and 12. A nuanced account of the impact of Darwin from a humanist perspective is Philip Kitcher, *Living with Darwin* (Oxford University Press, 2007). Matthew Arnold's famous poem *Dover Beach* is much anthologised

<sup>xix</sup> Simon Blackburn, *Ethics: A Very Short Introduction* (Oxford: Oxford University Press, 2003). Classic texts by John Stuart Mill are *Utilitarianism* and *On Liberty* (e.g. in Mary Warnock, ed., *Utilitarianism*, Fontana 1985). For Mary Wollstonecraft, see *A Vindication of the Rights of Woman* and *A Vindication of the Rights of Men* (Oxford World's Classics 2008, originally published 1792 and 1790)

<sup>xx</sup> The Universal Declaration of Human Rights: <http://www.un.org/en/documents/udhr/> (also included in Simon Blackburn, *Ethics*, op. cit.).

The Amsterdam Declaration: <http://iheu.org/humanism/the-amsterdam-declaration/>

<sup>xxi</sup> 'I think it is morally incumbent upon humanists to do everything in their power to bring about the material and social conditions in which the great majority of people will have a fair opportunity of finding satisfaction in

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their lives, and I think that, so far as possible, their concern should extend beyond the national or professional groups of which they happen to be members, to mankind as a whole.’ – Ayer, ‘Introduction’, in id. (ed.), *The Humanist Outlook*, p. 8

‘Faith without works is not Christianity, and unbelief without any effort to help shoulder the consequences for mankind is not humanism.’ – Blackham, *Objections to Humanism* (1965), p. 26

<sup>xxii</sup> BHA webpage on humanist pastoral support: <https://humanism.org.uk/community/humanist-pastoral-support/>

<sup>xxiii</sup> BHA webpage on becoming a humanist celebrant: <https://humanism.org.uk/ceremonies/training-to-be-a-humanist-celebrant/>

<sup>xxiv</sup> ‘...nothing is exempt from human question. This means that there is no immemorial tradition, no revelation, no authority, no privileged knowledge (first principles, intuitions, axioms) which is beyond question because beyond experience and which can be used as a standard by which to interpret experience. There is only experience to be interpreted in the light of further experience, the sole source of all standards of reason and value, for ever open to question. This radical assumption is itself, of course, open to question, and stands only in so far as it is upheld by experience.’ – Blackham, *Objections to Humanism* (1965), p. 11

<sup>xxv</sup> Alom Shaha, ‘Christmas should be for everyone, atheists included’, *The Guardian*, 24 December 2010: <http://www.theguardian.com/commentisfree/belief/2010/dec/24/christmas-atheist-celebration>

<sup>xxvi</sup> ‘I find a lot of things around the sense of the sacred in me. Works of art or music, sublime grand spectacles in nature, the starry heavens above and the moral law within, the oldest human skulls in Kenya or the newest human baby in a maternity ward can all be fitting objects of different kinds of awe and reverence. They can all take us outside ourselves.’ – Simon Blackburn, ‘Salvaging the Sacred’, in Rogers (ed.), *Is Nothing Sacred?* (Abingdon: Routledge, 2004), pp. 129–130

<sup>xxvii</sup> BHA webpage on humanist ceremonies: <https://humanism.org.uk/ceremonies/>

*A humanist perspective on... celebrations and ceremonies* from Humanism for Schools: <http://humanismforschools.org.uk/pdfs/celebrations%20and%20ceremonies.pdf>

<sup>xxviii</sup> The BHA: <https://humanism.org.uk/about/>

IHEU: <http://iheu.org/about/about-iheu/>

<sup>xxix</sup> ‘Human nature is not a machine to be built after a model, and set to do exactly the work prescribed for it, but a tree, which requires to grow and develop itself on all sides, according to the tendency of the inward forces which make it a living thing ... It is not by wearing down into uniformity all that is individual in themselves, but by cultivating it, and calling it forth, within the limits imposed by the rights and interests of others, that human beings become a noble and beautiful object of contemplation; and as the works partake the character of those who do them, by the same process human life also becomes rich, diversified, and animating, furnishing more abundant aliment to high thoughts and elevating feelings ... In proportion to the development of his individuality, each person becomes more valuable to himself, and is therefore capable of being more valuable to others. There is a greater fullness of life about his own existence, and when there is more life in the units there is more in the mass which is composed of them.’ – J. S. Mill, *On Liberty* (London: Longman, 1859), p. 81

‘When I say that pleasure is the goal of living I do not mean the pleasures of libertines ... I mean, on the contrary, the pleasure that consists of freedom from bodily pain and mental agitation. Pleasant life is not the product of one drinking party after another or sexual intercourse with women and young men or of the seafood and other delicacies afforded by the serious table. On the contrary, it is the result of sober thinking...’ – Epicurus, ‘Letter to Menoeceus’, in *The Art of Happiness*, trans. George K. Strodach (New York: Penguin, 2012), p. 159.

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‘each one of us has to decide what ends he thinks it right to pursue and what principles he is prepared to stand by ... there is no escaping this responsibility. Even those who surrender their independence of judgement, or those who merely go by current fashion, are tacitly making a fundamental moral choice.’ – Ayer, ‘Introduction’, in id. (ed.), *The Humanist Outlook*, p. 7

<sup>xxx</sup> BHA webpage on secularism: <https://humanism.org.uk/campaigns/secularism/>

<sup>xxxi</sup> *The Oxford Declaration on Freedom of Thought and Expression*, IHEU, 2014: <http://iheu.org/oxford-declaration-on-freedom-of-thought-and-expression/>

<sup>xxxii</sup> ‘Achieving one’s full potential in skills, abilities, moral development and psychological wellbeing is to become a ‘whole person’. Finding ways to encourage this fullness of being is an important part of the humanist agenda.’ – Jeaneane Fowler, *Humanism: Beliefs and Practices* (Brighton: Sussex Academic Press, 1999), p. 178

‘Of all the things that wisdom provides for the happiness of the whole person, by far the most important is the acquisition of friendship.’ – Epicurus, ‘Leading Doctrines’ in *The Art of Happiness*, trans. Strodach, p. 177

‘Only connect!’ – E. M. Forster, *Howards End* (London: Edward Arnold, 1910)

‘Remember your humanity, and forget the rest!’ – from the Russell–Einstein Manifesto, issued in London on 9 July 1955

‘there are objects and occasions which invoke in me a profound sense of the sacred, and I can cite other humanist scientists of whom this is also true ... Why, when you go to the Grand Canyon and you see the strata of geological time laid out before you, why again is there a feeling that brings you close to tears? Or looking at images from the Hubble telescope. I think it’s no different from the feeling of being moved to tears by music, by a Schubert quartet, say, or by poetry. The human mind is big enough, and imaginative enough, to be poetically moved by the whole sweep of geological ages represented by the rocks that you are standing among. That’s why you feel in awe.’ – Richard Dawkins, ‘The Sacred and the Scientist’, in Rogers (ed.), *Is Nothing Sacred?*, pp. 135–137

‘It is a positive view of humanity even if, at times, it is idealist. You are what you make of yourselves. Aim high, aim for the stars, and you may yet clear the rooftops. You will need courage, tenacity, motivation and a good sense of humour on the route. Quality of character, happiness, fulfilment of potential and of human needs can be improved through changed values, through redirection of individual life, by a process of personal change, and personal evolution.’ – Fowler, *Humanism*, p. 60

‘Humanism covers my main belief ... my belief in the individual, and in his duty to create, and to understand and to contact other individuals. A duty that may be and ought to be a delight. The human race, to which he belongs, may not survive, but that should not deter him ... wherever our race comes from, Wherever it is going to, whatever his own fissures and weaknesses, he himself is here, is now, he must understand, create, contact.’ – E. M. Forster quoted in Knight (ed.), *The Humanist Anthology* (1961), p. 154

<sup>xxxiii</sup> BHA webpage on the ‘Happy Human’ symbol: <https://humanism.org.uk/humanism/the-happy-human-symbol/>

<sup>xxxiv</sup> ‘[A] historically recent consequence of the growth and spread of a humanist morality... is the extension of our sympathies not just to other people but to some other animals. The same progressive outward extension of our moral boundaries which allows us to embrace not just our tribe but all people has allowed us to feel kinship with animals that seem to suffer or feel joy as we do. Some may see it as ironic that an approach whose very name foregrounds the ‘human’ should have precipitated an unprecedented concern for non-human animals but nonetheless it is so. Humanist views of what is moral prioritize welfare and suffering as a result of cultivating our empathy; it is only because we can see that in other animals that we are able to consider them in moral terms... Jeremy Bentham is a good example of a humanist whose sympathies for other animals were counter-cultural in a society informed by religious ideas of human exceptionalism.’ – Andrew

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Copson, from a chapter called 'What is Humanism?' in the upcoming *The Humanist Handbook* (Wiley-Blackwell, 2015)

<sup>xxxv</sup> For example the paintings of the Dutch realists, the sculpture of classical Athens, the music of Delius, Britten, Tippett, or Brahms.

'[Art obliges us] to grasp human experience in the fullest sense *historically*: as a particular, concrete experience, situated in a particular space at a particular point in time. It invites us to understand 'being human' not as a fixed and immutable condition, but as a changing and changeable process – a matter not of being but of becoming ... At its most potent, moreover, art can change your hearts and minds in ways that help to accelerate the process of change. It can do this by exposing the gulf that yawns between what human beings are currently like and what they are capable of becoming.' – Kiernan Ryan, '*Homo Aestheticus*', in Gilland (ed.), *What Is It To Be Human?*, p. 33