



Ethical Views

March 2004 Vol. 118, No. 7 Newsletter of the Philadelphia Ethical Society

Sunday, March 7

**Platform: Ken Estey, Executive Director, Peace Action of New York State
*Tough Peace***

As we approach the one year anniversary of the U.S. invasion of Iraq, it is necessary for us to look back and assess the impact on Iraq, the consequences for the U.S. and the historical antecedents for the U.S. of an aggressive and imperialistic foreign policy. The relationship between ethics and politics will be a key theme as we consider this ongoing and defining issue for our day.

Sunday, March 14

**Platform: Richard Kiniry, Leader, Philadelphia Ethical Society
*Survival of the Unfittest***

Possibly with more sentiment than actual effort, we sort of make our world fit for the disabled or differently-abled but how about all of us ordinary "unabled." How friendly is our world to our unique and sometimes strange take on life? How good are you at offering your friends and neighbors the supportive curb-cuts and ramps they need to make the most of life?

Sunday, March 21

**Platform: Chuck Collins, Founder and Leader, United for a Fair Economy
*Wealth and Our Commonwealth***

Mr. Collins co-author with Bill Gates, Sr., of Wealth and Our Commonwealth will provide evidence that tax structure modifications over the century have dramatically affected economic inequality in our society.

Leader's Message

Normal

Richard Kiniry

I was avoiding the cold outside, trying to keep warm, and as I stared through my thermo-pane windows waiting for a sure sign that this wretched winter would soon be over, I started to think about normal. Certainly this weather isn't normal and besides the weather, what's normal today is different from yesterday's normal. The normal I grew up with is at least partly gone.

In fact, what is normal anymore? Not that I ever thought I was normal but at least I had an idea of what it was. Normal meant you didn't stick out. Normal was the usual, average way of acting. Of course normal also includes the idea of expectation, of judgment. Normal includes norm. If you don't fit the norm, you are not just different, you are also wrong. Normal isn't just being average but fitting the expected boundaries of acceptable behavior. Normal weather is the way it ought to be. If it diverges from that norm, we >

start to suspect that there is something wrong.

What passes for normal has never been universally accepted but in recent times when it comes to human behavior, we have a growing divergence of opinion on what is normal. There is no longer the tyranny of one size fits all. Each new generation of the young reinvents the idea of normal, as bizarre as it may be to the rest of us. The white, middle-class, "Leave it to Beaver" normal has lost its power.

In our times normal has lost much of its norm quality. Except for the religious right and other control freaks, most people give others the benefit of the doubt. I may not like it but you can be as abnormal as you want. You are not necessarily incorrect or bad. And even some of the strict judgmental types are ready to ignore the normative quality of accepted standards if it serves their interest. The message of abnormal weather is ignored for the sake of their bank accounts.

Of course, in the free-for-all of diverse ideas about normal something is lost. The norm quality of normal may have included some tyranny but it also transmitted some good, solid moral values. Life without norms may be freer but is also more insecure. Certainly freeing ourselves from traditional norms does not necessitate giving up values but often the baby does go out with the bath water.

From the perspective of our untraditionaltradition, we have to stand up for values in a norm-diverse environment. One of the most important reasons for our existence >

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Sunday, March 28

**Platform: Roger Allen, Professor of Arabic, University of Pennsylvania
*Justice and Its Parameters***

Dr. Allen will examine the linkage of justice to both religion and democracy, focusing on the Middle East

Professor Allen was born in England and earned his Doctorate at Oxford. He came to Philadelphia in 1968 where he has lived ever since. He is the author of several books including *The Arabic Novel*, 1982, 1995 and *The Arabic Literary Heritage*, 1998.

Platforms at 11:00 AM.

All are Welcome!

Coffee Hour &

Discussion follow the Platforms.

Piano Interludes performed

by Tim Ribchester.

Childcare provided at no charge.

Experts

is that we legitimate morality outside the bounds of traditions that have lost their meaning. Many people have come to the belief that morality is just self-interest. We are a challenge to such relativistic ethics. Humankind has been working on its essential moral values for millennia and we insist that those moral values do not depend on cultural normality. They go beyond society's norms. They arise in our relationships with others and that experience continues regardless of how bizarre the customs of the group become. Respect for the personhood of others and for the life around us is a moral responsibility regardless of your level of normality or abnormality. <>

Crime and Punishment: Is Justice Being Served?

**Saturday, March 6, 9 AM
First Unitarian Church
Chestnut and 22nd Streets.**

Moderated by

**William DiMascio, Executive Director,
Pennsylvania Prison Society**

"Pennsylvania has the harshest criminal justice system in the country." DiMascio, an attorney and Vietnam veteran, adds that nationwide, over two million people are behind bars, four times as many as 25 years ago, even though the crime rate has fallen. Many of those behind bars are mentally ill, incarcerated because social support systems have failed. And with mandatory minimum sentences, these and other prisoners are remaining in prison longer than before.



Love Ethical Culture Style

by Temma Fishman, Chair
and Lew Wilkinson, Trustee

We like to celebrate uniqueness yet find it difficult to find common humanity in all the differences in our culture. We hold diversity to be sacred, but we also like what's comfortable. Diversity assumes that differences should be appreciated, but the reality is that people are uncomfortable with it. All human beings must find that shared place where we fit in, an identity with some group. The problem is there is too much diversity; people can't figure out where their group is because there is no settled value system on which to build an identity. These are some of points brought out by leader Richard Kiniry in his talk, *Too Much Diversity*. January is "Diversity Month" at the Philadelphia Ethical Society, and although our members don't appear very diverse, we do differ in sexual orientation and financial status - some of us are well off and some near poverty. "There is an identity of mind here," as Richard pointed out. Together, we attempt to find meaning by making life better, but we don't blame or credit God. We tend to be liberal and to create a secure place of our own. Richard urged that we learn how to live with diversity, how to find the best in it and make it better, to respect differences as real. Our identity as a community is one of acceptance even as we stand up for our own values. We honor Martin Luther King who dreamed of a world where kids grow up being judged by character and not color, and where their identity as individual human beings is cherished.

What does it mean to love? Richard asked in his talk, *Love and the United States of America*. He said it means bringing inside of yourself another life - a connection and union, something >

special, being ready to care. It is an individual experience. You go out of yourself for a lover, neighbor, or others. Richard asked, "Shouldn't we move beyond loving family and tribe so that a concern for others becomes the norm? Shouldn't the government express love for people?" Richard contrasted the differences in thinking between liberals and conservatives. Conservatives use words such as "tough love," "character," "virtue," "discipline," "backbone," "freedom," and "common sense," while liberals like "social forces," "free expression," "concern," "health," "human dignity," "ecosystems," and "help." One expresses the strict father who demands respect and self reliance - the model of morality, while the other is the nurturing parent (mother) who is loving and caring. Both points of view shape a sense of right and wrong. Ethical Culture identifies with the latter. Government should be creating an environment for the uniqueness in every person to thrive, but it's not going to happen in the U.S. because of these two opposing points of view. But, Martin Luther King reminds us that, "We're tied in a single destiny." If we want a better world, we must address these world views. The "strict father" conservatives also feel and love, so we must use that to convince them to see beyond their views. Touch people where they are. If people knew more, the loving side of them might respond - like understanding that the poor don't have a chance in a world of unfair distribution of wealth. If we think government should be nurturing, it comes down to us to change the argument from war to a search for truth together.

Our *Love Festival* celebrates the spirit and joy of love. As usual, we made it happen by coming together to sing songs like, *I Can't Give You Anything but Love, Baby* and by reading poetry honoring our love for each other. >

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Making It Work

by Arnold Fishman

In February, I had the privilege of delivering a platform at the Philadelphia Ethical society entitled *The AEU and You - Perfect Together* in which I asked and attempted to answer the questions, what is it, what does it do, and why is it needed. I was certain that no one would come, since local interest in our national organization is even less than our interest in our international organization. The only time I hear anyone mention the AEU is to complain. The complaints range from What do we get for our money? to What do they do for us? So I was pleasantly surprised that attendance was good, and even more surprised that many attended the discussion that followed and were sufficiently interested in the subject to keep me talking about it for two hours. I had determined that if I was not given the hook, I would offer to give the talk at the other Societies. An announcement to that effect will be in the next Dialogue.

I was pleased because naively, I believed that interest would translate into a positive result for our parent federation. I expected to be inundated with requests to help. My second term as president of the Philadelphia Society will end in June. Since the bylaws prohibit another term, I will have to give up a job I love. This will permit me to devote my time to being president of the AEU. It is important work. I am hoping that the AEU will flourish as the Philadelphia Society has. Locally we have come together. We are a vibrant, caring community. I am committed to infecting the other societies with that bug so it can spread across the movement. But interest is not enough. It takes more. It requires commitment. I call on everyone, especially those who complain (and you know who you are), to ask "not what [the AEU] can do for you, but what you can do for [the AEU]." I call on everyone to support the movement financially and otherwise. >

Volunteer to serve on a committee. We "meet" in cyberspace peppered with an occasional conference call, so distance is no excuse. As I hoped I had made clear, the AEU is you. I told you what we are and what we do. But we need you to tell us how we can be of more help to our Societies and members. And then we need you again to supply the wherewithal to make it happen. Thus far Lyle and Terry Murley have stepped forward and have been assigned to the Fund Development Committee. Jean Bradley agreed to serve on the Apportionment Task Force. Cherin Silver has answered the call to chair the Law Committee and Richard Kiniry to chair the AEU Ethical Action Committee. My gratitude to them, but where are the rest of the people who showed all that interest? Our success is dependent on you. Only if you care enough to do something about it, will the AEU be what you want it to be. Your life will be richer for the experience. Ethical Culture has done more for me than I have done for it. Let me hear from you today! <

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Education Committee Report




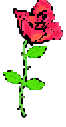


Love

Bertha Waters contributed a reading expressing her love of learning, Richard spoke of his love of glass, Bob Allen of a movie he saw, and Carol Bond contributed her original poetry, revealing what it feels like to be in love. Nick Sanders read Shaw's poem describing loving life as a splendid torch and Shaw's wish, "I want to be thoroughly used up when I die". We celebrated the love of giving and the voices of children. Some of us wrote our loves on pink and red paper hearts then pinned them to a large white heart festooned with paper lace doilies. Lyle Murley shared a poem he read at his wedding to Terry which likened love to a journey. He read from New Jersey poet laureate Amiri Baraka who said, "I loved you when you were stone crazy and I love you even more >

now." Lew Wilkinson brought us the wisdom of Ogden Nash who advised, "Whenever you're wrong, admit it; whenever you're right; shut up." Barbara Beeler read Anna Quinlan's "A Short Guide to a Happy Life," in which she reveals her strategy with husband, children and friends, "I show up; I listen; I try to laugh." Her advice, "Get a life. Watch how the red-tailed hawk circles over pines; turn off your cell phone; be still. Remember, love is not leisure; it is work". Magnificent music, exquisitely executed by pianist Jeremy Gill in his renditions of *Unchained Melody* and *Mozart's Adagio Cantabile* from *Sonata, K. 284* wrapped around us. You can't beat the Philadelphia Ethical Society as a place to enrich your life, share with others, and build memories.

Activist Amy Kietzman's talk, *Centering in a Storm: Perspectives on Avoiding Burnout*, began with a brief review of her own life and the suffering that she has faced. Only at a retreat with Thich Nhat Hanh did she become aware that suffering is a natural part of life, that we all experience some suffering, and that we must accept this and move on. Amy recommended that we deal with life through meditation. In walking meditation we walk slowly and, thus, notice things around us much more clearly. We are nurtured by this and can do it alone or with others. In sitting meditation we should concentrate on our breathing and let our thoughts go by without concentrating on any one thought. During this time, there will be very brief periods when thoughts stop entirely. When this happens, it is deeply nurturing. The process is relaxing and calming. She also encouraged us to keep a journal (a form of meditation), take hot baths, and engage in therapy, either with a therapist or a support group. Throughout her talk she presented specific examples to illustrate her points, read poems, and sang meditative songs. Finally she played a recording of the sounds of a gong to help us enjoy our breathing and be calm. The talk was well received. <

March at the Philadelphia Ethical Society - Celebrate Justice

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Sat
<p>On Weds., March 3 <u>Meeting</u> 7:30 PM Camp Linden Board of Trustees at Carol Love's home</p>	<p>1  Jessie Harmath</p>	2	<p>3 <u>Class</u> 7:30 PM Defining the Good Life</p>	<p>4  Terry Martin</p>	5	6
<p>7 10:40 AM Singing Practice 11 AM Platform Tough Peace</p>	<p>8 <u>Class</u> 7:30 PM Get to Know Us Social</p>	9	<p>10 <u>Meeting</u> 6:30 PM Ethical Action Committee</p>	<p>11  Lew Wilkinson</p>	12	13
<p>14 10:30 AM Ushers' Workshop 11 AM Platform Survival of the Unfittest</p>	15	16	<p>17 <u>Meetings</u> 6:30 PM Membership & Community Committees 7:30 PM Board of Trustees</p>	<p>18 <u>Class</u> 7:30 PM The History of Ethics</p>	<p>19  Saul Machles < on the 18th</p>	20
<p>21 11 AM Platform Wealth and Our Commonwealth 2 PM Workshop The Racial Wealth Gap: A Workshop</p>	22	<p>23 <u>Class</u> 7:30 PM Social Analysis: Economic Justice</p>	24	25	<p>26  Ruth Ann Dubb</p>	27
<p>28 11 AM Platform Justice and Its Parameters</p>	29	30	<p>31 <u>Meeting</u> 7:30 PM Camp Linden Board of Trustees at the Society</p>		<p> Birthdays</p>	

A Call to Service - The Philadelphia Ethical Society Needs Your Help!

Ushers' Workshop scheduled for Sunday, March 14 at 10:30 AM

Each Sundays we arrive to find the Auditorium beautifully prepared for our services - the podium and microphone in place, songbooks disbursed, name tags and programs at hand and so much more.

How does it happen? It's an easy to learn routine, but we are woefully shorthanded.

Learn how you can help at a brief, easy workshop! All friends and members are invited to attend.

Sunday Morning

Volunteers

make Sundays special for all of us.

Ushers

Rick Zorger, Richard Kiniry, Saul Machles, Joe Monte, Lew Wilkinson & Arnold Fishman

Flower Dedications

Ken Greiff, Chair

March 7 From Irene Putzer, to be announced.

March 14 From Temma and Arnold Fishman, to celebrate the birthday of their son, Craig.

March 21 From Elizabeth Goldsmith, in memory of her mother, Marguerite Sessler Goldsmith.

March 28 From Harry Thorn, in memory of his Aunt Libby.

Greeters

Saul Machles, Chair

March 7 Irene Putzer

March 14 Saul Machles

March 21 Lew Wilkinson

March 28 Temma Fishman

Coffee Hour Hosts

Harry Thorn, Chair

March 7 Bob Moore

March 14 David Ralston

March 21 Harry Thorn

March 28 Irene Putzer

Coffee Hour Lunch

March 7 Doris Leicher and Howard Peer

March 14 Jean Bradley

March 21 Jean Bradley

March 28 Ken Greiff

The Criminal Justice System

Delaware Valley Area Council of Unitarian Universalist
Congregations **First Unitarian Church on 22nd and Chestnut
Streets**

Saturday, April 3 from 3 PM to 5 PM

Featuring:

/Robert Schwartz, Juvenile Law Center

/Bill DiMascio, Pennsylvania. Prison Society

discussing the incarceration of the mentally ill

/Tonya McClary, AFSC National Criminal Justice Program

addressing the death penalty

/Margaret Carrow, Harrisburg UU Church,

describing their project *Women in Prison*

Keynote address at 8 PM

/Todd R. Clear, Distinguished Professor,

head of the doctoral studies program in Criminal Justice
at John Jay College of Criminal Justice in New York.

Community Justice and Faith Organizations

Free and open to the public

March for Women's Lives

Sunday, April 25 in Washington, DC

Beginning at noon from the Lincoln Memorial - rally from 1 to 4 PM

For the first time ever this pro-choice march is a collaborative effort of national women's rights groups - The Feminist Majority, NARAL Pro-Choice America, National Organization for Women and Planned Parenthood Federation of America.

The time is right for a public demonstration of historic size in support of abortion rights and reproductive freedom. Our rights are under attack as they haven't been in over a decade, and *Roe v. Wade* hangs by a thread in the Supreme Court. You can help build the momentum we need!

Contact the Society at 215-735-3456 to be part of our group.

Buses will be leaving from the Wachovia Center in South Philadelphia, Progress Plaza, the Media Courthouse, and the Norristown Courthouse.

\$30 per ticket till March 11 and \$35 after that

Checks payable to: "March for Women's Lives-Philadelphia Coalition"

Mail it to: March for Women's Lives - Philadelphia Coalition

c/o Planned Parenthood, 1144 Locust St., Philadelphia, PA 19107

Bus information from Tammy Gavitt - 215-735-2850 or 215-906-2987

Practical Ethics in the History of Ethics Class: A Review

Nick Sanders

For the past three months, the History of Ethics class has been discussing Peter Singer's book Practical Ethics (Cambridge Univ. Press, 2nd edition, 1999). As with other philosophers we have studied in this class (including the author(s) of Gilgamesh and the Bible, Plato, Aristotle, Augustine, Bacon, Locke, Hume, Kant, and Mill), Singer seeks to provide a sound basis for our judgments of what we ought, and ought not, to do. He differs from the others in that he is our contemporary. And in Practical Ethics he takes up contemporarily-defined issues: equality of opportunity, animal rights, abortion, euthanasia, absolute poverty, immigration, environmental defense, and civil disobedience.

Singer's approach is utilitarian, in the tradition of Jeremy Bentham and J. S. Mill. That is, he asserts that the fundamental basis for judging what one ought or ought not do is the pleasure it will bring over against the pain it will cause. Like most utilitarian ethicists, he rejects self interest as a sufficient basis for a judgment. Instead, one must consider the pleasure and pain of others as well as oneself. Singer conceives of pleasure and pain in terms of perceived interests, where pleasure supports perceived interests and pain opposes them, and expands our notions of the others whose interests should be considered. However, Singer does not provide a mechanism to calculate the overall rightness/wrongness of an action. Some of us in the class were disappointed less by his failure to supply a pleasure-pain "calculus" than by the lack of any emotional engagement in Singer's approach to ethical decision making. >

In his chapter on equality, Singer points out that the category of those whose interests must be considered equally now includes men of color and women. Consequently, he considers affirmative action as a way to equalize current opportunities by accounting for past biases that have a continued impact into the present. However, he concedes that affirmative action may lead many — including the intended beneficiaries — to doubt whether they are, in fact, deserving

Singer moves quickly from issues of equality to one of his more controversial stands, animal rights. He points out that most of us consider the interests of humans in a vegetative state much more important than those of animals who are clearly sentient, some of whom have been demonstrated to have self-awareness and even an awareness of the continuation of themselves into the future. It is on these bases that Singer argues for animal rights. He highlights the issues involved by describing the treatment of monkeys in laboratory experiments to develop cosmetics and the lives of animals in factory farms. For humans to consider the obvious interests of these animals to be of little concern is to be guilty of what Singer calls speciesism.

Building on his assertions regarding the importance of sentience, self-awareness, and sense of a personal future in a utilitarian orientation to ethics, Singer returns to humans to deal with the issue of abortion, including even infanticide. Because he believes that a fetus or infant with severe neurological deficiencies does not have self-consciousness or a sense of a personal future, he says that killing these beings does not violate their interests. Singer also considers the argument that abortion is a moral wrong because it eliminates the potential for pleasurable existence and dismisses it >

by pointing out that abortion is no different from other means of birth control (including abstinence) in its elimination of the potential for pleasurable existence of more human beings.

The intense public debate related to abortion can be contrasted with the relative lack of moral discourse on another issue Singer analyzes, world poverty. In this case, we are talking not about potential human beings, but actual ones. Singer maintains that many persons who are in absolute poverty will die if they do not receive help. He then asserts that letting others die when we can afford to help (as — in the affluent, developed countries — we can) is equivalent to killing them. If the omission of a helpful action has the same or worse consequence as the commission of an immoral action, then it is immoral also. Thus, he asserts that helping to alleviate absolute poverty is not charity — it is our moral obligation.

While Singer expands considerably our sense of moral responsibility for human beings and some animals (with presumed priorities among animals set by the extent of sentience, self-awareness, and sense of a personal future), he does not see any intrinsic value in life or nature in general. From his utilitarian viewpoint, Singer develops an environmental ethic that is based solely on the value of our environment to our present and future existence and enjoyment — much to the dislike of some in our History of Ethics class.

Singer also considers the ethics of the means intended to accomplish ends, as well as the ends themselves. His discussion of means focuses on the ethics of civil disobedience. Since, as he says, we must respect the need for laws and other civil regulations in promoting the overall interests of society, he considers violation of laws >

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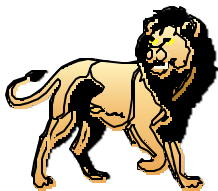
from previous page

Practical Ethics

— particularly in a democracy, in which there is good opportunity for rectifying disagreements — to be a serious matter. However, even at the extreme of murder, Singer sees an ethical basis for exceptions. He poses the example of the assassination of a murderous tyrant. His response to those who assert that it is always wrong to kill another person harkens back to his earlier position that withholding actions that can further interests of the many is at least equal in its immorality to actions that usually are considered immoral. Assassinating a murderous tyrant may well prevent the murder of many others.

In the last chapter of his book, Singer asks, “Why act morally?” Prominent among the answers to this question that he rejects is the Kantian answer: Duty, for duty’s sake. He faults this answer as insufficient because it does not provide a rational justification for ethical behavior. In the end, he asserts that human beings create meaning through pursuing purposes that take them beyond their own self-interests. Thus, his answer to the question, “Why act morally?” is that it creates a firm and lasting basis for a meaningful life. In this regard, I believe we could all agree with him.

Our general reaction to Singer as he presents himself in the book was somewhat varied. On the one hand, he pushed us to think much more clearly on issues about which we previously had only opinions. On the other hand, there was a cold detachment that left the subject of ethics without a grounding in personal, relational, and esthetic aspects of life. For some of us, he gave too little attention to the habitual kindnesses, concerns, or helping hands that one might associate with a truly practical ethics. <



Statement of the American Ethical Union: Massachusetts Supreme Judicial Court Decision on Same Sex Marriage

The clergy and congregations of the American Ethical Union, a Federation of Ethical Culture Societies and the organizers of the Just Matrimonial movement, would like to commend the Supreme Judicial Court of the Commonwealth of Massachusetts for its principled reading of the Massachusetts Constitution as it relates to civil marriage rights for all couples, regardless of sexual orientation. Recognizing that a law that treats people unequally is not a just law, the Massachusetts court decision is in the spirit of such democratizing actions as the abolition of Jim Crow laws, the ending of “separate but equal” exclusions, and other important civil rights legislation that attests to the moral striving of our American democracy.

We call upon the Governor and Legislature of the Commonwealth of Massachusetts to follow the spirit of the Supreme Judicial Court decision and oppose the reactionary push by some to circumvent the Court by advancing legislation that would deny equality to all. We laud the progressive history of the Commonwealth of Massachusetts and its long-standing support of universal democracy, and hope the Governor and Legislature will continue that legacy.

May the people and its government continue to elicit the best from its own citizens and serve as a polestar for the other states in America.

(Approved 11/20/2003 by Arnold Fishman, President of the AEU Board, and Jone Johnson Lewis, President, National Leaders Council, as a statement of the American Ethical Union, in consonance with previous positions of the AEU.)

On the Legalization of Gay Marriage

The National Leaders Council of the American Ethical Union, meeting at Warwick, New York, on June 1996 and The Board of Directors of the American Ethical Union, meeting in New York City, on June 22, 1996, unanimously passed the following resolution:

We support the legalization of same sex marriage under state and federal laws.

What’s New ?

Maria Markovich will be in Denmark for an artists’ retreat during March. Many thanks to Maria for the beautiful silk - flower arrangement she created for our lobby.

A crew of 20 somethings from *City Year of Greater Philadelphia* painted our Auditorium walls during the last week of February. Our handyman Lew Buckingham prepared the walls, Lyle Murley supervised the crew and will touch - up the woodwork where the kids went outside the lines. Lyle and Terry will be visiting Paris this month in celebration of Terry’s birthday.

Congratulations to Nick Sanders for presenting and organizing the *Fair Trade Workshop*. This was Nick’s first time designing a workshop!

Jessie Zelnick recently left for Mexico to spend 6 weeks with old and dear friends, while Susan Jo Klein has just returned from Mexico.

Kate Esposito’s beloved aunt died at home last month. We offer our most sincere condolences to Kate for the loss of her “golden girl.”

Carol Love and Marv Friedman are vacationing in Florida. Where Next?

Ethical Views is published monthly
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Philadelphia Ethical Society

Richard Kiniry, Leader

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School for Ethics

Defining the Good Life

An opportunity to examine your values as you confront real situations in the news or in your personal life - using an article or reading for each class.

Wednesdays, March 3, April 7 and May 5 at 7:30 PM

Getting to Know Us

Enjoy this casual event for those who are curious about the Society and its philosophy. Members talk about their involvement and growth. Leaders of the Society will answer your questions. Refreshments served.

Monday, March 8 at 7:30 PM

The History of Ethics

We are discussing Peter Singer's book, Practical Ethics and Daniel Dennett's Freedom Evolves.

Thursdays, March 18, April 15 and May 20 at 7:30 PM

Social Analysis: Economic Justice

This ongoing discussion group has been examining significant economic theories, seeking explanations of poverty and economic inequality.

Tuesdays, March 23, April 27 and May 25 at 7:30 PM.

Philadelphia Ethical Society
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