

P. 4 As Naturalistic Humanists, we accept our place as children of an inconceivably vast and ever-creative universe. Whether individual Humanists, or particular groups of Humanists, prefer to consider Humanism as religious (the position taken here), or as solely philosophical, Humanists generally are in agreement that human life is the outcome of an incalculably dynamic natural universe in its ongoing evolutionary progression. In this conception of reality, there is no need to assume a supernatural intelligence presiding over the origin and destiny of life or the cosmos.

P. 53

...the term Humanism as a religious and/or secular philosophy of life is of more recent coinage and application. A term so widely used is bound to take on various shades of meaning. Thus, Humanism is sometimes used to identify a philosophy of life that entirely excludes the religious or that is hostile to religion. Thus,

CONCEPT MAP

We reaffirm our place in modern Humanism, and describe Ethical Culture as:

- [1] A practical humanism in its focus on what we can do for and with our fellow humans to create a more just and humane world; we look to human resources to solve human problems.
- [2] A philosophical humanism that (a) proclaims the supremacy of ethics as a basis for understanding and guiding life, and (b) that gains conceptual leverage on human existence by placing the fulcrum of understanding firmly in human experience and particularly in human moral experience.

We are therefore *Ethical Humanists* and often use that name interchangeably with that of Ethical Culturists.

VISION STATEMENT OF 2003

P. 1 Ethical Culture examines life through the lens of human experience and searches for meaning within human relationships. It is a part of that great and living humanist tradition which affirms the primacy and beauty of this life and this world, and which cherishes reasoned inquiry, the scientific method and the creative vision of the humanities.