



***A basic review of
how selfishness, permissiveness
and the pro-choice attitude
spreads through our society***

by Larry Plachno

**Is
Selfishness
Killing
America?**

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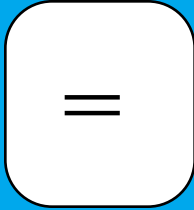
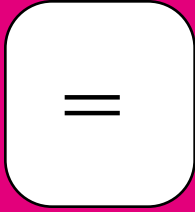


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Forward

While many people may think that we live in a great age of enlightenment, the actual reality is that we humans are still learning about the world around us. Humanity is still very much in a learning mode about how our universe and how our society works. There are people in each generation who feel that society has reached a pinnacle of knowledge and understanding. However, before too many years pass the following generation expands those frontiers of knowledge even further. It has only been in recent centuries that we have reached some levels of basic understanding in several areas.

Approximately 400 years ago Galileo Galilei improved the telescope and then invested the time to study the heavens. His research showed that the Earth revolved around the Sun and was not the center of the universe as had been commonly believed. In spite of the fact that he did the research to obtain actual knowledge, he was labeled a heretic by those who had not done the research. As a result, he was placed under house arrest for the rest of his life. Truth can be a problem if it conflicts with political correctness. As we all know, Galileo's research was later vindicated and today it is common knowledge that the Earth revolves around the Sun.

Are you aware that our basic knowledge of germs and sanitation is less than 200 years old? It was back in the 1840s, before the days of sanitation and modern medicine, when the Boston area had an epidemic of puerperal fever among women giving birth to children. Oliver Wendell Holmes (the father of the famous Supreme Court Justice) set about trying to find a reason for this. He researched and studied all of the cases he could document, eventually creating what we today would call a pile of statistics. His study of the data made it clear that puerperal fever was contagious and was being spread by doctors and midwives.

It was an uphill battle getting people to understand about germs and sanitation. The situation was not helped by the fact that it had been a tradition in the medical profession to wear old frock coats that were teeming with germs. They were rarely washed because their disreputable condition and number of stains were a mark of tenure in the medical community. Today we would understand that the unwashed coats were a carrier for diseases. But, back then, some people refused to believe that the doctors were causing the problems. A second battle revolved around germs. Many people refused to believe that germs existed because they could not be seen.

Eventually, our society learned two things. The first is that doctors, midwives, health care workers and everyone else had to give up being pro-choice on clothing and sanitation in order to do what is best for other people and society. The second thing is that society learned that since germs could spread throughout society, there were no exceptions to the rule. We either spread

germs or we did not. Hence, everyone learned that it was best for others and society if they gave up being pro-choice on spreading germs.

Years later, this same situation developed in regard to pollution in our waterways and atmosphere. This time our society was more willing to accept the facts that pollution could easily spread. The end result was virtually the same. For the good of others and our society, people had to give up being pro-choice on situations that could cause and spread pollution.

What may well be the most recent new development is that we now know how selfishness, permissiveness, the pro-choice attitude and moral relativism spread through our society. For approximately 50 years there have been studies on social problems and piles of statistics. What those studies and statistics have shown us is that selfishness, the pro-choice attitude and moral relativism moves through our society like germs and pollution. While the experts may call this process desensitization, it is simple and easy to follow because at its basic level it is nothing more than giving bad example.

What has come to light from these statistics and studies is as follows:

- ❑ All or almost all social problems are interrelated through selfishness, the pro-choice attitude and moral relativism. We do not have hundreds or thousands of different social problems. What we have is one major social problem called selfishness, the pro-choice attitude and moral relativism. What we call social problems are simply different manifestations of this in different areas.

- ❑ When faced with a decision that could impact other people and society, we have two choices. We can be unselfish and pro-society and base our decision of right and wrong on what is best for other people and society. Or, we can be selfish and pro-choice and base our decision of right and wrong on what we want regardless of who we harm by our decision.

- ❑ People who are pro-choice in one area are statistically more likely to be pro-choice in other areas. As people become more selfish and more accepting of moral relativism, they become pro-choice in more and more actions and decisions.

- ❑ There is no middle ground because of a process called desensitization. When we are told that it is OK to be permissive and pro-choice, or when we see others being permissive and pro-choice in public, we become more permissive and pro-choice ourselves and more accepting of moral relativism. Hence, selfishness, permissiveness, the pro-choice attitude and moral relativism spread through our society like germs and pollution.

- ❑ People typically use cafeteria morals, and change their criterion for right and wrong, in order to justify their permissive and pro-choice decisions. Hence, they first decide whether they want a particular action to be right or wrong, and then select their criterion for right and wrong to justify their decision. If they want a decision or action to be good, they then pick the criterion where they judge actions and decisions based on what they want. If they want a decision or action to be evil, they then pick the criterion where they judge actions and decisions based on what is best for other people and society.

- ❑ People who work with others and do what is best for other people and society seem to statistically come out ahead of people who are selfish and pro-choice.

- ❑ Each of us has varying degrees of accepting the pro-choice attitude and moral relativism. This impacts many of the decisions and actions in our life beyond social problems and even deter-

mines how we vote.

It is all very simple and logical. While the experts call this type of process desensitization, it is little more than giving bad example. The statistics are logical and easy to understand. The following pages will provide more background and explain things in more detail.

1

Introduction

As much as I hate to get involved with “housekeeping” items, any work of this nature requires a preliminary section. In addition to providing a background on this work, it sets forth the scope of what is covered and provides some answers to questions,

First and foremost, I would like to acknowledge and thank all of the individuals, groups, agencies and organizations that have helped by providing information, statistics and support over the years. While I could provide a bibliography, it would require a great deal of time and space. The primary purpose of this work is not to be an encyclopedia nor a detailed study. It is intended to be a quick and somewhat superficial review of how the pro-choice attitude and moral relativism spread through our society for those who are interested. It may also be a starting point for a larger volume at a later date.

Actual research started with social problems at the Rockford, Illinois public library in 1990. From there several groups, researchers, authors and organizations had or provided information and statistics that proved very helpful. Thanks to the information and research made available, we were able to move into the interconnections between social problems, the pro-choice attitude and the spread of moral relativism. Over the years there have been several versions of *Is Selfishness Killing America?* as more information expanded our knowledge in different areas. This 2010 edition is somewhat of a milestone since it represents 20 years of research and writing. It also expands on previous efforts by explaining how the pro-choice attitude and moral relativism goes way beyond social problems and impacts so many other aspects of our lives including fertility and even how we vote.

I apologize in advance for the fact that some key concepts are repeated in different chapters. This is only because they are important and warrant being emphasized. In many places I use the terms selfishness, permissiveness, the pro-choice attitude and moral relativism somewhat interchangeably. Some researchers might take issue with this general grouping of terms but it does help keep things as simple as possible. Our goal is to not to make things more complex but to simplify them. Previous versions of *Is Selfishness Killing America* have been up to 100 pages long, but I have cut down recent versions in size in order to be a simple overview for the average reader of how the pro-choice attitude and moral relativism spreads through our society.

For those who might have an interest in delving more deeply into issues, there will be a list of simple questions towards the end that will hopefully bring out some of the main issues.

2

Desensitization and Cafeteria Morals

While some people try to make life complex, determining a criterion for right and wrong is really very simple. When evaluating an action or decision that could affect other people and society, you have two options. One is to be unselfish and pro-society by judging your action or decision based on how it affects other people and society. The second is to be selfish and pro-choice and do what you want regardless of who you harm. There is no middle ground. The reason why there is no middle ground is because of a process called desensitization.

Desensitization

Why are there only two “shelves” or criteria for Cafeteria Morals? The reason is a process called desensitization.

The best way to explain this is to go back several years to the argument over whether kids should be allowed to watch violence on television. Most parents were opposed to allowing kids to watch violence on television but could not come up with a reason. Liberals said that kids should be allowed to be pro-choice in their viewing options and had a right to watch whatever they wanted. The experts sided with the parents. They noted that as kids watched more and more violence on television, they became desensitized to violence and began to accept it as normal behavior. In effect, desensitization is a technical term for what is called “giving bad example.”

Desensitization is at work in our society making both kids and adults more permissive, more pro-choice, and more accepting of moral relativism. When people are told that it is acceptable to be pro-choice or permissive, or when they see others being pro-choice and permissive, then they become more pro-choice and permissive themselves. Both the logic and statistics are simple. Different people are affected to a greater or lesser degree depending on several factors including how they were brought up and whether they have strong morals or religious beliefs. However, statistics show that people who are more permissive and pro-choice in one area are more likely to be permissive and pro-choice in other areas.

This is not rocket science and has actually been known for decades. For example, students who are pro-choice about attending school are statistically more likely to be pro-choice about smoking, using drugs, and breaking the law. The same situation is obvious with adults. There are many areas including stay-at-home-mothers, marriage, abortion, and drug usage, where an individual who is pro-choice on one is statistically more likely to be pro-choice on the others.

In effect, selfishness, the pro-choice attitude and moral relativism spreads through society like germs, pollution and cigarette smoke. What this means to us is that everything is tied together. We

do not have several social problems. Instead, we have one social problem variously known as permissiveness, selfishness and the pro-choice attitude. Our social problems are the effects, not the cause; they are simply manifestations of this permissive, selfish and pro-choice attitude in different areas.

What has become obvious is that this permissiveness and pro-choice attitude has become pervasive and has spread through all parts of our society. While obvious in decisions impacting social problems, it has also affected other attitudes and decisions.

Cafeteria Morals

Cafeteria Morals is named after the people who take different items from different shelves in a cafeteria to suit their immediate tastes. However, the morals cafeteria has only two shelves. When faced with a decision or action that could impact other people, you have only two choices. You can be unselfish and pro-society and base your evaluation of right and wrong on the impact of your decision or action on other people and society. Or, you can be selfish, permissive and pro-choice and base your evaluation of right and wrong on what you want to do regardless of who gets hurt. Hence, you pick your criterion for right and wrong and then use it as a guide to tell you whether a particular action or decision is right or wrong.

People who believe in Cafeteria Morals, whether they consciously understand what they are doing or not, do things the opposite way. They first decide the answer they want as to whether an action or decision is right or wrong, and then they pick the appropriate criterion to come up with that answer. Typically, if they want a “no, you cannot do that” answer, they pick the unselfish and pro-society criterion and base their evaluation on the impact of the decision or action on other people and society. However, if they want a “yes, you can do that” answer, they pick the selfish, permissive and pro-choice criterion and base their evaluation on what they want while ignoring any negative impact on other people or society. For some strange reason, they typically believe that they and their friends have a right to be selfish, permissive and pro-choice regardless of who gets hurt while other people should follow the unselfish and pro-society criterion.

Hence, people who believe in Cafeteria Morals really have no morals. Like a chameleon, they simply change their colors to blend in with their current situation. Evaluating a decision or action based on its impact on others and society may not always lead to a negative answer. However, you can almost always justify a decision or action if you evaluate it from the standpoint of the wishes of the individual making the decision or taking the action, and ignore its impact on other people and society.

Cafeteria morals is not logical in regard to spreading moral relativism. You would not logically encourage someone to spread germs on Monday, Wednesday and Friday but not on other days of the week. You also would not encourage someone to pollute a waterway on the north side but not on the south side. In similar fashion, pro-choice decisions and actions are always wrong because they spread the pro-choice attitude and moral relativism.

3

The Three Evils of Pro-Choice Actions and Decisions

In the previous chapter we learned about how selfishness, the pro-choice attitude and moral relativism spread through society by a process called desensitization, which is just a big word meaning giving bad example. We also learned how some people try to justify their pro-choice actions and decisions by changing their criterion for right and wrong. Moving along even further, we now need to think about the fact that there are three separate and distinct evils associated with pro-choice actions and decisions.

As we mentioned earlier, when evaluating an action or decision that could affect other people and society, you have two options. One is to be unselfish and pro-society by judging your action or decision based on how it affects other people and society. The second option is to be selfish and pro-choice and do what you want regardless of who you harm. There is no middle ground. When an individual elects to be pro-choice on actions or decisions, there are actually three different evils involved.

The first of these is the evil of the action itself. By definition, a pro-choice action involves an individual putting their own immediate wishes ahead of what is best for others and society. Since a proper definition of society is a group of people working together for common goals, this is an evil against society since being pro-choice means that you do not want to do what is best for other people and society. Researchers find it interesting that in many if not most cases, the statistics show that people actually come out ahead by being pro-society and working with others rather than being selfish and pro-choice. Actually, it is only logical to assume that we all come out ahead if we work together rather than moving in different directions.

The second evil of pro-choice decisions and actions is that it makes the individual more accepting of pro-choice decisions and moral relativism. Statistically, people who are pro-choice in one area are statistically more likely to be pro-choice in other areas. As mentioned earlier, youths who are pro-choice about attending school are more likely to be pro-choice on getting in trouble with the law, pro-choice on smoking and pro-choice on taking drugs.

A sobering thought is that there are thousands of actions and decisions where we can be pro-choice. They include being pro-choice on using drugs, being pro-choice on selling drugs to kids, being pro-choice on marriage, being pro-choice on stay-at-home mothers, being pro-choice on abortion, being pro-choice on euthanasia, being pro-choice on murder, being pro-choice on terrorism and even being pro-choice on firing guns in a school. They are all tied together by the same thing: an individual has decided to do what they want instead of what is best for others and society.

The third evil of pro-choice decisions may be the worst. As mentioned in the previous chapter, pro-choice decisions spread moral relativism through society. When people are told that it is acceptable (and possibly even progressive) to be pro-choice, or when they see other people being pro-choice, then they become more pro-choice and more accepting of moral relativism themselves. The degree of change depends on several factors including a persons upbringing, their own personal morals, and whether they attend church regularly. However, this is the mechanism by which the pro-choice attitude and moral relativism spreads through society. The experts call this process “desensitization” although it really amounts to nothing more than giving bad example.

Different actions and decisions have a different impact on other people and society. For example, pro-choice actions that are relatively private, such as contraception, tend to have less of an impact on society. The reason is that they are less public and less visible to others. However, pro-choice actions that are public, such as marriage and stay-at-home mothers, have a major negative impact on society since they are so visible and out in the open. Actually, statistics surrounding social problems strongly suggest that the single greatest positive factor in eliminating social problems is encouragement of traditional marriage. The second most important item appears to be parental supervision of children and stay-at-home mothers. In case you are interested, the third most important item in reducing social problems is regular church attendance.

4

How Did We Get Here?

For at least the first 150 years from the founding of the United States in 1776, things went well and we had few social problems. In fact, many people will say that during this period of time the United States became the greatest nation in the world. This was in spite of the fact that there was substantial diversity in the nationality, heritage and customs of many new citizens. There was also substantial difference in religion. Our founding fathers belonged to numerous faiths. In addition to several Christian faiths, some of our founding fathers were Deists and atheists. In spite of this tremendous diversity, some would say the greatest diversity of people ever gathered in one place, our nation not only survived but prospered. Why? Because there was little or no diversity in their criterion for right and wrong. Most of them agreed that it was correct and proper to be unselfish and do what is best for other people and society.

When faced with a decision that could impact other people or society, most of our founding founders felt that right and good was doing what is best for other people and society while being pro-choice was bad and evil. While there were exceptions, it was this criterion for right and wrong that made our nation great and kept social problems to a minimum.

Problems first started to appear in more numbers in the mid-1900s when Americans gave up being unselfish and pro-society, and instead started to accept selfishness, the pro-choice attitude and moral relativism. Several reasons have been suggested for this and all of them have some merit.

Pope Paul VI promulgated his encyclical titled *Humanae Vitae* (Latin for “Of Human Life”) that reaffirmed the traditional teaching of the Catholic Church regarding contraception, abortion and other issues pertaining to human life. In it he said that contraception was the start of a great deal of evil. Many Catholics refused to heed his warning and others failed to see the future implications.

Those of us who have spent years researching social problems and the spread of moral relativism have found that Pope Paul VI was right. Contraception was a major starting point for interjecting the pro-choice attitude and moral relativism into our society. Now, people could be pro-choice on conception. Soon, as demonstrated by statistics and reports, the pro-choice attitude moved into other areas.

While contraception was a major step toward spreading the pro-choice attitude and moral relativism, it did not have the full impact of desensitization because contraception generally did not take place in public. However, the pro-choice attitude and moral relativism then spread to marriage and family. People started to become pro-choice on marriage, pro-choice on stay-at-home mothers and pro-choice on the traditional family. One result was the replacement of the family wage with equal pay for equal work, which failed to compensate stay-at-home mothers.

Since being pro-choice on marriage, being pro-choice on stay-at-home mothers and being pro-choice on the traditional family are public actions, they have a major impact on desensitizing our society to being pro-choice and accepting moral relativism. When people are told that it is OK to be pro-choice or when they see other people being pro-choice, then they become more pro-choice themselves. Expectedly, the pro-choice attitude continued to spread through our society in other areas including abortion, euthanasia, and even being pro-choice on doing what is best for society in business and politics.

Another suggestion is that our politicians and religious leaders helped spread moral relativism by giving up on right and wrong and instead pandering to various special interest groups. This movement got started in a very harmless way when America found itself a melting pot of people and made the logical decision to accept them. As a result, there was an obvious movement to accept things which people could not control such as nationality, race and a handicap. Where this movement went wrong was when it expanded into accepting things that people could control such as decisions and actions. Unfortunately, some of our political and religious leaders took advantage of this situation to improve their own status by by accepting the pro-choice attitude in different areas.

Some people suggest that another reason for the spread of the pro-choice attitude and moral relativism was a movement away from religion. Statistically, people who attend church regularly are less likely to commit crimes and less likely to be the victim of crimes. Why? Because they are more likely to use the unselfish criterion for right and wrong. It is interesting if not ridiculous that some people talk about a separation of church and state when our society and nation would be better off if more people attended church regularly.

As people moved away from religion, they also moved away from right and wrong. More than one person has suggested that if they do not believe in a reward or punishment after death, then anything goes and you can be pro-choice whenever you want. While a popular sentiment, it defies logic. If kids suddenly find themselves home alone, are they better off eating candy instead of balanced meals, or hanging out on street corners instead of getting an education? The answer is an obvious "no." Regardless of whether someone is watching us, there is still is a right and a wrong in decisions and actions.

One definition of society is a group of people working together for common goals. If they are working together and working for common goals, then they must share a common criterion for right and wrong. When people are selfish, pro-choice and accept moral relativism, then they are not working together for common goals and society suffers.

Even simple logic tells us that our society will do better if we work together instead of being pro-choice. Consider the situation of a wagon pulled by four horses. If they all pull together in the same direction, the wagon makes some progress and goes places. What happens if the horses pulling the wagon believe in being pro-choice? One horse wants to go north, another south, the third east and the last one west. Obviously, the wagon would go nowhere and might even get damaged. This is what is happening to our society. Instead of working together, people are doing what they want and pulling in different directions. As a result, we have social problems and the spread of the pro-choice attitude and moral relativism.

In twenty years of research, I have yet to have someone claim that being pro-choice is best for other people and society. The reason being the pro-choice position is neither logical nor tenable. Bear in mind that there are hundreds and probably thousands of actions and decisions where you can be pro-choice. Even a small sampling would include being pro-choice on using drugs, selling drugs to kids, marriage, stay-at-home mothers, murder, abortion, euthanasia and even being pro-choice on telling the truth in business and politics.

How do pro-choice people deal with this? The answer is that they don't, they ignore the question. They avoid talking about right and wrong and they use cafeteria morals to justify their own pro-choice decisions. Avoiding the issues and failing to talk about right and wrong is yet another way that selfishness, the pro-choice attitude and spreads through our society.

What has happened is that many people avoid talking about right and wrong for fear of offending others. Instead of talking about good and evil, our politicians pander to different groups by saying there is no right and wrong. Even our religious leaders are guilty. When I was a kid, there were sermons on the evils of divorce and single parenting. Today, many religious leaders are afraid to talk about right and wrong for fear of offending someone. As a result, they simply help the spread of the pro-choice attitude and moral relativism.

For generations, one of the best ways of keeping our mind on right and wrong was peer pressure and public approbation or disapproval. If that is gone we are back to anything goes. Hence, we need to talk about right and wrong in regard to all actions and decisions that could impact other people and society.

Another interesting thought is that we teach our children reading, writing and arithmetic but are afraid to talk to them about the negative statistics surrounding social problems. We also fail to teach our children the important things to look for in a spouse.

5

Why Have we Failed to Eliminate Social Problems?

Why is it that we have been keeping statistics on social problems for more than 50 years but have not had much success in eliminating them? At least part of the problem is that we have been putting most of our effort into dealing with the effect of the problem and not the cause of the problem. To possibly explain this better, let me imitate the Bible and offer a short story I like to call “The Parable of the Flooded Basement.”

One morning the master of the house awoke to find the basement of his house flooded. This was a major problem since the basement was an important storage area for documents, fine wines and other valuables. A few minutes later that morning the master called his two highest ranking stewards and charged each of them to take their staff of helpers and solve the problem of the flooded basement.

The younger of the two stewards immediately gathered his staff and held a conference. Two hours later the master of the house saw them busy carrying water from the basement in buckets and disposing of it some distance from the house. While the water level went down to some extent, more water continued to flow into the basement to replace what had been taken out.

Walking around the side of the house, the master found his older steward and his crew digging a ditch downhill to a nearby creek. A brief conversation disclosed that they had discovered that the source of the water was a natural spring. They were in the process of diverting the spring so it would no longer affect the house and its basement.

Which of the two stewards was doing the best job for his master? The one who worked on the effect of the problem or the the one who worked to eliminate the cause of the problem? You probably have already figured out that in this parable the house represents society while the natural spring represents selfishness, the pro-choice attitude, moral relativism and its influence on society.

Thousands of individuals and organizations work long and hard on abortion, marriage, family and on reducing social problems. Some have some success while others do not. For many of them, their effectiveness is greatly diminished because of their approach to the problem.

❑ Some of them work on the effect of the problem instead of working to eliminate the cause. This situation is similar to people working very hard to mop water off of the floor while ignoring the open faucet responsible for the water. With many years of research and statistics on social problems, we know that pro-choice actions, particularly public pro-choice actions, desensitize people and spread moral relativism.

❑ Some of these people get confused because they fail to adhere to a basic rule that we evaluate ALL of our actions and decisions as to whether they are good or evil and avoid doing evil.

❑ Some of these people contradict themselves by using cafeteria morals to provide one criterion for good and evil for themselves and a different criterion for good and evil for others.

❑ Some of these people even encourage the spread of moral relativism by condoning or encouraging people to embrace and spread the pro-choice attitude in public.

❑ Some of these people fail to understand that all pro-choice actions and decisions, particularly those in public, spread the pro-choice attitude and moral relativism throughout our society. Would you tell someone that it was acceptable to spread germs on Monday, Wednesday and Friday but not on the rest of the week? Would you tell someone that it was acceptable to pollute the north side of a waterway but not the south side? All pro-choice actions and decisions spread moral relativism and are evil.

Success with eliminating social problems and improving our society will not come until we understand how selfishness, the pro-choice attitude and moral relativism spreads through our society and we take appropriate action in that area.

6

The Line from Right to Left

Early research showed that social problems were interconnected. What soon became apparent is that the selfishness, pro-choice attitude and moral relativism was not limited to social problems but is actually pervasive in all parts of our society. Our acceptance of the pro-choice attitude and moral relativism affects virtually every attitude, decision and choice we make. Like pollution in the air or a waterway, people have different degrees of acceptance of the pro-choice attitude and moral relativism. The degree that each of us has accepted the pro-choice attitude and moral relativism can be graphically identified as a point on a line from right to left where people on the right side are conservative and pro-society and as you move to the left, people become more accepting of selfishness, the pro-choice attitude and moral relativism.

Recent research is bordering on being mind boggling because it shows that so many other decisions and actions beyond social problems are affected by our position on the line from right to left that indicates our degree of acceptance of the pro-choice attitude and moral relativism. This includes fertility, political issues, general attitudes and even how we vote. While governments may have laws and churches may have the Ten Commandments, what the statistics and research are showing is that people are more likely to break laws and commandments as they become more selfish, more accepting of the pro-choice attitude and more accepting of moral relativism. This even extends from individuals to an entire state. "Red States," which typically are more conservative in voting, are less accepting of selfishness, the pro-choice attitude and moral relativism. "Blue States," which typically are more liberal in voting, are more accepting of selfishness, the pro-choice attitude and moral relativism.

Published research by demographers Ron Lesthaeghe and Johan Surkyn in Europe disclosed that people who distrust the army and other institutions and are prone to demonstrate against them are statistically less likely to be married. They are also statistically less likely to ever get married and have children. This same research also discovered that people who find soft drugs, homosexuality and euthanasia acceptable are statistically more likely to live alone or in a childless, marriageless union. It was also not surprising that people who seldom attend church are statistically less likely to be married and have children.

In the United States, Philip Longman pointed out that in progressive Seattle, there are nearly 45 percent more dogs than kids while in conservative Salt Lake City, there are nearly 19 percent more kids than dogs. This obvious difference is not due to any shortage of canine breeders in Utah but is based on local fertility levels which in turn is based on the area's degree of acceptance of moral relativism and the pro-choice attitude. Utah, where something like two-thirds of the residents

are members of The Church of Jesus Christ of Later-Day Saints, has the highest fertility rate in the United States with 92 children born annually for every 1,000 women. It is not surprising that a recent Gallop Poll showed that Utah also was third in the nation in regular church attendance.

Where you stand on the line between right and left will also impact your attitude on church attendance and on family size. Longman pointed out that 47 percent of people who attend church want a family of three or more children. However, only 27 percent of people who seldom attend church want a family of this size.

Politics Too

Would you believe it if someone told you that where you stand on the line from right to left may determine who you vote for and which political party you support? Statistics emerging following the election between President George Bush and Senator John Kerry are making this obvious.

Maps on that election day showed the fact that liberal states and cities predominately voted for Senator John Kerry while the more conservative areas voted for President George Bush. Hence, the connection between voting and a person's position on that line from right to left are obvious. According to Philip Longman, states that voted for President George Bush had an average of an 11 percent higher fertility rate than states that voted for Senator John Kerry.

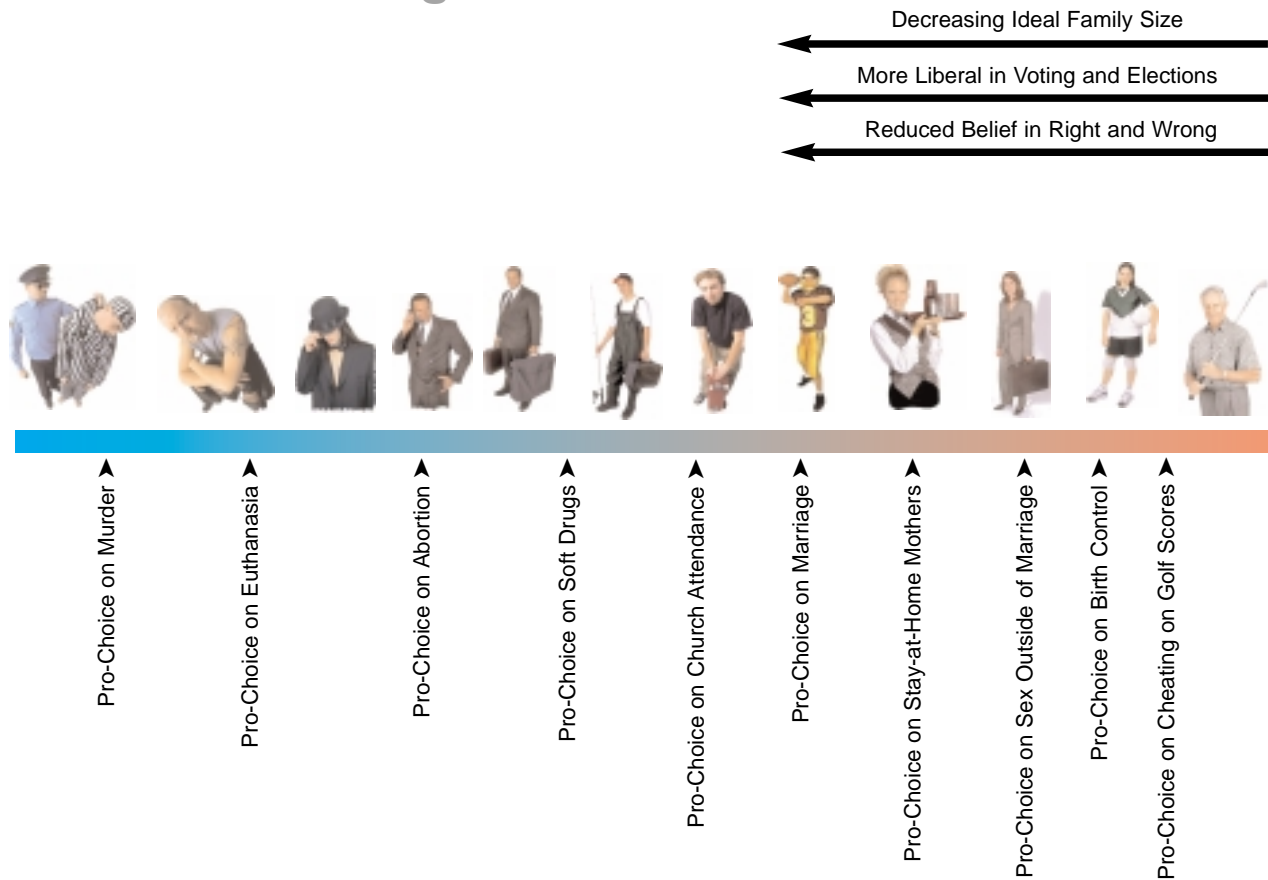
This same situation prevails with other political issues. Vermont, the first state to allow gay unions, has the nation's lowest fertility rate . . . 51 average annual births per 1,000 women. It is not surprising that the recent Gallop Poll showed that Vermont was the last state in the nation in regular church attendance. Again we see that our degree of accepting the pro-choice attitude and moral relativism affects most of our decisions.

Chameleon Criteria

Some people have become so desensitized to permissiveness and the pro-choice attitude that they are not even aware of it. While many people acknowledge the golden rule and the need for being unselfish, they change their criterion from choice to choice similar to what is called "cafeteria morals." When they want a "yes, you can" answer, they base their decision on the wants of the person making the decision or committing the action. When they want a "no, you cannot" answer, they base their decision on the negative impact of the decision or action on other people and society.

Several things have come to light which help us understand how all of this works. The first is that a person's decision on criteria for right and wrong is based on how far they have progressed towards liberalism, permissiveness and the pro-choice attitude. They will make decisions based on the person making the decision until they no longer feel comfortable. When they no longer feel comfortable, then they base their criterion for right and wrong on what is best for others and society. This changing decision point for any individual can be reasonably pinpointed on this line from right to left.

The Line From Right to Left



Position of pointers is approximate and estimated

The best way to illustrate this is to think about our society in relation to a line that stretches from the far right to the far left. Where an individual stands on this line depends on the degree of their acceptance of the pro-choice attitude and moral relativism. The people on the far left think nothing of murder, are open to committing terrible crimes, and will sell drugs to kids. The people on the far right will go far out of their way to avoid harming others and will agonize for days after telling a white lie. As you move from right to left, you find people who are pro-choice in more and more things: parental supervision of children, church attendance, marriage, usage of soft drugs, euthanasia, abortion and numerous other attitudes and positions.

There are other general trends as you move from right to left along this line. As individuals become more pro-choice and move more to the left, their ideal family size decreases. As individuals become more pro-choice and move more to the left, they become more liberal in voting. As people become more pro-choice and move more to the left, they have less of a concern for right and wrong.

A second item is that as people become more permissive and pro-choice, and hence move from right to left on this line, they are likely to encounter the same decisions at the same relative locations. While no two people may be exactly the same, it appears that most people become pro-choice in the same things at relatively similar points along the line. Hence, someone armed with

enough information and research can establish your attitude on many major items with a fair degree of accuracy if they can pinpoint your location on this line.

Experts are turning this interconnection based on liberal and pro-choice attitudes into a science. Some say that they can ask you as few as four questions and determine your standpoint on several major issues with a high degree of accuracy. In some cases they can even tell you what your decision would be on issues you may never have thought about. They can also determine who you are likely to vote for in the next election.

My own research suggests that while this is not perfectly accurate, it does come close statistically. Hence, individuals who are pro-choice on marriage are statistically more likely to be pro-choice on stay-at-home mothers. Individuals who are pro-choice on attending church are statistically more likely to be pro-choice on marriage. Individuals who are pro-choice on abortion are statistically more likely to be pro-choice on attending church. Individuals who are pro-choice on murder are statistically more likely to be pro-choice on abortion.

The chart that appears in this section provides a graphic overview of how this works in general. When people become more accepting of selfishness, the pro-choice attitude and moral relativism their position moves from right to left along this line. As they move more to the left, they become pro-choice on more and more decisions and actions. The decisions and actions shown are only approximate based on available statistics. However, as indicated earlier, the relative positions of the different decisions and actions may vary somewhat from individual to individual.

7

The Family Wage, Marriage and Stay-at-Home Mothers

One of the major problems our society is facing is its inability to realize that it has become selfish and pro-choice. People have a bad habit of looking at things from their own permissive standpoint without stepping back and looking at how things affect other people and society. This is particularly true in the area of social problems and family.

We can take a few minutes to look at the family wage, marriage and stay-at-home mothers from the standpoint of society – the unselfish criterion for right and wrong – instead of looking at them from the pro-choice standpoint. To do this we can look at three different arrangements or models of society. I will use 50 men and 50 women to make the math simple. However, you can get the same answers using different numbers of people. I should also point out that available wages are not connected to the number of people in the work force. There is no individual or agency that increases available wages when someone joins the work force and decreases available wages when someone leaves the work force. Available wages are tied to sales or gross national product, not the number of people in the work force. Hence, the amount of money available for wages is divided among the people in the work force much as an inheritance is divided among the number of recipients involved.

Model One / The Traditional Model

We can start with what I like to call the traditional model that presumes that our society supports marriage, a family wage and stay-at-home mothers. In this situation we would have 50 married couples with the husband working and the wife at home with their children. Simple math tells us that each family would receive an average of two percent of the available wages and the children would be properly supervised and nurtured.

Model Two / Pro-Choice on Stay-at-Home Mothers

For our second model we will continue with 50 men and 50 women but presume that they become pro-choice on stay-at-home mothers. In this case both the husband and wife work while no one is home with the children. Since there are 100 workers and two workers per family, each family continues to receive an average of two percent of the available wages but there is no one home with the children.

What are the major differences between Model One and Two? While average family income

remains the same, the winners in Model Two are the big corporations because they get two workers for the price of one. The big losers are families, children and society.

Model Three / Pro-Choice on Marriage

For our third model we will continue with the same 50 men and 50 women. However, we now presume that they have become pro-choice on marriage and are not married. In this situation we now have 100 households and 100 workers. Hence, each household gets an average of one percent of the available wages while no one is home to watch the children.

Again, the winners are the corporations who get two workers for the price of one. The losers are families, children and society. Which of these three models do you feel is the best for children and society?

The Extraordinary Profession

What is better for society . . . providing a family wage and encouraging stay-at-home mothers, or offering equal pay and encouraging mothers to work?

Which occupations, careers and professions have a positive impact on society and which do not?

After 20 years of research into social problems, we have found some careers which have a positive impact on society. Those that do, have a positive impact in one or two areas. However, one particular career choice is extraordinary. It repeatedly shows up in statistics as providing at least seven significant benefits to other people and society. No other choice comes even close. This is the stay-at-home mother.

I shake my head at the misinformed people who condescendingly refer to this as “only a homemaker.” They have obviously not taken the trouble to research the statistics and reports. If they did, they would marvel at how much of a positive impact the stay-at-home mother has on her own family, her neighborhood and even on crime and taxes. For those who do not know, here is some of the basic information.

1. Healthier Family

The family of a stay-at-home mother is statistically more likely to be healthier, both physically and emotionally. Since she spends more time with her family, she is more likely to find and take action where it is necessary. She is also in a better position to provide home support for professional medical services. Children growing up in a traditional two-parent family with a stay-at-home mother are least likely to develop emotional problems.

2. Better Education

Getting good grades depends more on family choices than on family finances. Children growing up in a traditional two-parent household with a stay-at-home mother are more likely to get good grades than kids from a more affluent family with a working mother. It is also interesting

that kids with a stay-at-home mother are more likely to complete more years of education. The reason is simple; a stay-at-home mother not only helps the kids with their school work but also supports and encourages them.

3. Less Drugs, Less Problems with the Law

The statistics are simple; kids who spend more time with their parents are less likely to take drugs and get in trouble with the law. Kids who spend more time with their peers are more likely to take drugs and get in trouble with the law. A stay-at-home mother is not only the solution but also reduces taxes by reducing social problems.

4. Better Marriage

Traditional stay-at-home mothers statistically have better marriages. They are more likely to remain married, more likely to be pleased with their marriage, and less likely to cheat on their husbands. Since married people are less likely to commit or be victims of crimes, this also reduces government spending and taxes.

5. Less Crime in the Neighborhood

Stay-at-home mothers are a factor in reducing crime in their neighborhood. Burglars and vandals are less likely to be active in areas with stay-at-home mothers and more likely to select areas where no one is present during the day.

6. Improvement for other kids in the neighborhood

In addition to reducing the activities of criminals in the neighborhood, stay-at-home mothers also positively influence other kids in the neighborhood. Statistically, having more stay-at-home mothers will improve the education of other kids in the neighborhood and reduce their number of incidents with the law.

7. Improving our Society

A stay-at-home mother is a major positive factor in improving our society. She provides an obvious example for others by putting others first rather than being pro-choice and selfish in decisions which affect society. If more people followed their example by putting others first and doing what is best for society, this would be a better world for all of us.

Some research also suggests that stay-at-home mothers are healthier and happier than working mothers. Hence, putting others first may offer some of its own rewards. It is also noteworthy that women who decide to be stay-at-home mothers almost never regret their decision, but many who select a career outside the home often do. Women in later life never regret that they made the wrong decision and should have spent less time with their family and more time at the office.

What is a stay-at-home mother and homemaker? She is a nurse, a teacher and a social worker. She reduces crime and increases education. She improves the quality of life in her neighborhood. She even reduces everyone's taxes by reducing crime and social problems for all of us.

Moreover, she provides an excellent example for our society by following the basic rule of being unselfish and doing what is best for society.

“Only a homemaker?” Don’t make me laugh. Is there any other career choice or occupation which provides an equal number of benefits for others and society? What other profession reduces crime, improves education, reduces taxes, improves our quality of life, and reduces social problems? In comparison to a stay-at-home mother, most other career choices pale by comparison. Stay-at-home mothers are reducing our social problems, not causing them.

8

Unselfishness is its Own Reward

Those of us who have worked in this area for years are awed by the fact that the statistics consistently show that people are better off being pro-society, putting others first, and working with other people rather than being loners. Those same statistics also tend to show that people who are selfish, who are pro-choice and who accept moral relativism may be worse off in the long run.

There are people who are impressed by the fact that this revelation and information that we would all be better off working together for the good of society resulted from computer reports and statistics. However, even a brief historical review shows that this same theme has been with us almost since the start of recorded history. Confucius is quoted as saying: “Do unto others and you would them do unto you.” When he founded Christianity, Jesus Christ admonished his followers to “Love your neighbor” and “turn the other cheek.” In more modern times, President John F. Kennedy in his inaugural address said: “. . . and so my fellow Americans, ask not what your country can do for you; ask what you can do for your country.” This is saying the same thing in so many different words. You would think that by now we would learn the importance of being pro-society and working together.

What about good old number one? Will I get hurt if I do what is best for society instead of what I want to do? Some people are concerned that they need to put themselves first because no one else will. However, the statistics on this point are both remarkable and interesting. They show that people who are unselfish and work together with others and do what is best for society, statistically live longer, are happier, are less likely to live in poverty, and are less likely to commit crimes or be the victim of crimes. It is obvious that being unselfish has its own substantial rewards.

All of this is very logical. One simple definition of society is “a group of people working together for common goals.” When people are selfish, permissive and pro-choice they are not working together nor working towards common goals. Hence, society suffers and social problems increase.

For those who are interested, my own research shows that the one item at the top of the list of things that reduce social problems is traditional marriage. As people become pro-choice on marriage they spread moral relativism and the pro-choice attitude throughout society. Yet marriage appears to be the single biggest factor in keeping our society headed in the right direction. People in a good marriage are statistically healthier, happier, less likely to commit crimes, less likely to be the victim of crimes, and less likely to spread the pro-choice attitude and moral relativism.

Number two on my list is parental supervision of children. The statistics are very clear that children who spend more time with their peers are more likely to get into trouble with the law and less likely to be a success in life. Children who spend more time with their parents are less likely to get in trouble with the law and more likely to be successful in life. One report done by the State of Wisconsin showed that kids living with both biological parents were as much as seven times better off than kids in other types of households.

Are kids better off with more parents or fewer parents? There are studies showing that kids do best with two biological parents but they are even better off living with an extended family including grandparents. If the grandparents are not in the same household, even living nearby has a positive effect on the kids.

On the other hand, statistics are terrible on single parent households. One of the most recent developments are studies on single mother households. Children growing up without a father as an authority figure in their home are less likely to learn right from wrong and how to work with other people. Hence, they are more likely to grow up being pro-choice instead of pro-society. Some recent numbers are staggering in that they show that as many as 75 percent of juvenile delinquents in some areas come from single-mother households.

One of the more interesting comments I have heard recently revolves around a definition of Heaven and Hell. It suggests that Heaven is populated by people who are pro-society, believe in right and wrong, and put other people first. Hell, on the other hand, is populated by people who are selfish, permissive, pro-choice and subscribe to moral relativism. In which of these two locations would you like to spend eternity? But, if Heaven is populated by people who pro-society and put other people first, wouldn't it make sense for us to do the same on earth and make a heaven on earth? Is this what Jesus Christ, Confucius and John F. Kennedy were trying to teach us?

9

Questions

If you have read to this point you should have a basic knowledge of how desensitization works and how selfishness, permissiveness, the pro-choice attitude and moral relativism spreads through our society. Here are a number of fairly simply questions that might be appropriate in determining what we need to do in order to reduce and eliminate the spread of selfishness, permissiveness, the pro-choice attitude and moral relativism in our society.

Should we judge ALL of our actions and decisions that can impact other people and society as to whether they are right or wrong?

Should we discourage people from thinking that they have a “right” to be pro-choice and do what they want instead of what is best for others and society.

Should we judge all of our actions and decisions based on their impact on other people and society?

Should we discourage the use of cafeteria morals where people justify pro-choice actions and decisions by ignoring their impact on other people and society?

Should we discourage pro-choice actions and decisions that spread moral relativism through our society?

Should we discourage people from thinking that pro-choice actions and decisions are acceptable if you think you need money.

Should we talk about right and wrong in public and admonish people who are pro-choice?

Should we tell people about the negative aspects of pro-choice decisions and actions?

Should we openly discuss statistics as well as right and wrong in relation to marriage, stay-at-home mothers and single parent households?

Should we point out the fact that being unselfish has its own rewards and that people who put others first and work with others come out ahead?

If you answered "no" to any of the above then you may well be the problem instead of the solution.