



# **Is Selfishness Killing America?**

*by Larry Plachno*



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# Introduction

**W**hile many people are talking about Global Warming, it may be that Global Selfishness is more likely to kill our society. Global Selfishness is a “very inconvenient truth” for many people because ignoring it allows them to be selfish, permissive and pro-choice. The inconvenient truth is that our society has obviously turned more selfish and permissive in the past 50 years to its detriment. Yet while people talk about Global Warming, they do not want to talk about Global Selfishness for fear that bringing up this subject would require them to be less selfish.

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The research for all of this started in 1990. As a father of five children (later seven children), I was dissatisfied with political correctness and the increasing social problems in our society. As a result I began to do research into the reports and statistics looking for reasons behind our social problems. At least initially, I was aided by numerous statistics, reports and studies of social problems done by government agencies, universities, medical groups, and numerous other agencies.

I also was fortunate that along the way several researchers and groups shared their information with me or made it available. These included David Barton, D.C. Dawson, James C. Dobson, The Howard Center, The Rockford Institute, Barbara Defoe Whitehead, Karl Zinsmeister, and numerous others. We are also fortunate to receive information from individuals and groups working on individual social problems such as abortion, single parenting, marriage, and reduced parental supervision. While all were extremely helpful, most restricted their research to their own specialty. It was left to others to move ahead to tie everything together.

Over the course of several years, our research reached three different significant levels or plateaus:

1. Fairly early in the research we realized that social problems share a common denominator of being caused by selfishness, permissiveness and the pro-choice attitude. As a result, we are faced with a decision between two criteria for our actions or decisions that could affect others. This is explained in Chapter 1.

2. Given a few more years of research, it became obvious that not only are social problems interconnected but that selfishness, permissiveness and the pro-choice attitude spreads through our society by a process called desensitization. It became obvious that we had one big problem; known as selfishness, permissiveness and the pro-choice attitude. What we previously called social problems were simply manifestations of this selfishness and permissiveness in different areas. See the chapter on desensitization.

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3. The most recent development was in discovering that this situation went way beyond social problems and included many of our daily decisions including ideal family size, our position on marriage and morals, and even how we vote. Your degree of selfishness and use of cafeteria morals could actually be plotted on a line from right to left. See the chapter on Beyond Social Problems. Current research is centering on this area in trying to determine the position on the line for various decision points and how much variation there is between individuals.

Because of the increasing use of the internet in our society and a demand for electronic versions of these documents, a Web site was created for this information at Unselfish.org. Several different documents are available for free download at that location and it is updated from time to time.

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This is the fifth document to be titled "Is Selfishness Killing America?" Most were fairly short in length although the second was printed in 1997 as a 100-page book. As time goes on and we learn more about how our world works in relation to selfishness and permissiveness, each subsequent version was updated and new information provided.

Since this version is intended to be made available as a downloadable PDF file on the internet, it has intentionally been kept short and simple. This entire 16-page document is only 52k in size as a PDF file. It will include basic information on several areas as well as the latest research on the line from right to left. This document, as well as similar material, is available for free download on the Unselfish.org Web site.

There are two additional items of information worth mentioning.

The first is that there are researchers who are beyond us in some areas. In particular, both U.S. political parties are aware of the line from right to left and how it impacts voters. They learned a great deal in the 2004 presidential election. As with the earlier people researching one social problem, most of this information is limited to one specific area. We would like to see more individuals and groups working on how everything is interconnected.

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The second item of information is that one of the biggest reasons for these problems spreading through our society is that people are afraid to talk about a criterion for right and wrong for fear of offending someone. You cannot solve a problem if you do not talk about it. Our hope is that after reading and understanding this material, you will be more willing to take a stand on a criterion for right and wrong and talk about it.

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# 1

## A Criterion for Right and Wrong

**H**umanity is still very much in a learning mode about how our universe and our society works. Those who profess to know everything there is to know about our world have more conceit than knowledge. It has only been in recent centuries that we have reached some basic understanding and knowledge in certain areas.

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I would like to point out that it was less than 500 years ago that Galileo Galilei perfected the telescope and then invested the time to study the heavens. His research showed that the Earth was not the center of the universe . . . as had been commonly believed at that time. In spite of the fact that he did the research to obtain actual knowledge, he was labeled a heretic and placed under house arrest for the rest of his life. Truth can be a problem if it conflicts with current thought.

Are you aware that human 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. The statistics made it clear that puerperal fever was contagious and was being spread by doctors and midwives.

The situation was not helped by the fact that many of the doctors insisted on wearing old frock coats which had never been washed and whose disreputable

condition and number of stains were a mark of tenure in the medical community. Hence, the doctors themselves were responsible for spreading germs. Change was slow in coming for several reasons. People refused to believe that the doctors were causing the problems. They also refused to believe in germs because they could not be seen.

Eventually, society learned two things that are noteworthy. The first is that doctors, midwives, health care workers and virtually everyone 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 through out society, there was 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.

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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 fact 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.

A similar situation has developed in regard to the spread social problems throughout our society. Fortunately, numerous groups including federal and state

agencies, medial research groups, universities and other research organizations have kept statistics and reports on social problems since they began to increase. What we have found is that social problems are caused by selfishness, permissiveness and the pro-choice attitude.

When faced with a decision or action that could impact others we have only two choices. One choice is to base our decision on what is best for other people and society. The second choice is to be selfish and permissive and do what we want regardless of who gets hurt.

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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. If you do not agree that being unselfish and doing what is best for others and society is the right way, then your only other choice is to say that being selfish, permissive and pro-choice is best for society. So far no one has argued that position.

Even more logical is the simplistic fact that what an individual wants may not be best for society. Hence, much of our decision making boils down to the simple decision between what an individual wants versus what is best for society and others. Should society give in to what an individual wants? Or, should the individual do what is best for society?

Again, logic dictates that it is impossible for one society to follow the wishes of a large number of individuals. This would pull society in many different directions at the same time, which is exactly what causes social problems. However, it is perfectly logical that individuals can work together for a single goal: what is best for others and society.

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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 should 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.

Some people also bring up the fact that there are exceptions to statistics. Although that may be true, it does not change basic criteria. There are people who have smoked three packs of cigarettes for 30 years with no effects. People have jumped or fallen out of airplanes and lived. People have survived operations under less than sterile conditions. However, logic and the overwhelming statistics still dictate that we should discourage people from smoking three packs of cigarettes daily, that we should discourage people from jumping out of airplanes, and discourage people from having operations that take place under less than sterile conditions.

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Confucius is quoted as saying: “Do unto others as you would have 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.

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There are people who are awed by the fact that this revelation that we would all be better off by 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 as you would have 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.

# 2

# Desensitization

When faced with a decision or action that could impact others you have two possible criteria to guide you. You can be unselfish and pro-society and make your decision based on what is best for others and for society. Or, you can be selfish, permissive and pro-choice and do what you want to do regardless of who gets hurt. Why are there only two criteria?

Confucius offered no exceptions to his “Do unto others as you would have them do unto you.” Jesus Christ simply said “Love your neighbor” and offered no exceptions. John F. Kennedy mentioned no exceptions to his admonishment when he said “. . . and so, my fellow Americans, ask not what your country can do for you; ask what you can do for your country.” Why?

The best way to explain this lack of exceptions is to go back several years to the argument over whether kids should be allowed to watch violence on television. Parents were opposed to this but most could not voice a reason. Liberals said that the kids had a right to be pro-choice in their viewing. Finally, the experts sided with the parents because of a process known as desensitization, that is the modern equivalent of what we used to call giving bad example. As the kids watch more and more violence on television, they become desensitized to violence and it becomes more acceptable to them.

This same desensitization process is at work in our society with both kids and adults in regard to selfishness, permissiveness and the pro-choice attitude. Different people may be affected to a greater or lesser degree, but the result is that selfishness spreads through society like germs spread through the air and pollutants spread through rivers and the atmosphere. As people see others being selfish and pro-choice, or when they are told it is acceptable to be selfish and pro-choice, then they are desensitized and become more accepting of being selfish and pro-choice themselves.

None of this is new; we have known about it for years. While the statistics show how desensitization works, it is also very logical. Students who become pro-

choice on attending school are statistically more likely to be pro-choice on smoking, more likely to be pro-choice on breaking the law, and more likely to be pro-choice on taking drugs. With adults, people who are pro-choice on marriage, pro-choice on attending church, and pro-choice on abortion are also statistically more likely to be pro-choice on other decisions.

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All of this explains why programs directed at eliminating social problems may be only partially effective . . . they are directed at the effect of the problem and not the cause. Our social problems are really not separate problems but rather separate manifestations of one big problem, which is the selfishness, permissiveness and pro-choice attitude in our society..

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Our current situation is similar to what Oliver Wendell Holmes faced in the 1840s. It is impossible to deal with the problem effectively if people keep spreading germs.

One of the best ways to explain this is to compare our society to a flooded basement caused by a faucet left open. Pumping the water out of the basement improves the situation but never solves it. In order to solve the problem, we must turn off the faucet. The water coming out of the faucet is selfishness, permissiveness and the pro-choice attitude while the flooded basement is the social problems they cause.

In a later section we will talk about how desensitization goes well beyond social problems and influences our decisions in many other areas including our idea family size, marriage and even how we vote.

# 3

## Cafeteria Morals

Are you guilty of using Cafeteria Morals in judging right and wrong? In spite of your protests, the answer is undoubtedly “yes” since most Americans have been desensitized to thinking about a criterion for right and wrong. There has been increasing interest in Cafeteria Morals since it is an outward sign of the selfishness, permissiveness and pro-choice attitude that is spreading through our society. Some people say that Cafeteria Morals is killing America because it is a way to avoid the issue of a criterion for right and wrong.

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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 determine 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 on the

answer they want as to whether the action or decision is right or wrong, and then they pick the appropriate criterion to come up with the answer they want. Typically, if they want a “no, you cannot do that” answer, they pick the unselfish and pro-society criterion and base their evaluation of right and wrong 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 of right and wrong on what they want while ignoring the negative impact on other people and society.

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For some strange reason, these people believe that they and their friends have a right to be selfish, permissive and pro-choice regardless of who gets hurt, while they expect other people to follow the 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 deci-

sion or action if you evaluate it from the standpoint of the individual making the decision or taking the action, and ignore its impact on other people and society.

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A fairly simple example is the mother who felt that she could use some extra money for her family. Hence, she finds a way to make money for her family without taking too much time away from her children. People evaluating this action based on the person taking the action would say that her decision is right and com-

mendable. However, we can also look at the other criterion when we discover that her extra money comes from selling drugs to the students at a nearby junior high school. People evaluating this action based on its impact on other people and society would say that her decision is wrong and despicable. Why such a huge difference between the two evaluations? The answer is Cafeteria Morals and what criterion you use for right and wrong.

Our current research centers around Cafeteria Morals and how it relates to each individual's degree of desensitization to selfishness, permissiveness and the pro-choice attitude. All of us use Cafeteria Morals to a greater or lesser extent depending on the degree to which we have become desensitized. This can be plotted on a line from right to left where people who have become more desensitized are located more to the left. The point at where you give up with Cafeteria Morals and turn to being unselfish and pro-society marks your point on the line. For more information, see the chapter titled covering Beyond Social Problems.

# 4

## Diversity and Differences

One of the oft-heard arguments is that diversity is a good thing. Everyone should be allowed to be different. Instead of right and wrong there is only choice. Simple logic tells us that this is wrong. If diversity is good, then where is the good diversity in murder or in selling drugs to children? Should we have the right to murder people on Tuesday and Thursdays? Or maybe we should be allowed to sell drugs to kids, but only in months ending in “ber.”

Obviously, there is a major dividing line between diversity of things you cannot control and the things you can control such as actions and decisions.

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For more than 150 years the United States did well and had few social problems. This was in spite of the fact that there was substantial diversity in the nationality, heritage, and customs of many new citizens. However, there was 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 others and society. Our social problems did not start until some people decided to be selfish, permissive and pro-choice.

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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 would happen to this same wagon if one horse want to go north, another south, the third east and the last one west? Obviously, the wagon would go nowhere and might even get damaged.

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north, another south, the third east and the last one west? Obviously, the wagon would go nowhere and might even get damaged.

Likewise, for our society to move ahead and improve, we all have to be pulling in the same direction. The only logical direction that everyone can pull in is to be unselfish and pro-society because if people are selfish, permissive and pro-choice, they are pulling in different directions. This is why pro-choice decisions are the cause of social problems.

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A simple 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. When people are selfish, permissive and pro-choice then they are not working together for common goals and society suffers. Is this what Confucius, Jesus Christ and John F. Kennedy were trying to teach us?

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# 5

## The Christian View

While we typically deal with the problems of selfishness, permissiveness and the pro-choice attitude from a secular standpoint, there is a totally different Christian standpoint that reaches the same conclusions.

Why did Jesus Christ come to our Earth? The standard answer is so He could suffer and die to atone for our sins. If you take a minute to think about it, this tells us two things. The first item should make us somewhat thoughtful . . . it tells us that sin exists and there is a right and a wrong. The second item this tells us is downright terrifying . . . that there must be atonement for sin or doing wrong. Have you thought lately on how to atone for your wrongs?

Hence, one of the first duties of a Christian is to determine right from wrong and to avoid doing wrong. How do we determine what is right and what is wrong? Jesus Christ gave us that answer when he instituted the New Covenant.

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Prior to the coming of Christ, the Hebrews had a multitude of rules and regulations that is known as the Old Covenant. There were thousands of individual rules that went so far as to cover what you could do on the sabbath and even how to prepare food. In its place, Christ gave us the New Covenant that is based on two criteria; love of God and love of neighbor.

Why this switch from thousands of individual rules to two simple criteria? Two different reasons have been suggested. One is that society had matured to a point where we could understand criteria and no longer needed individual rules. When kids are small, you tend to give them individual rules such as “don’t touch the hot

stove,” and “don’t play in the street.” However, as they mature, they are more able to determine right and wrong on their own.

A second reason suggested is that the old rules could not possibly keep pace with the advancement our society was making. Some of the old rules dealt with food preparation. With the primitive sanitary conditions in those day, these rules were useful and valid. However, with the sanitary conditions and food processing procedures of modern times, some of those items were no longer concerns. At the same time, the old rules failed to keep up with new developments. None of those old rules mentioned printing, television, aircraft, automobiles, the internet, modern medical developments or cloning.

Putting Christ’s “love of neighbor” admonishment into workable terms is very simple. Years of research into social problems has disclosed that there are only two alternatives when we are faced with an action or decision that could impact others. We can be unselfish and pro-society in making our decision on how it would impact others and society. Or, we can be selfish, permissive and pro-choice and do what we want regardless of who we harm.

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Putting Christ’s “love of neighbor” admonishment into workable terms is very simple. Years of research into social problems has disclosed that there are only two alternatives when we are faced with an action or decision that could impact others. We can be unselfish and pro-society in making our decision on how it would impact others and society. Or, we can be selfish, permissive and pro-choice and do what we want regardless of who we harm.

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There is a reason why there are only two alternatives. It is a process called desensitization that tends to make us accept selfishness, permissiveness and the pro-choice attitude while we ignore right and wrong. When people see others being permissive and pro-choice or

when they are told that it is acceptable to be permissive and pro-choice, they then become more permissive and pro-choice in their own actions and decisions. Hence, permissive and pro-choice decisions are interconnected and people who are permissive and pro-choice in one area are statistically more likely to be permissive and pro-choice in other areas.

This is the reason why there is so much selfishness, permissiveness and violence in our world. People no longer worry about right and wrong and no longer care about doing what is best for others and society.

This might sound like some modern development but in actuality it is as old as Christianity. The early Christians knew that the basic principle of Christianity was putting others first. It is recorded in the Bible and elsewhere that these early Christians went out of their way to let others go first, avoid harming others, and do what is best for society. Many dictionaries still define a Christian as someone who is humane, decent, generous and has a loving regard for others.

What is interesting is that research and statistics show us that when we work together for the good of society, all of us come out ahead. Being selfish, permissive and pro-choice pulls our society in different directions which is why we have problems. People who put others first, work with other people, and do what is best for society, tend to be healthier, live longer, are less likely to live in poverty and less likely to be homeless. Hence, if we work together and put others first we will have a very workable society and will approach a heaven on earth. Is this what Jesus Christ was trying to teach us?

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Why have Christians lost this attitude to put others and society first? The answer is that they have been

desensitized by the selfish, permissive and pro-choice attitude in society, in our media, and even from our political leaders. Many Christians no longer talk about right and wrong. Catholic confessionals are empty these days because no one thinks about right and wrong anymore even if they still call themselves Christians.

If you stand back and look at this situation, there is a very sobering thought. We are given the option of either being unselfish and pro-society or of being selfish, permissive and pro-choice. This makes our life on earth sound very much like a test for an afterlife. When you stand in judgement before God, will you be able to say that you were unselfish and pro-society or admit that you were selfish, permissive and pro-choice?

What can we do about the fact that our society has become desensitized to right and wrong and has turned selfish and permissive? The obvious solution is to sensitize people to the fact that there is a right and a wrong. We need to talk about right and wrong and a criterion for right and wrong. Make people think about right and wrong and push them towards selecting a criterion for right and wrong. Are they unselfish and pro-society and base their actions and decisions on how they impact others and society? Or, are they selfish, permissive and pro-choice and do whatever they want regardless of who gets hurt?

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However, at least a little bit of caution is advised. People do not like to be told it is wrong to be selfish, permissive and pro-choice. Remember that the son of a Jewish carpenter walked this earth 2000 years ago and admonished people to love God and love their neighbor. His reward was to be crucified on a cross.

# 6

## Beyond Social Problems

Early research shows that social problems were interconnected. What soon became apparent is that the liberalism, permissiveness and pro-choice attitude was not limited to social problems but is actually pervasive in all parts of our society and affects virtually every attitude, decision and choice we make.

More recent research is bordering on being mind boggling because it shows that so many other things beyond social problems are tied together this same way. A person's criterion for right and wrong goes way beyond social problems and impacts attitudes and actions on numerous items from marriage and fertility to political issues.

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Recent 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% more dogs than kids while in conservative Salt Lake City, there are nearly 19% 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 position on that line from left to right. 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.

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

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### Politics Too

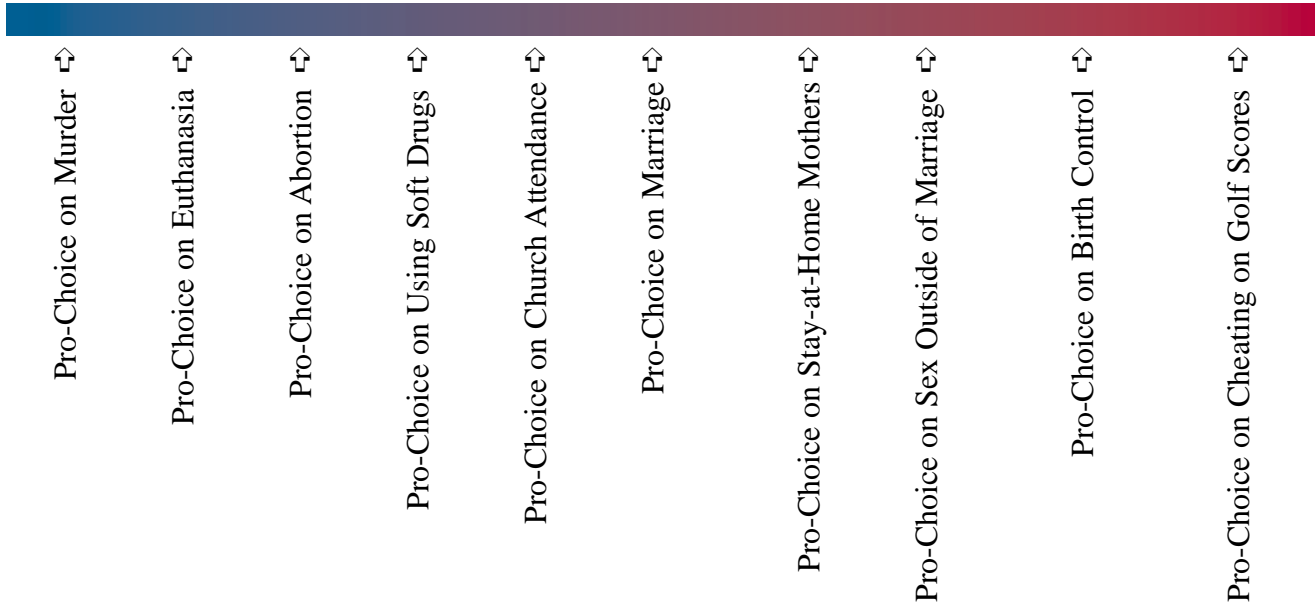
Would you believe it if someone told you that where you stand on the criterion for right and wrong may determine who you vote for and which political party you support? Statistics emerging following the 2004 election between President George Bush and Senator John Kerry are making this obvious.

Maps on 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 criterion for right and wrong are obvious. According to Philip Longman, states that voted for President George Bush had an average of an 11% higher fertility rate than states that voted for Senator John Kerry.

## The Line from Right to Left

Position of pointers is approximate and estimated

««« Decreasing Ideal Family Size  
 «« More Liberal in Voting and Elections  
 «« Reduced Belief in Right and Wrong



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.

### The Line between Right and Left

Several things have come to light which help us understand how all of this works. The first is that virtually all of us subscribe to cafeteria morals to a greater or lesser degree. To the degree that each of us accepts the use of cafeteria morals, and on how far we have progressed towards liberalism, permissiveness and the pro-choice attitude, our position can be plotted on a line between right (conservative) and left (liberal).

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We will make decisions based on the person making the decision until they no longer feel comfortable. When we no longer feel comfortable, then we base our criterion for right and wrong on what is best for others and society. This changing decision point for any individual can be fairly accurately pinpointed on a line from right to left.

A second item is that as people become more liberal and permissive, and hence move from right to left on this line, they are likely to encounter the same decisions at the same relative locations. While this is not perfectly accurate since people are different, 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 best way to illustrate this is to think about our society in relation to a line that stretches from the far left to the far right. Where an individual stands on this line depends on the degree of their liberalism, permissiveness

or selfishness. 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 liberal and permissive and move more to the left, their ideal family size decreases. As individuals become more liberal and permissive and move more to the left, they become more liberal in voting. As people become more liberal and permissive and more more to the left, they have less of a concern for right and wrong.

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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.

### Now a Science

While all of this is basically logical and known by many individuals, some people are turning all of this information into a science. There have been comments that people who know how all of this works can ask you three or four questions and from your answers, they can determine your position on that line from right to left. Once they know that, they can fairly accurately figure out your position on several major issues, including ones that you may not have thought about. They can also determine how you would vote.

Having seen the statistics, my comment would be that accuracy would be highly questionable with a single individual. However, as the number of people involved

increased, so would the accuracy. Hence, this would be very appropriate for certain situations, particularly political elections.

If you work with larger groups, all of this becomes fairly accurate. People who are pro-choice on marriage are statistically more likely to be pro-choice on abortion and liberal in voting. People who live in big cities are more likely to be pro-choice on marriage, more likely to be pro-choice on abortion and more likely to be liberal in voting.

In the United States in recent years the solidly liberal states based on presidential elections have been most of New England, northern states in the Midwest, and the West Coast states. Equally interesting is the fact that large cities tend to be liberal, are more likely to have people who are pro-choice on marriage, are more likely to have people who are pro-choice on abortion and more likely to want smaller families. However, people in the surrounding suburban and rural areas are more likely to support marriage and pro-life and want larger families. One possible reason is that as household incomes increase, people are more likely to move out of the city and into suburban and rural areas. People with higher household incomes are more likely to support marriage, the pro-life position, and conservative political candidates.

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Work continues on with researching these various decisions and actions so we can better understand how everything interacts in our world and how selfishness, permissiveness and the pro-choice attitude impacts our society.