

Unselfish.Org Newsletter

Dedicated to eliminating social problems and bringing about world peace by educating people about the benefits of putting others first, loving your neighbor, doing unto others as you would have them do unto you, and being unselfish rather than pro-choice in decisions that touch other people and society.



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Are you part of the problem or part of the solution?

Where do you stand on spreading selfishness, permissiveness, the pro-choice attitude and moral relativism through our society?

by Larry Plachno

This issue of our newsletter is specifically directed at several friends, associates and others who specialize in dealing with one social problem. Included are those who say it is wrong to be selfish, permissive and pro-choice on abortion, those who say it is wrong to be selfish, permissive and pro-choice on traditional marriage, those who say it is wrong to be selfish, permissive and pro-choice on euthanasia, those who say it is wrong to be selfish, permissive and pro-choice on sexuality, and those who say it is wrong to be selfish, permissive and pro-choice on transparency in government. There are three important items I would like to mention in this regard.

One is that you are to be commended for your time and effort in trying to help and improve our society. The second is that while you may think you are working in different areas, you are actually all fighting the same thing. Our social problems are simply manifestations in different areas of the spreading selfishness, permissiveness, pro-choice attitude and moral relativism in our society.

The third item is that our society is still very much in a learning mode. Nearly 200 years ago Oliver Wendell Holmes did the research and explained how germs spread through our society. It took years for many people to understand how that worked but now we know how to stop germs from spreading. More recently we learned how various things could pollute our atmosphere and waterways. Today, following more than five decades of research into social problems, we are learning how our social problems are caused by the acceptance of selfishness, permissiveness, pro-choice attitude and moral relativism and how they spread through our society.

Featured Quotation

“For a community to be whole and healthy, it must be based on people’s love and concern for each other.”

— Millard Fuller

Where do you stand on spreading selfishness, permissiveness, the pro-choice attitude and moral relativism through our society? Should we encourage or discourage people from spreading selfishness, permissiveness, the pro-choice attitude and moral relativism through our society? Are you part of the problem of global selfishness or are you part of the solution?

Global Selfishness

Move over Global Warming, the newest concern of society is now Global Selfishness. Decades of research and reports on social problems and related activities are showing how everything is interconnected and how those interconnections affect most of our actions and decisions that impact others. The three most noteworthy items include:

1. All or virtually all social problems are interconnected by the pro-choice attitude and moral relativism. Instead of hundreds of individual social problems, there really is one big social problem variously known as selfishness, permissiveness, the pro-choice attitude and moral relativism.

2. Selfishness, permissiveness, the pro-choice attitude and moral relativism spread through our society like germs and pollution by a process known as desensitization.

3. Each individual has a different level of acceptance of the pro-choice attitude and moral relativism. Cities and states also vary in their level of acceptance of the pro-choice attitude and moral relativism.

Basic Criteria

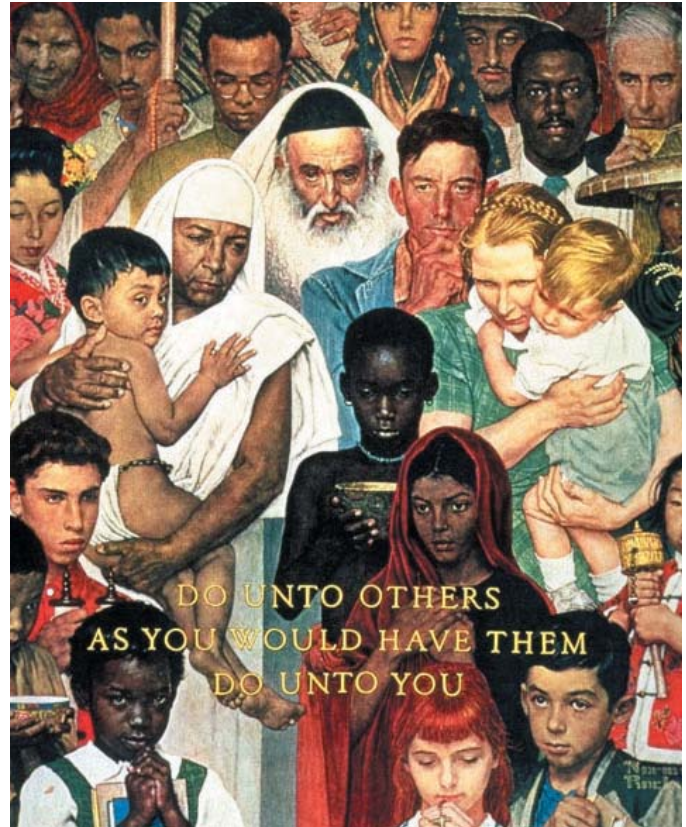
While some people try to make life complex, years of research into social problems has shown us a very simple criterion for determining good and evil. When evaluating an action or decision that could affect other people or society, you have two options. One is to be unselfish and pro-society by judging 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 as will be explained later.

People who accept selfishness, permissiveness, the pro-choice attitude and moral relativism do so in many decisions. Individuals who are pro-choice in one area are statistically more likely to be pro-choice in other areas. This has been known for years. Youths who are pro-choice about attending school regularly are statistically more likely to be pro-choice on smoking, using drugs and getting in trouble with the law. Adults who are pro-choice on marriage and stay-at-home mothers are statistically more likely to be pro-choice on abortion and euthanasia.

You might also bear in mind that you can be pro-choice in virtually any action or decision. You can be pro-choice on using drugs, you can be pro-choice on selling drugs to kids, you can be pro-choice on shooting firearms inside a school, you can be pro-choice on terrorism, you can be pro-choice on rape, you can be pro-choice on child molestation, you can be pro-choice on marriage, you can be pro-choice on stay-at-home mothers, you can be pro-choice on murder, you can be pro-choice on abortion, and you can be pro-choice on euthanasia as well as hundreds of other actions and decisions.

The Christian Position

Since Jesus Christ suffered and died to atone for our sins, one of the first priorities of a good Christian is to determine good from evil and avoid doing evil. The early Christians knew this and went out of their way to put others first. Today, many dictionaries still define a Christian as someone who is concerned for others. Unfortunately, many of us have forgotten that.



Where does Christian tradition stand on selfishness and the pro-choice attitude? Since two of the 10 Commandments tell us not to covet, we can be sure that selfishness and the pro-choice attitude are evil. While the Old Covenant had thousands of individual laws and regulations, Jesus Christ explained the New Covenant in two simple phrases . . . Love of God and Love of neighbor. Hence, he was pointing us towards a general criteria instead of numerous laws. What could be closer to “Love your neighbor” than being unselfish to others and society instead of being selfish and pro-choice?

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 or society, you have only two choices. You can be unselfish and pro-society and base your evaluation of good and evil 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 good and evil on what you want to do regardless of who gets hurt. Hence, you pick your criterion for good and evil and then use it as a guide to tell you whether a particular action or decision is good or evil.

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 justify 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 and society. For some strange reason, many people 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.

Desensitization

Why is it that Jesus Christ did not give us a list of exceptions when he admonished us to Love your neighbor? The answer 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. Some people 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 also 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, they then 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, what this means to us is that



everything is tied together. We do not have several social problems. Instead, we have one huge social problem variously known as selfishness, permissiveness, the pro-choice attitude and moral relativism. Our social problems are the effects, not the cause . . . they are simply manifestations of this permissive and pro-choice attitude in different areas.

It might be noted that there is a difference between public and private pro-choice actions. While all pro-choice actions are evil, public pro-choice actions are more likely to desensitize others because they are more likely to be seen by others.

Some people feel that being pro-choice is acceptable if they have a good enough reason, such as financial concerns. This does not work because of a process called “truncation during desensitization.” While your close friends and relatives may know of your reason, that reason is cut off or truncated to others in society. As a result, you are merely another statistic and still spread the pro-choice attitude and moral relativism. If financial concerns justified being pro-choice then we could murder our rich uncle for his money. Moreover, being pro-choice in certain areas and not others is illogical because it is the equivalent of telling people that it is acceptable to spread germs on Tuesdays and Thursdays but not on other days of the week.

The Line from Right to Left

Each member of our society has accepted the pro-choice attitude and moral relativism to a different extent depending on their degree of desensitization and their personal morals. Your position can be plotted along an imaginary line from right to left where individuals on the far right will go out of their way to avoid harming others while those on the far left are open to committing terrible crimes. Your attitudes and decisions change as you become more accepting of moral relativism and move more towards the left along this line. As you move left your ideal family size decreases, you become more liberal in voting and elections, and you have a reduced belief in good and evil. As your position moves more to the left, you accept the pro-choice attitude and moral relativism in more and more of your actions and decisions.

In addition to individuals, you will find that cities and states can also be plotted by their degree of accepting the pro-choice attitude and moral relativism. 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 acceptance of the pro-choice attitude and moral relativism. Utah has the highest fertility rate in the United States with 92 children born



annually for every 1,000 women. Expectedly, a recent Gallup Poll shows that Utah is tied for third place in high-church attendance.

At the other end, Vermont was the first state to allow gay unions and has the nation's lowest fertility rate, 51 average annual births per 1,000 women. The same recent Gallup Poll shows that Vermont has the lowest church attendance in the nation.

It is amazing how things are interconnected. Statistics that emerged following the election between President George Bush and Senator John Kerry also show the connection between moral relativism and voting. 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.

Unselfishness is its Own Reward

What about good old number one? Will I get hurt if I do what is best for other people and society instead of what I want for myself? Some people are concerned that they need to put themselves first because no one else will.

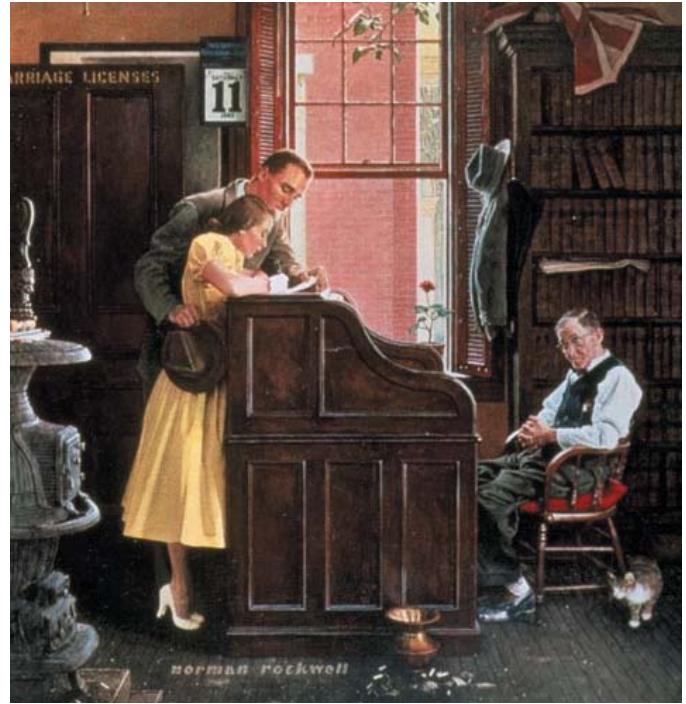


However, the statistics on this point are both remarkable and interesting. They show that people who are unselfish, work together with others, and do what is best for society come out ahead.

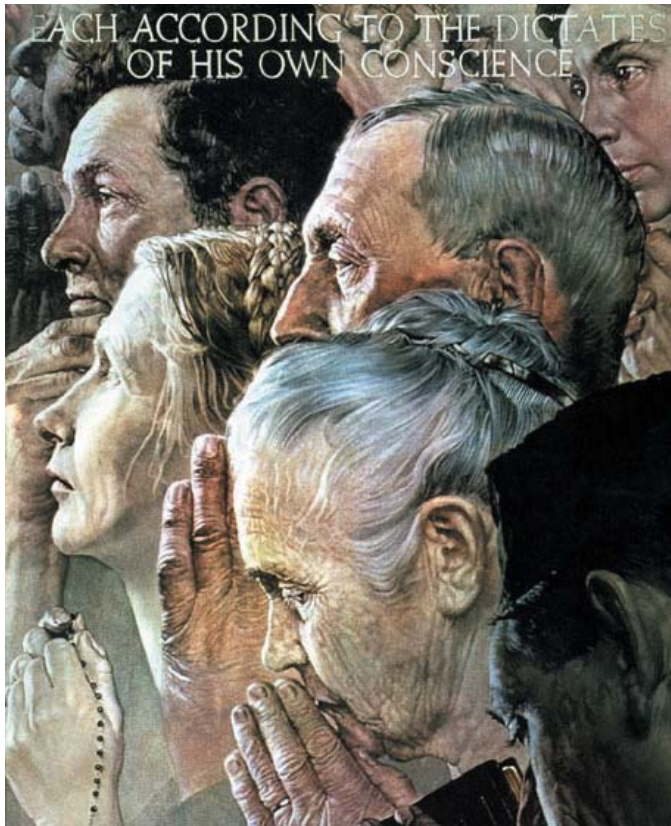
Marriage appears to be the single biggest factor in reducing or eliminating social problems. People in a good marriage are statistically healthier, happier, less likely to commit crimes, less likely to be the victim of crimes, less likely to live in poverty or be homeless, and are less likely to spread the pro-choice attitude and moral relativism.

Parental supervision of children may be next on the list. 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 study 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. Statistics are terrible on single parent households.

While we talk about “Love of neighbor,” “Love of God” also enters into the picture. People who attend church regularly are statistically less likely to commit crimes and less likely to be the victim of crimes. They are more likely to be unselfish and less likely to spread the pro-choice attitude and moral relativism.



Those of us who have worked in this area are awed by the fact that the statistics consistently show that people are better off being unselfish, putting others first, and working with others. We have to question whether this is one of the things Jesus Christ tried to teach us when he said “Love your neighbor.”



How Did We Get Here?

For the first 150 years from the founding of the United States in 1776, things went well and we had few social problems. Our founding fathers came from several countries and belonged to numerous faiths. In spite of this tremendous diversity, our nation not only survived but prospered. Why? Because there was little or no diversity in their criterion for good and evil. Most of them agreed that it was correct and proper to be unselfish and do what is best for other people and society.

Problems became more numerous in the mid-1900s when some Americans gave up being unselfish and began to accept the pro-choice attitude and moral relativism. Some people suggest that a number of Americans moved away from religion and simultaneously moved away from thinking about good and evil. Others say that our politicians and other leaders helped spread moral relativism by pandering to various special interest groups.

In his encyclical titled *Humanae Vitae* (Latin for “Of Human Life”), Pope Paul VI said that contraception was the start of a great deal of evil because it ran contrary to the natural law and the teachings of the Church. While

many Catholics are ambivalent on contraception, the reports and statistics support Pope Paul VI and his concerns.

Contraception allows people to be pro-choice on conception and moves the individual towards accepting moral relativism. As predicted, the pro-choice attitude surrounding contraception moved into our society in numerous areas including marriage, the traditional family, abortion, euthanasia and a long list of social problems that are interconnected by the pro-choice attitude and moral relativism.

In twenty years of research, I have yet to have someone claim that being pro-choice is better for other people and society. The reason being that the pro-choice position and moral relativism is neither morally tenable nor logical.

Morally speaking, there are 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, rape, child molestation, abortion, euthanasia, and even being pro-choice on telling the truth in business and politics. How can anyone morally condone being pro-choice and accepting moral relativism?

Being pro-choice is also not logical. One simple definition of society is "a group of people working together for common goals." If they are working together and working towards common goals, then they must share a common criterion for good and evil. When people are selfish, are pro-choice, and accept moral relativism, then they are not working together for common goals and society suffers.

Consider the situation of a wagon pulled by four horses. If they all pull together in the same direction, the wagon makes progress and goes places. What happens if the horses pulling the wagon believe in being pro-choice? One horse goes north, another south, the third goes east and last one turns west. Obviously, the wagon goes 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.

How do the pro-choice people deal with this? The answer is that they don't, they ignore the question. They avoid talking about good and evil and they use cafeteria morals to justify their pro-choice decisions. Many people avoid talking about good and evil for fear of offending others, but this allows the pro-choice attitude and moral relativism to spread.



What can we do to reduce the pro-choice attitude and moral relativism in our society? One big factor is to be unselfish in our own decisions and actions. Avoid being pro-choice, particularly in public. Set a good example and admonish others against being pro-choice in all of their actions and decisions. Talk about good and evil with our relatives, friends and children. Judge actions and decisions based on their impact on other people and society . . . not on what we want. If enough of us hold to basic Christian traditions, we can turn our society around.

About the author: Larry Plachno is a professional researcher and writer whose work has appeared in several books and numerous magazines. He is married and is the father of seven children with one being adopted. He has been involved with research into interconnected social problems and the causes of the pro-choice attitude and moral relativism for more than 20 years.

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