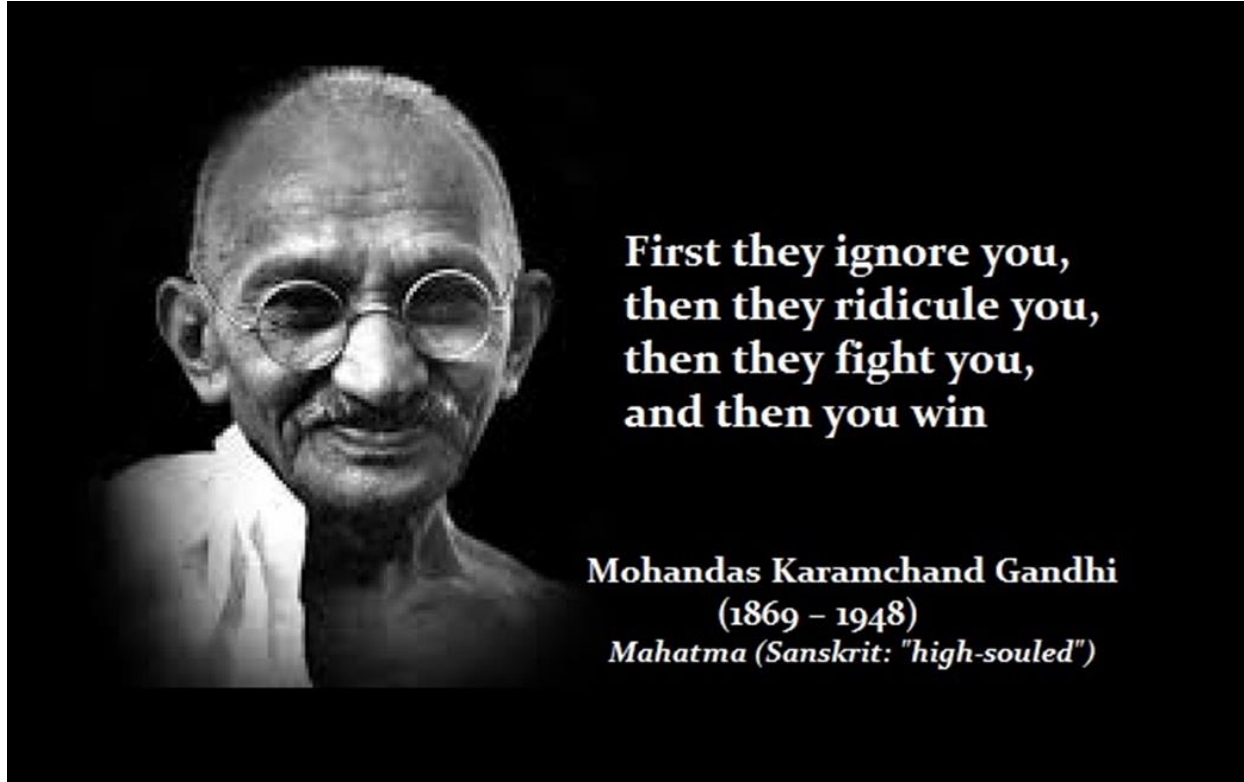


One Decade Consensus Shift @ Same-Sex Marriage?

By David Lee Burris



First we **OVERLOOK** evil.
Then we **PERMIT** evil.
Then we **LEGALIZE** evil.
< Then we **PROMOTE** evil. >
Then we **CELEBRATE** evil.
Then we **PERSECUTE** those
who still call it evil.

**"FIRST WE OVERLOOK EVIL.
THEN WE PERMIT EVIL.
THEN WE LEGALIZE EVIL.
THEN WE PROMOTE EVIL.
THEN WE CELEBRATE EVIL.
THEN WE PERSECUTE THOSE WHO
STILL CALL IT EVIL."**



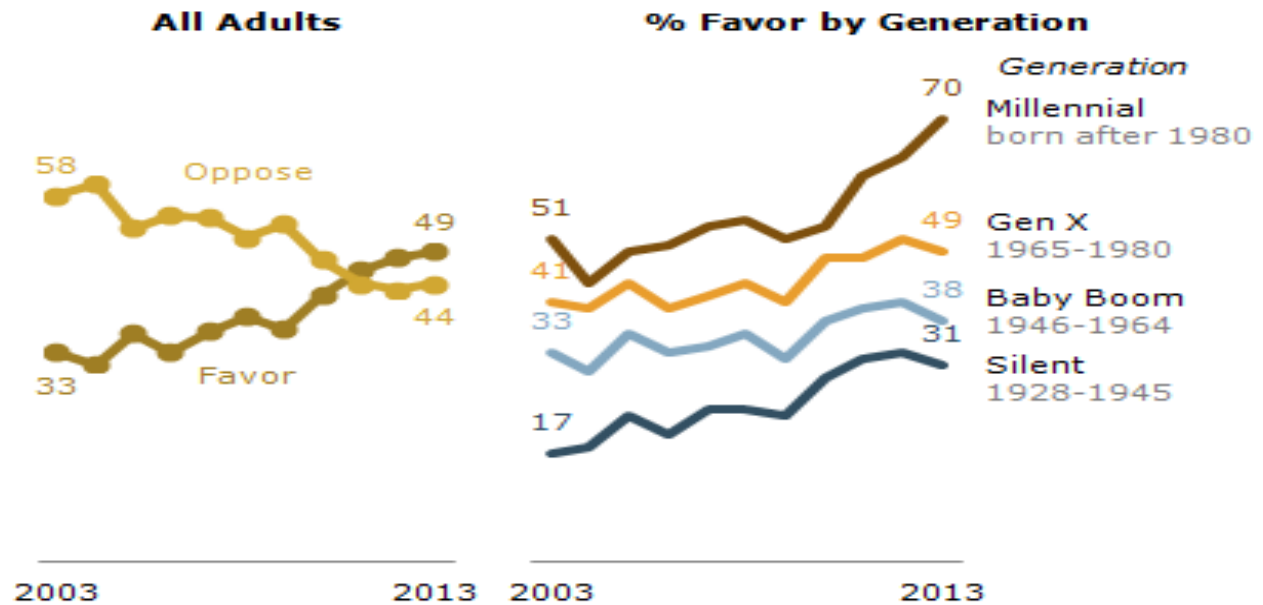
**"WOE UNTO THEM WHO CALL EVIL,
GOOD, AND GOOD, EVIL!"**

ISAIAH 5:20

Growth In Support for Same-Sex Marriage? The Claim of Changed Minds & Demographics

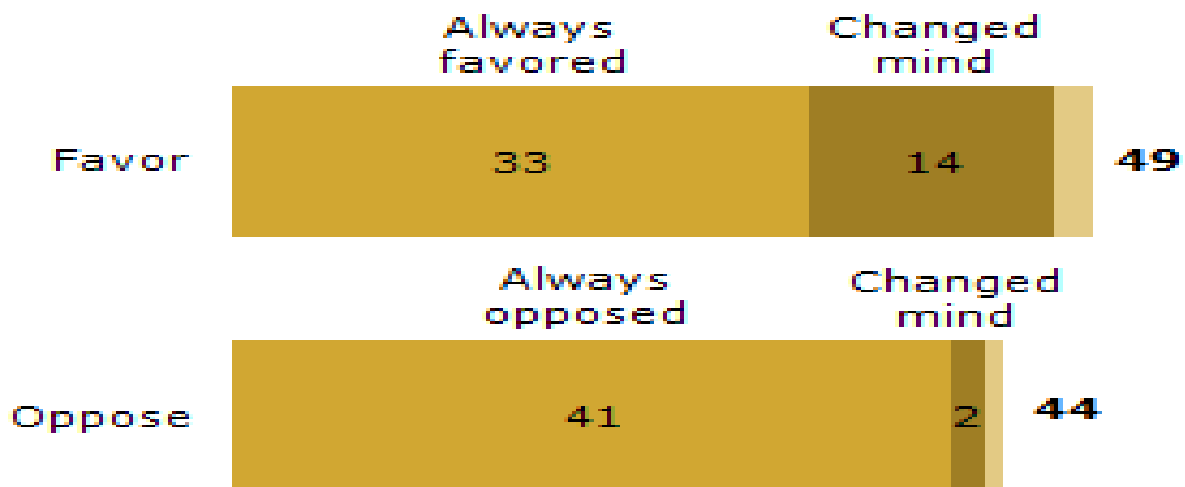
Growing Support for Same-Sex Marriage

Allowing gays and lesbians to marry legally



PEW RESEARCH CENTER March 13-17, 2013.
2003-2012 figures based on all surveys conducted in each year.

One-in-Seven Have Changed Their Minds in Support of Gay Marriage

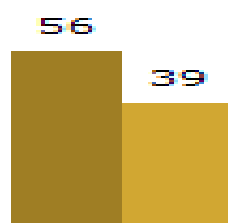


PEW RESEARCH CENTER March 13-17, 2013. Q62-63.

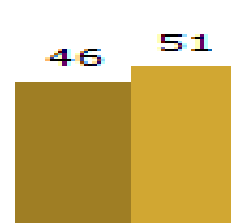
Shifting Attitudes about Homosexuality and Gay Marriage

Allowing same-sex marriage would undermine the traditional American family

- Agree
- Disagree



2003

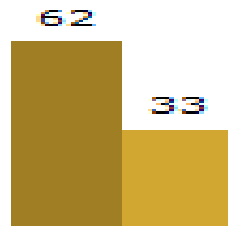


2013

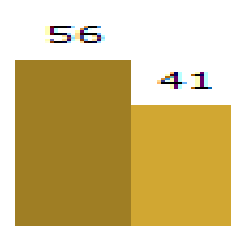
Change in agree
-10%

Same-sex marriage would go against my religious beliefs

- Agree
- Disagree



2003

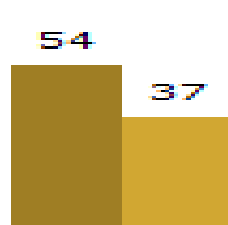


2013

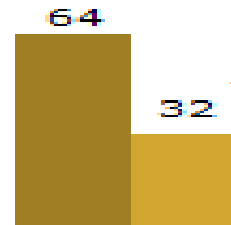
Change in agree
-6%

Same-sex couples can be as good parents as heterosexual couples

- Agree
- Disagree



2003

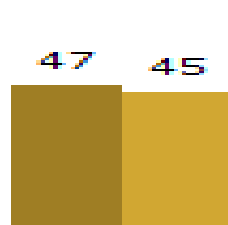


2013

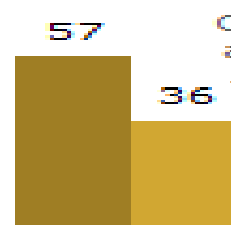
Change in agree
+10%

Homosexuality should be...

- Accepted by society
- Discouraged by society



2003

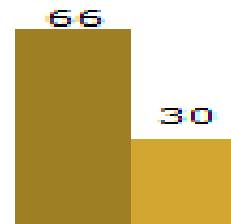


2013

Change in accepted
+10%

Same-sex couples should have the same legal rights as heterosexual couples

- Agree
- Disagree



2013

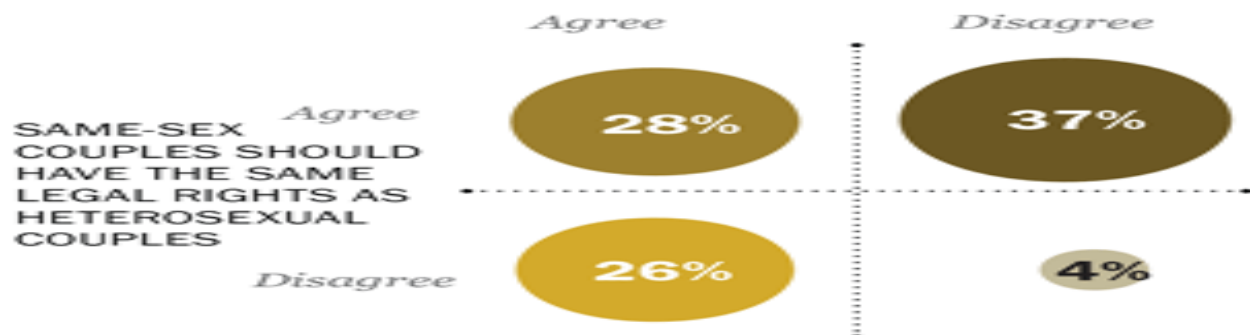
Growing Percentage Says Homosexuality Should Be Accepted by Society

<i>Homosexuality should be accepted or discouraged by society...</i>	June 2003		March 2013		Change in accepted
	Accepted %	Dis-couraged %	Accepted %	Dis-couraged %	
Total	47	45	57	36	+10
Men	42	51	53	41	+11
Women	52	39	61	31	+9
Generations					
Millennial (18-32)	66	30	74	22	+8
Gen X (33-48)	50	44	62	28	+12
Boomer (49-67)	48	45	46	47	-2
Silent (68-85)	38	51	42	49	+4
College grad+	55	40	66	28	+11
Some college	46	46	61	32	+15
HS or less	44	47	49	43	+5
Republican	37	59	38	54	+1
Conserv Rep	27	67	32	59	+5
Mod/Lib Rep	56	41	53	42	-3
Independent	52	39	65	31	+13
Democrat	56	35	66	28	+10
Cons/Mod Dem	47	45	58	34	+11
Liberal Dem	76	18	82	15	+6
Protestant	36	57	46	46	+10
White evang	22	71	30	61	+8
White mainline	49	43	68	28	+19
Catholic	62	32	61	32	-1
White Catholic	65	28	56	37	-9
Unaffiliated	--	--	83	13	

PEW RESEARCH CENTER Mar. 13-17, 2013. Q15c. Whites and blacks include only those who are not Hispanic; Hispanics are of any race. Generation ages in parentheses are the current ages of those in each generation.

Gay Marriage, Religious Beliefs and Legal Rights for Gay Couples

SAME-SEX MARRIAGE WOULD GO AGAINST MY RELIGIOUS BELIEFS



PEW RESEARCH CENTER March 13-17, 2013. Q65a-d.

Many Are Cross-Pressured over Same-Sex Marriage Most See Same-Sex Marriage in Conflict with Religious Beliefs

Majorities in Most Religious Groups Say Same-Sex Marriage Would Violate Religious Beliefs

<i>Same-sex marriage would go against my religious beliefs....</i>	Oct 2003		March 2013		Change in agree
	Agree %	Disagree %	Agree %	Disagree %	
Total	62	33	56	41	-6
Protestant	70	26	67	32	-3
White evangelical	84	14	83	16	-1
White mainline	58	38	44	54	-14
Black Protestant	66	27	64	36	-2
Catholic	65	31	62	35	-3
White Catholic	69	27	70	29	+1
Unaffiliated	18	76	24	73	+6

PEW RESEARCH CENTER March 13-17, 2013. Q65a. Oct 2003 asked about "gay marriage."

Majority Thinks Positive of Same-Sex Couples as Parents

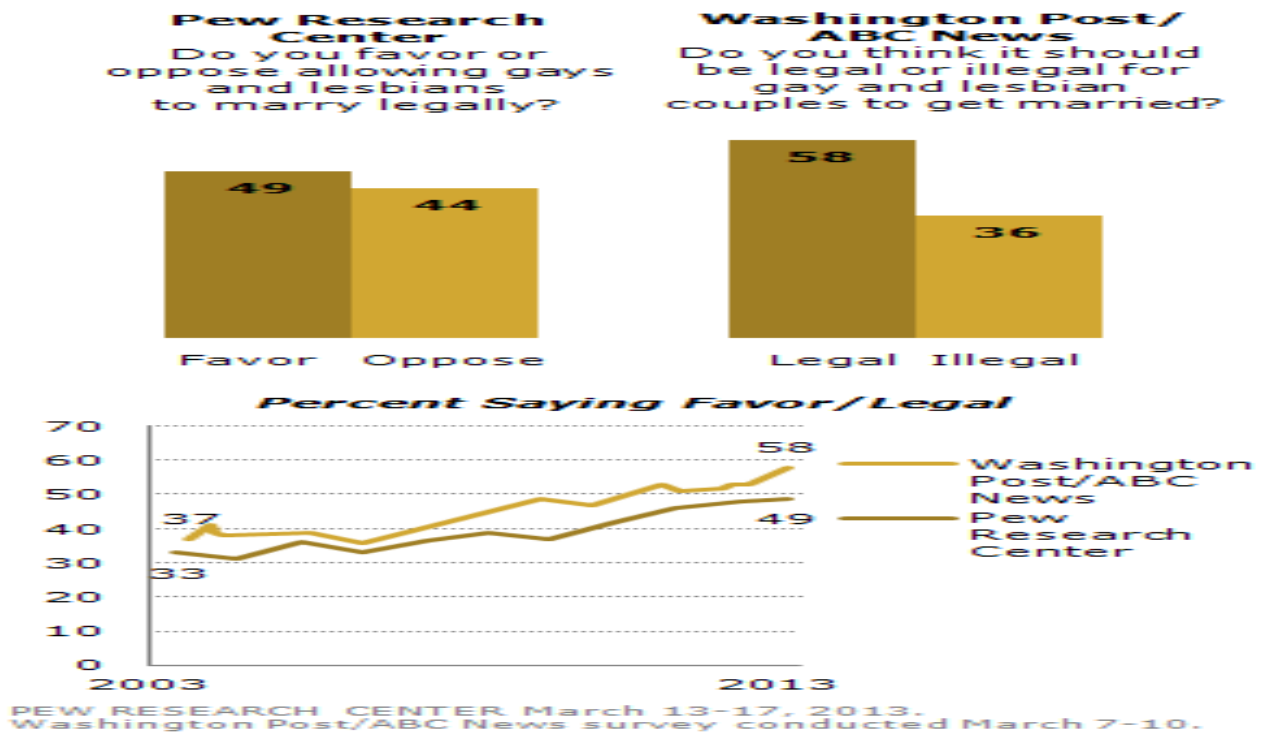
Continued Gender Differences in Opinions about Same-Sex Couples as Parents

<i>Same-sex couples can be as good parents as heterosexual couples...</i>	Oct 2003		March 2013		Change in agree
	Agree %	Disagree %	Agree %	Disagree %	
Total	54	38	64	32	+10
Men	47	45	57	39	+10
Women	60	31	71	25	+11
Generations					
Millennial (18-32)	70	30	78	18	+8
Gen X (33-48)	62	32	70	29	+8
Boomer (49-67)	53	38	54	42	+1
Silent (68-85)	43	48	53	41	+10
Parent	56	37	66	31	+10
Non-parent	53	38	63	32	+10

PEW RESEARCH CENTER Mar. 13-17, 2013. Q65c. Oct 2003 asked about "gay and lesbian couples."

Question Wording and Support for Same-Sex Marriage

Question Wording Matters



The rise in support for same-sex marriage has been confirmed by every major national survey organization tracking the issue. But the balance of opinion differs based on the wording of the question. The Pew Research Center question asks: “Do you strongly favor, favor, oppose, or strongly oppose allowing gays and lesbians to marry legally?” **The March 13-17 survey finds 49% in favor and 44% opposed.** A Washington Post/ABC News survey, conducted March 7-10, asks a different question: “Do you think it should be legal or illegal for gay and lesbian couples to get married?” **This question has consistently elicited a higher level of support for same-sex marriage; the latest survey found 58% saying legal and 36% illegal.**

These two surveys show that more Americans *oppose* making same-sex marriage *legal* (44% in the Pew Research Center poll) than *favor* making it *illegal* (36% in the Washington Post/ABC News poll). Both organizations have tracked their questions since 2003, and the Washington Post/ABC News poll has consistently found higher support for same-sex marriage. However, the two polls tell the same story: significant growth in support for same-sex marriage over the last 10 years. **THE NEXT 10 YEARS A SUPPOSED CONSENSUS SHIFT?**

WASHINGTON, D.C. -- Seventy-one percent of Americans think same-sex marriage should be legal, [matching the high Gallup recorded in 2022](#). Public support for legally recognizing gay marriages has been consistently above 50% since the early 2010s.

The latest figures are from Gallup's annual Values and Beliefs poll, conducted May 1-24, **2023**.

When Gallup first polled about same-sex marriage in 1996, barely a quarter of the public (27%) supported legalizing homosexual unions. It would take another 15 years, until 2011, for support to reach the majority level. Then, just one month before the 2015 U.S. Supreme Court's *Obergefell v. Hodges* decision, public support for legalizing gay marriage cracked the 60% level. **In 2021, it reached the 70% mark for the first time and has been there each of the past three years.**

Support Relatively Low Among Weekly Churchgoers

Gallup has recorded increases in support for same-sex marriage across all major subgroups over time. Today, majorities of all but two key subgroups -- Republicans (49%) and weekly churchgoers (41%) -- say gay marriages should be legally recognized.

Republican support for gay marriage has hovered around the 50% mark since 2020. The latest 49% recorded for this group is statistically similar to the level of support Gallup has recorded in recent years.

Like all other subgroups, weekly churchgoers (41%) are more supportive of gay marriage now than they were previously. However, their level of support has been steady since 2018 - [ranging between 40% and 44%](#).

The Christian Research Journal Is Representative Of Churchgoer Opinion On The Issue: Same-Sex Marriage in Perspective

The Holy Grail for those pushing the trend toward amorality is same-sex marriage: an irrational quest to redefine marriage that appears all but certain to ultimately succeed — apart from amending the Constitution to define marriage.

Anticipating the impact of *Lawrence versus Texas*, Justice Scalia's vigorous dissent notes that if morality is ultimately a matter of individual choice, then rule of law is superfluous. Scalia clearly perceives that which his agenda-oriented colleagues may prove tragically reluctant to acknowledge. The assault on marriage is the "Shock and Awe" strategy of forces determined to turn civilization on its head. Appealing to "self-evident" truths as the basis for law will come to be viewed as political extremism at its worst. Consider the same-sex marriage proponent who, in a respected publication, adduces the purpose of the Supreme Court to be "that of clearing out the dust of the past and remaking the world afresh." **Does anyone actually believe this "remaking" will stop at same-sex marriage?**

Courts of law are required to base decisions on relatively intricate explanations of law and fact, and common sense is often a casualty of this process. Common sense, nonetheless, cannot help but counsel that same-sex marriage is untenable.

The heterosexual marital relationship, with its imperfections, constitutes the bedrock of civilization. Marriage — female wife and mother, male husband and father — is the basic social unit.

Redefining marriage, given its integral design, is similar to tampering with root arithmetic: no court, retaining any semblance of respect for the concept of jurisprudence, would do so. Marriage in both fact and law is a sacred covenant between a man and a woman: a uniquely exclusive product of the heterosexual relationship at the interior of which is the very future of humankind — the child.

The mere fact that some groups aren't inclined toward this definition of marriage does not grant them the right to re-define marriage. Same-sex marriage proponents claim kinship with victims of race & gender discrimination. Such arguments make sense only where the state bars homosexuals from marrying the opposite sex or grants a single gender the right to same-sex marriage. In stark contrast to same-sex marriage, interracial marriage and women's suffrage did not necessitate redefining marriage or voting to include additional behaviors — **race and gender are not defined by behavior.**

Homosexuality *is* defined by behavior. Whether one deems homosexuality virtuous or aberrant, those who consider themselves homosexual are not discriminated against as persons by prohibiting same-sex marriage. All men and women, regardless of sexual preference, are afforded the same opportunity to partake of the marriage covenant. The fact that persons of the same sex can't marry *each other* is intrinsic to the self-evident definition of the marriage covenant. Prohibitions against same-sex marriage, therefore, do not discriminate against the *person*, as did prohibitions against different races marrying or against women voting, but against the person's *behavior*.

Gender exists, and laws that pertain to marriage cohere in the self-evident reality and purpose of gender. **Gender isn't a mere variance of physical traits within the human family, such as skin color or eye color, but a biological imperative that is foundational to human civilization.** Though existence of gender does not mandate that all persons be married or that all who marry procreate, gender does occasion certain rational consequences on the rule of law. Every Justice on today's Supreme Court understands, for instance, that the **Equal Protection Clause does not grant males the right to compete on the Women's U.S. Olympic Team or females the right to compete on the Men's U.S. Olympic Team.** It simply grants them the equal right to compete. If the Court hasn't any business removing the legitimate role of gender in the composition of a government-sponsored athletic event, then it certainly hasn't any business removing the self-evident foundation of the universal marriage covenant. **Civil rights, after all, has never been about fabricating radical restructured definitions. *Civil rights is about substantiating self-evident truths.* Recognizing same-sex marriage makes a mockery of both marriage and civil rights, while diverting attention and resources from more acceptable resolutions to the injustices its proponents allege to address.**

Same-sex marriage proponents routinely dismiss the issue of polygamy, but the correlation between same-sex marriage and bisexual polygamous marriage is strikingly cogent. The person who claims legitimacy for same-sex marriage, if he or she is to remain consistent, must also claim legitimacy for bisexual polygamous marriage, thus exposing the fact that **the basis of their position is not an affirmation of civil rights but a total indifference toward foundational values.**

Same-sex marriage proponents are aware of the attendant flood of culturally perverse legal challenges that recognizing same-sex marriage invites.

It makes no sense to declare same-sex marriage legitimate while declaring bisexual polygamous marriage illegitimate. Advocating the right of non-heterosexuals to marry, yet refusing to extend that right to bisexuals, is commensurate to advocating drugs be legalized — but only for a privileged class.

Bisexuality is not a vacillation between heterosexuality and homosexuality but an abiding attraction toward both sexes. Once same-sex marriage is recognized as having a legitimate basis, prohibiting bisexual polygamous marriage becomes incoherent. The legal argument will proceed as follows:

Because of “who they are,” bisexuals cannot have their need for love and companionship completed by a single gender. If it is legitimate to marry a person of either the same sex or the opposite sex, why is it a criminal offense to marry both? This is an archetypal, subjective, and discriminatory distinction: it makes no pronouncements against the behavior but limits its scope to particular classes of persons. As the opportunity to marry according to one’s own distinct identity in no way harms existing marriages, barring an individual from the protections, benefits, and obligations of civil marriage solely because that person would marry persons of each gender violates the Constitution.

As bisexuals gain the right to polygamy, however, the Equal Protection Clause, consistently applied, obliges that the right to polygamy be extended to heterosexuals as well. In the end, marriage, in all but name, will effectively be annihilated.

Same-sex marriage proponents astutely evade the obvious implications of bisexual marriage and its inherent relevance to polygamy. At the core of the same-sex marriage argument rests the presumption that any grouping of adults who claim to love each other has an implicit right to marriage regardless of whether this presumption contradicts fundamental norms. The Constitution, however, neither adopts nor advances the practice of defining reality apart from fundamental standards.

If the Supreme Court recognizes same-sex marriage, it will diminish both the rule of law and its own existence.

The issue is not that people of the same sex might love each other; the issue is whether or not society should be required to declare *by law* or through the imprimatur of marriage that homoerotic behavior is a necessary aspect of that love.

The question, therefore, is not one of civil rights, but whether we will indoctrinate America's children with the philosophy that marrying the same sex is equivalent to marrying the opposite sex — and catapult ourselves toward becoming a people unwilling to discern left from right.

The answer is clearly a matter of common sense, but it appears that common sense is about to be tossed into the dustbin of history. Perhaps the message posted on a church announcement board just outside Martha's Vineyard puts it best: "Those who stand for nothing will fall for anything."

— *Robert Valente*



A high view of God's purposeful design for creation.

The creation account in the Bible ([Genesis 1:1-27](#)) is a story of God separating many things:

- He separated the darkness from light.
- He separated the waters above from the waters below.
- He separated the dry land from the waters below.
- He separated the day from the night.
- He separated humankind into two biological sexes.

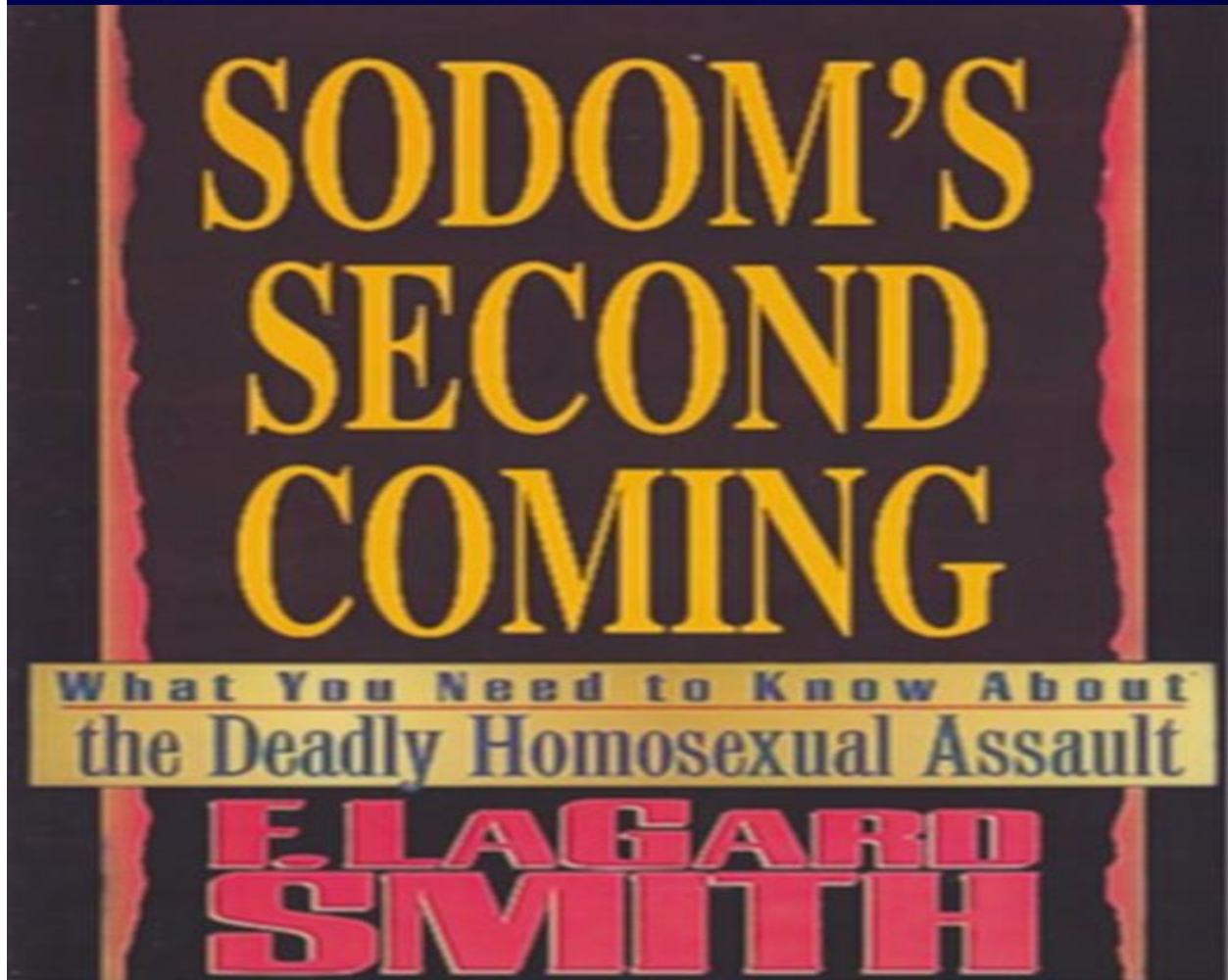
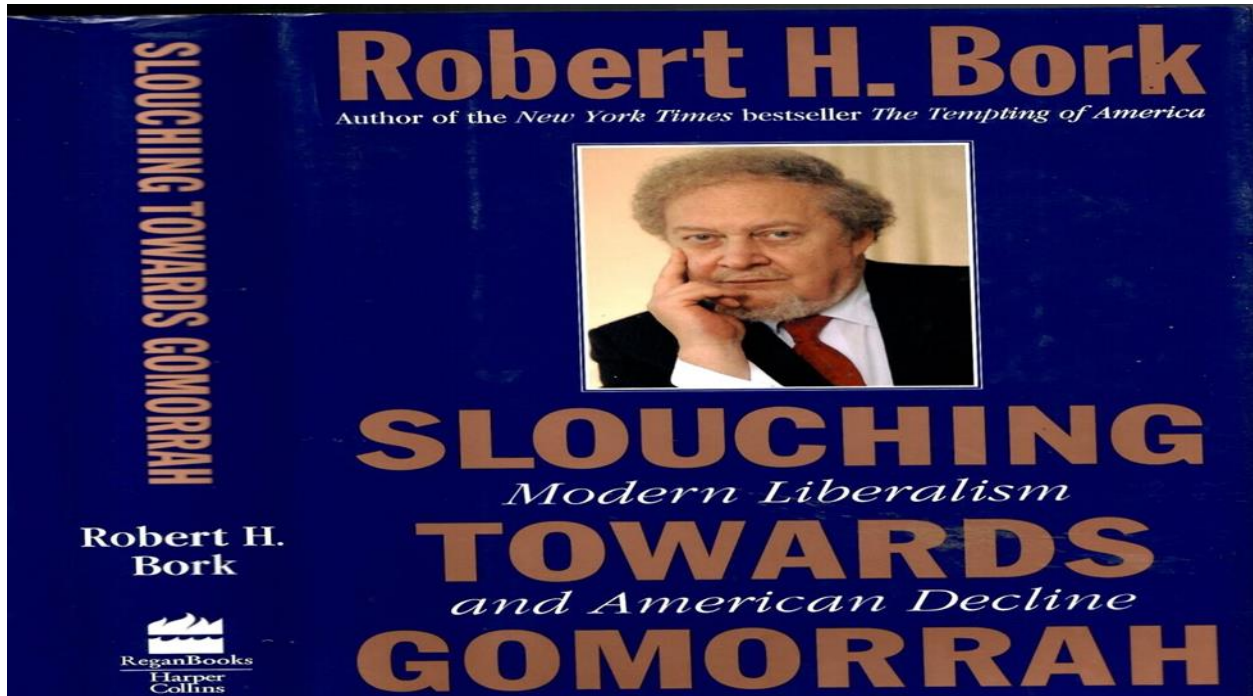
A high view of the sacred and intentional design for sex.

God separated male from female, among other reasons, so that they could be [purposefully joined](#). Once He formed Eve, He immediately declared that her & Adam's union was to occur [within the bond of marriage](#). Marriage was important from the beginning because God uses it as a metaphor throughout.

In the Old Testament God repeatedly describes Israel's unfaithfulness to Him in terms of sexual infidelity. The two gender roles are essential to His message, with the husband's role symbolizing God's initiative of choosing a people for Himself and the wife's role depicting Israel's response.

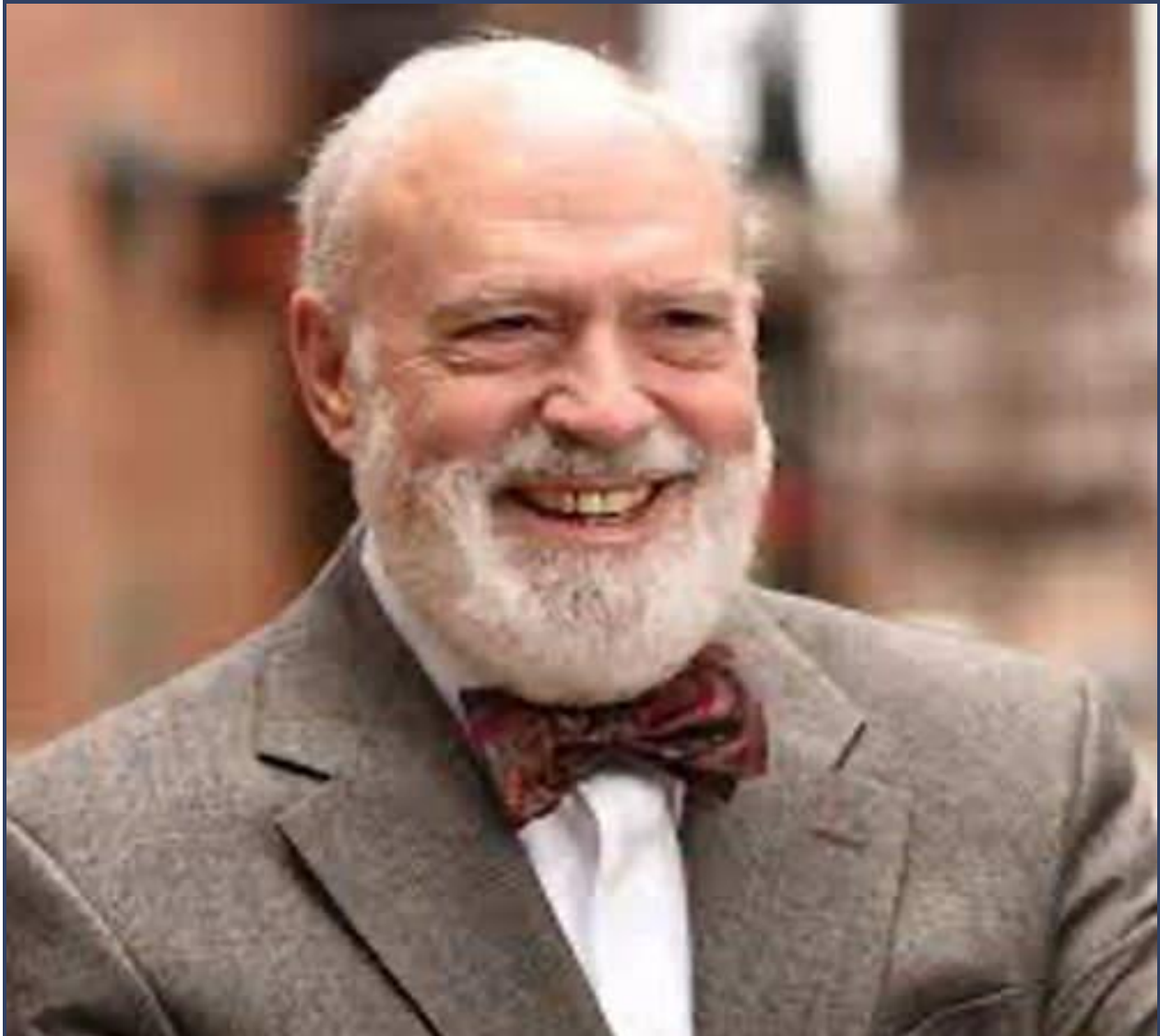
The New Testament further unpacks [the metaphor](#). Our marriage to Christ creates within us new *spiritual* life, just as the marital act of joining sexually creates new *physical* life.





THE POLITICS OF PLEASURE

In his book, *Sodom's Second Coming*, law professor Dr. F. LaGard Smith reviews the Gay agenda in America. Dr. Smith is Professor of Law & author of more than a dozen books.



CLASS BY:

F. LaGard Smith

SERIES

Gay Rights or Wrongs

Book Chapter - What You Need to Know About the Deadly Homosexual Assault:

As a criminal law professor who knows what it takes to prove a criminal conspiracy, I'm not one who generally favors conspiracy theories. But it is clear that somebody out there is orchestrating the gay-rights crusade. Somebody, or a group of somebodies, is zealously pursuing a course of action aimed at the homo-sexualization of America.

It is not happening by accident. Somebody else is sitting behind a computer drafting the latest gay-rights initiative for the upcoming city or statewide election. There are teachers all across America who are discussing over coffee what would be the best way to expose your sons and daughters to the moral acceptability of a gay lifestyle.

Whether any of these people are working directly in concert, or only indirectly in sympathy with each other, we may never know. But there is one thing you can count on: *There is a gay-rights network in which many minds are working overtime to advance the movement's goals.*

Consider Gay Rights Platform drawn up by the National Coalition of Gay Organizations. Among the Coalition's goals were the following:

- Repeal of all legislative provisions that restrict the sex or number of persons entering into a marriage unit; and the extension of legal benefits to all persons who cohabit, regardless of sex or numbers.
- Enactment of legislation so that child custody, adoption, visitation rights, foster parenting, and the like shall not be denied because of sexual orientation or marital status.
- Encouragement and support for sex-education courses, prepared and taught by gay women and men, presenting homosexuality as a valid, healthy preference and lifestyle as a viable alternative to heterosexuality.

The sex-education plank has also had growing success in some parts of the country, as has the plank relating to homosexual parenting and adoption.

Never underestimate the resolve or initiative of gay-rights activists. They have not hidden their sordid light under a bushel. The evidence of a premeditated, long-range gay-rights agenda is compelling.

That is why it is so important that we examine the strategy and tactics of the movement. If gay-rights advocates are successful, we could be facing legalized prostitution, both male and female; the complete legalization of homosexual relations even with children; parents losing custody of their children for disapproving of homosexual behavior; and even churches convicted of "hate crimes" for preaching that such is sin.

The Homosexual Stepped Agenda:

Step One: Boldly claim freedom from social restraint and demand independence from the moral order.

All the more is that true when we dare to claim liberation from the moral order itself. It's one thing to *violate* the moral order through human *weakness* - something which all of us do. It's another thing altogether to *deny its authority over us*. It is here, in the attempt at moral emancipation, that gay activists tragically fool themselves into thinking they are free. However much we might wish to deny it, the moral order has a way of keeping us in its grip even at the very moment we refuse to acknowledge its existence. The gay-rights claim of moral freedom is a myth.

Step Two: Associate homosexuals with others in order to achieve legitimacy.

Just Another "Community"? Perhaps more subtle than some of the more articulated arguments is the frequent reference to "gay community."

While no one would deny that there is a segment of society made up of homosexuals sharing common interests - and therefore a "community" in that sense - if gays can somehow be linked with the many legitimate communities which make up our society, their hope is homosexuality itself might appear to take on the same legitimacy as, for instance, race or national heritage. Of course, that link is as patently contrived as if an attempt were made to confer legitimate status to the "adulterous community," or to the "tax-fraud community," or to the "white-collar-crime community."

Equally subtle is the hiding place that one might hope to find in the midst of a "community." Whereas we rightly assess personal moral character only in the case of individuals, we normally think of communities in a morally neutral sense; One can find both moral and immoral members of any community.

However, when an entire community's identity is based solely upon its unique moral character, the implication is all too clear: If there can somehow be a sanitized, legitimized "gay community," then individuals who make up that community can automatically be considered morally legitimate as well. Instead of *guilt* by association, there is a hoped for *legitimacy* by association.

Just Another Civil-Rights Group? Never is legitimacy by association more coveted than when the gay-rights movement attempts to link itself with truly legitimate civil-rights movements. Every effort is made by homosexuals to ride piggyback on the fortunes of blacks, women, and other legitimate minority groups. But minority groups must never be confused with special-interest groups.

As for minority groups, we champion laws prohibiting discrimination against race, gender, and national origin because they represent a status over which their members have no choice. Naturally, that raises one of the most crucial questions in the entire debate: whether homosexuals have any choice in the matter.

Suffice it to say for now that the burden is on the gay-rights movement to establish that homosexual conduct is *not* volitionally chosen. In that regard, **their persistent reference to "sexual preference" and "gay lifestyle" betrays their attempt to deny personal volition in their sexual practices.** Legitimate minority status is a bogus claim by what amounts to nothing more than a special-interest group.

Of course, gay activists point out that we also have laws prohibiting discrimination on the basis of *religion*, wherein one's faith is personally chosen. The attempted analogy still misses the mark, because religion is a matter of constitutionally protected belief. Religious *belief* stands in sharp contrast to homosexual *behavior*, which the Supreme Court has specifically declared not constitutionally protected.

The Pro-Choice, Pro-Gay Connection. Ironically, there is already expressed consternation over the potential convergence of two separately developing streams: 1) Gay-initiated efforts to find a "biological determinant" for homosexuality, wherein homosexual

orientation is the product of perinatal chemical configurations in utero; and 2) the growing practice of eugenic abortions that would permit concerned parents to abort any fetus indicating homosexual tendencies.

Gays find themselves in the same embarrassing dilemma as feminists, who demand unrestricted choice, yet are offended when that choice results in the methodical slaughter of female fetuses in sex-selection abortions.

Once one jumps the moral cue, he has to be careful in his choice of allies. The “immoral order” – and there is one – tends to be as integrative and interdependent as is the moral order.

Parading Celebrity Comrades. Our campaign should not overlook the Celebrity Endorsement. The homosexual celebrity jams homo-hatred by presenting a favorable gay image at odds with the stereotype. Naturally, many of the big names that are paraded before us are homosexuals recognized and admired for their outstanding talent.

On every side, gays have gained support from people of influence. The associations which they have carefully cultivated for over two decades have brought them a level of public acceptability that one could never have dreamed of happening in so short a time.

Of course, legitimacy by association misses the issue altogether. If you live by association you can also die by association. Would the gay-rights movement wish us to associate them with homosexual serial killers Elmer Wayne Henley, John Wayne Gacy, Juan Corona, Wayne Williams?

A Genealogy for Gays? Yet not even the impressive list of sympathetic luminaries seems sufficient for gays. Have you heard all the historical revision going on lately? One after another historical figures are being "outed" as homosexuals. The latest coup, if it is to be believed, is "gay-hater" and former FBI chief J. Edgar Hoover, who according to Anthony Summers (*Official and Confidential: The Secret Life of J. Edgar Hoover*) was homosexually involved with his assistant director, and even dallied with being a transvestite on occasion.

The honor roll of prominent gay or bisexual men and women is truly eye-popping. From Socrates to Eleanor Roosevelt, Tchaikovsky to Bessie Smith, Alexander the Great to Alexander Hamilton, Leonardo da Vinci to Walt Whitman, the list of suspected "inverts" is old hat to us but surprising news to heterosexual America.

"Famous historical figures are especially useful to us for two reasons: first, they are invariably dead as a doornail, hence in no position to deny the truth and sue for libel. Second, and more serious, the virtues and accomplishments that make these historic gay figures admirable cannot be gainsaid or dismissed by the public, since high school history textbooks have already set them in incontrovertible cement." Marshall Kirk and Hunter Madsen, *After the Ball*, page 47

Apparently, it has become particularly important in the debate over gays in the military to dredge up great military figures of the past.

In all of the frenzy for establishment of a gay pedigree, it seems to be lost on gay activists that they are committing the same sin which they condemn in heterosexuals: defining a homosexual by his homosexuality. Are historical figures to be admired *because* of their homosexuality, or are they to be admired for having accomplished what they did *despite* their homosexuality?

Personal Psychology Instructs At The Lowest Common Denominator

Apologetics Press - - Homosexuality & Psychology

If They Can't Help It, Then Why Can They Help It?

While a person born with certain conditions, like Down Syndrome or dwarfism, has no ability to change his condition, if a person can change his sex orientation, it would be strong evidence against the inheritability argument. If “it’s in the genes,” then you cannot change it, and yet **many can and have** changed their sexual orientation, proving a person isn’t genetically forced to be homosexual. That truth, besides being stated in Scripture (e.g., 1 Corinthians 6:9-11), has been substantiated by experimental evidence.

In 1998, for example, psychologist Warren Throckmorton, in response to the American Counseling Association’s “resolution expressing concerns about conversion therapy,” conducted a literature review of the “effectiveness and appropriateness of therapeutic efforts to change sexual orientation.” The result of his findings was that “efforts to assist homosexually oriented individuals who wish to modify their patterns of sexual arousal have been effective.” They also reported large improvements in their psychological, interpersonal, and spiritual well-being.”

Robert Spitzer was instrumental in the removal of homosexuality from the psychiatric manual of disorders. However, in 2001 he presented a historic report of a study at the meeting of the American Psychiatric Association, published in 2003. The majority of study participants gave reports of change from a homosexual orientation before therapy to a predominantly or exclusively heterosexual orientation in the past year.... For many reasons, it is concluded that the participants’ self-reports were, by-and-large, credible and that few elaborated self-deceptive narratives or lied. Thus, there is evidence that change in sexual orientation following some form of reparative therapy does occur.

Spitzer said, “Like most psychiatrists, I thought that homosexual behavior could be resisted—but that no one could really change their sexual orientation. I now believe that’s untrue—some people can and do change.”

In their 2016 extensive survey of the biological, psychological, and social science literature, Mayer and McHugh found the following about sexual orientation change:

Longitudinal studies of adolescents suggest that sexual orientation may be **quite fluid** over the life course for some people, with one study estimating that as many as **80%** of male adolescents who report same-sex attractions no longer do so as adults.

One would certainly expect the homosexual community to vigorously contest the findings of Mayer and McHugh, since they so clearly refute the current dogma of the media and the bulk of the scientific community. Mayer and McHugh, however, were simply reporting the summarized results of hundreds of studies. Ironically, even lesbian activist psychologist Lisa Diamond agrees that sexual orientation is not fixed. In an interview for *New Scientist*, titled “Sexuality Is Fluid—It’s Time to Get Past ‘Born This Way,’” she stated that she believes people are “born with a sexual orientation,” but “also with a degree of **sexual flexibility**... So there are gay people who are very fixedly gay and there are gay people who are more **fluid**, meaning they can experience attractions that run outside of their orientation.” **Bottom line: the research agrees with what Scripture and common sense say, and what even hostile witnesses acknowledge—one’s sexual orientation can change.**

Psychological Issues

- Mayer and McHugh were “alarmed to learn that the LGBT community bears a disproportionate rate of mental health problems compared to the population as a whole.” They explain, “Members of the non-heterosexual population are estimated to have about 1.5 times higher risk of anxiety disorders than members of the heterosexual population, as well as roughly double the risk of depression.”
- A literature study conducted by Neil Whitehead revealed that “a score of mental health conditions in almost every DSM [*Diagnostic and Statistical Manual of Mental Disorders*] category are present in the general SSA [same-sex attraction] population at rates three or more times greater than in the opposite-sex attraction (OSA) population. These conditions include bipolar disorder, obsessive-compulsive disorder, and schizophrenia, but more predominantly consist of mood disorders, depression, substance abuse, and suicidality. All need particular attention from therapists.
- **People reporting SSA have more widespread and intense psychopathological burden than probably any other group of comparable size in society.**



**TOLERATE - ACCEPT - EMBRACE -
CELEBRATE**



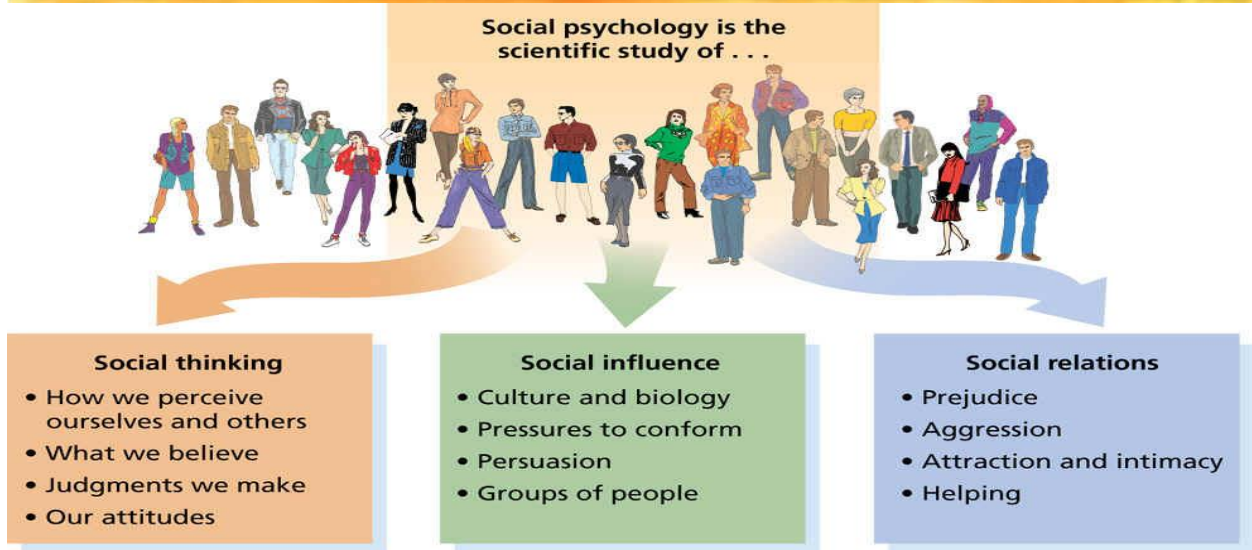
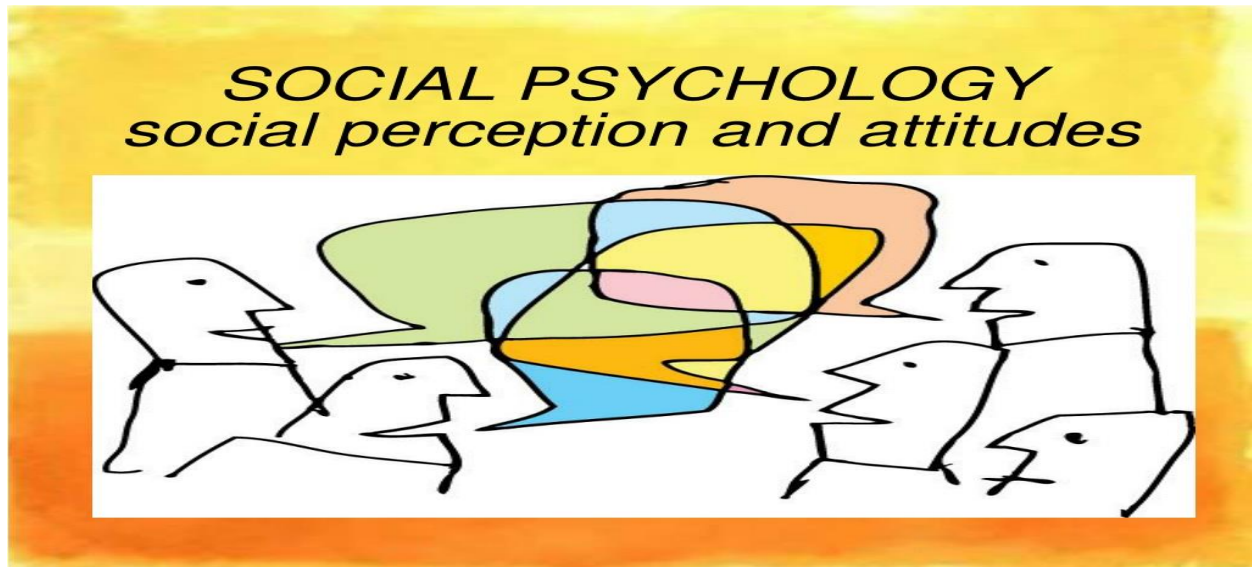
Cycle of Socialization REVIEW:

[Source: Bobbie Harro's
"The Cycle of Socialization"]



FLI can help your organization break the cycle

Social Psychology Brings Scope & Focus



Topics of Social Psychology

Conformity
Persuasion
Power
Group norms
Social influence
Obedience
Prejudice
Intergroup relations
Communication
Impression management
Social facilitation

Discrimination
Stereotyping
Crowd behaviour
Group identification
Social conflict/harmony
Social change
Decision making
Leadership
Attitudes
Self-presentation
Attraction and friendship

Social Psychology in Christian Perspective: Exploring the Human Condition

Both self-seeking & intrinsically relational? Studies have presented compelling support for the assumption that humans are intrinsically relational beings. Taylor and Gonzaga (2006), in describing a naturalist perspective of relationships, claim, “Humans have adapted group living and deep investment in social bonds as a primary solution to the problems of survival and reproduction” (p. 211). Thus, according to Taylor and Gonzaga, “the absence of social ties is toxic for health” (p. 211).

From a Christian view, survival may certainly be considered a strong motivator and consequence of social interconnectedness. Yet a Christian approach suggests that the intrinsic relational nature of humans is at the very core of our created being and serves the other higher-order goals of relationship with God and others. It makes sense that consistent social relationships result in many personal benefits, and the lack of strong social support often has devastating practical consequences. From a Christian view, it is also true that social relationships are an end goal themselves because they are an expression of God’s created order, his own relational nature and his redemptive plan. From a Christian view, then, humans have a strong survival instinct, but the drive for connectedness is just as fundamental.

Along with this apparent social nature, researchers have consistently found many self-seeking tendencies in human social interaction. Examples of this self-centered nature are seen in concepts such as the self-serving bias, self-presentation strategies and many self-esteem enhancement strategies. How are these findings reconcilable with a presumably social nature? That is, how can humans be both deeply relational *and* deeply self-centered?

There is a general belief in the field that we value others instrumentally; that is, we tend to care for their welfare usually to the degree that it affects ours.

Social facilitation. Social loafing refers to how group members may slack off when others are present. How else does the presence of others in a group affect our performance on tasks? Zajonc (1968, 1980) proposed the *mere presence effect*. From this view, the mere presence of others increases drive, which results in an increase in well-learned responses. The mere presence effect predicts that in general, on simple tasks, public audiences facilitate performance, while performance on complex problems performed in the presence of others tends to decrease.

Some have argued that the presence of others is distracting and thus affects attention, hence the poorer performance on complex tasks (Baron, 1986). Others (e.g., Cottrell, 1972) have argued that the presence of others acts as a signal that our performance will be evaluated or that we will be in competition with others. Evaluation apprehension then may result, and this apprehension could either increase or decrease our performance, depending on the degree to which our dominant responses lead to correct completion of the task at hand. Hence, we can only reasonably state that the presence of others seems to impact our performance in some way that is either conducive to better performance or hinders our performance, and this effect depends on the difficulty of the task, its relevance and importance to us, and the source of the evaluation.

The presence of others may lead to stereotype thinking. Lambert et al. considered stereotypes as a type of dominant response and hypothesized that the presence of others can actually *increase* the likelihood that a person will openly express a stereotype.

Social psychology is better at delineating specific processes underlying social behavior, while the Scriptures describe general tendencies upon which many of these processes are based. The research on attitudes is a good example of this. Attitudes play a central role in both the social world as well as in the life of faith. It is thus possible to explore a number of different ways in which a Christian view of humans relates to the vast research on attitudes and behavior. To that end, let us look first at the ways in which attitudes are understood in both the research and the Scriptures. Then we will discuss the relevance of the distinction between implicit and explicit attitudes, and finally we will examine the issue of moral hypocrisy.

Attitude research focuses on attitudes as evaluative reactions to many different types of targets, including people (e.g., racial groups) as well as issues or objects (consumerism). The Scriptures speak more broadly about evaluations of moral issues, all of which may be subsumed under the command to “hate evil and love good” (Amos 5:15). Over and over again, the Scriptures admonish us to have negative attitudes toward every manner of evil that separates us from God and one another, including pride, arrogance and injustice (Prov 8:13). Thus, the Bible is most concerned with promoting righteous attitudes (evaluations) that serve the ultimate end of loving God and our fellow humans rather than attitudes toward different educational pursuits, types of cars and so on, except insofar as these are connected to moral issues.

The Scriptures and the attitude research both speak to the strong propensity we have to evaluate our social world. Research suggests that people vary with regard to the degree and intensity of their evaluative judgments (e.g., Petty & Jarvis, 1996). Evidence of the pervasive nature of attitudes is seen in the research on implicit versus explicit attitudes. Remember that this research shows how evaluative responses occur whether we are aware of them or not, and that implicit attitudes can be elicited rather easily (e.g., Bargh et al., 1996). **The concept that we are not aware of our attitudes and that our attitudes can often be self-serving is consistent with Scripture, which refers to the need for God to search our hearts and see if there is any evil way within us (Ps 139:23–24).** Another relevant concept from the attitude research has to do with *moral hypocrisy*, which you recall is the incongruity between professed attitudes and behavior.

Diffusion of responsibility is another possible explanation of the bystander effect. Any single person does not feel as responsible for helping someone if several others are also present, since responsibility is distributed among all those present. You have probably experienced some training in this phenomenon if you have taken a CPR class. Chances are the instructor told you that if you are the one delivering CPR and there is a group of bystanders, you should not randomly call out to the group for someone to call 911. Instead, you should point to a specific person and tell them, “You in the red shirt, call 911.” That way there is no confusion about who should take action.

If a person expects to have contact with the others in the group at a later time, they may be more inclined to help significantly more, thereby minimizing the bystander effect.

Naturalism and helping. The naturalist perspective on helping typically involves egoism as an ultimate motive for helping. Emphasis is placed on immediate/proximal motives such as social or personal advantage in addition to distal motives such as self-preservation or preservation of genetic heritage. Theorists have considered helping involves the helper's incurring a cost while resulting in a benefit to the recipient. From this view, since helping can risk an individual's life or some aspect of well-being, there must be other possible gains for the helper.

Given that helping is often not advantageous for either the survival or the reproductive advantage of the helper, theorists have proposed two main explanations for helping. These are known as inclusive fitness and reciprocal altruism. *Inclusive fitness* refers to the process by which an organism's "success" is dependent on leaving behind the maximum number of replicas of its genes within a population (Hamilton, 1964). So, even if a particular helping situation endangers an individual's survival or reproductive advantage, this self-sacrificing altruism can still perpetuate the helper's genes as long as the recipient shares some of the helper's genes by common descent.

But what if a person helps an unrelated other? In this case, there is no inclusive fitness gain for the helper because the recipient cannot carry on the unrelated other's genes. Evolutionary theorists then propose a second major motive for helping: *reciprocity*. From this perspective, individuals who are helped are more likely to be available and willing to reciprocate the help later. Thus, **the helper gains potential benefits by helping others because he or she is more likely to be helped later on when needed.**

Biological reciprocity models (e.g., Axelrod, 1984; Trivers, 1971) usually include two main assumptions. The first of these is that the benefit to the recipient must exceed the cost to the helper. In other words, the effort put out to help the other must be less than the actual results of helping the recipient. The second assumption of the biological reciprocity models is that helper and recipient recognize each other and have a high probability of future interactions. – Internet

Moral Source. Since morals is concerned with conduct, it grows out of specific empirical facts. Almost all influential moral theories, with the exception of the utilitarian, have refused to admit this idea. For Christendom as a whole, morality has been connected with supernatural commands, rewards and penalties. [For others] the actual world has not been surrendered to the devil in name, but it is treated as a display of physical forces incapable of generating moral values. Consequently, moral considerations must be introduced from above. Human nature may not be officially declared to be infected because of some aboriginal sin, but it is said to be sensuous, impulsive, subjected to necessity, while natural intelligence is such that it cannot rise above a reckoning of private expediency.

But in fact, morals are the most humane of all subjects. It is that which is closest to human nature; it is ineradicably empirical, not theological nor metaphysical nor mathematical. Since it directly concerns human nature, everything that can be known of the human mind and body in physiology, anthropology, and psychology is pertinent to moral inquiry. Human nature exists and operates in an environment. And it is "in" that environment as a plant is in the sunlight and soil. It is of them, continuous with their energies, dependent upon their support, capable of increase only as it utilizes them, and as it gradually rebuilds from their crude indifference an environment genially civilized. Moral science is not something with a separate province. It is physical, biological and historic knowledge placed in a human context where it will illuminate and guide the activities of men.

In a reaction from that error which has made morals fanatic or fantastic, sentimental or authoritative by severing them from actual facts and forces, theorists have gone to the other extreme. They have insisted that natural laws are themselves moral laws, so that it remains, after noting them, only to conform to them. This doctrine of accord with nature has usually marked a transition period. When social life is so disturbed that custom and tradition fail to supply their wonted control, men resort to Nature as a norm. They apply to Nature all the eulogistic predicates previously associated with divine law; or natural law is conceived of as the only true divine law.

In our time this notion has been perpetuated in connection with the theory of evolution. Human intelligence is thought to mark an artificial interference if it does more than register fixed natural laws as rules of human action. The process of natural evolution is conceived as the exact model of human endeavor. The idea of justice is identified with the law of cause and effect. Transgression of natural law wrought in the struggle for existence its own penalty of elimination, and conformity with it brought the reward of increased vitality and happiness. By this process egoistic desire is gradually coming into harmony with the necessity of the environment, till at last the individual automatically finds happiness in doing what the natural and social environment demands, and serves himself in serving others.

The fundamental defect of such views is that they fail to see the difference made in conditions and energies by perception of them. It is the first business of mind to be "realistic," to see things "as they are." A non-sentimental morals will seek for all the instruction natural science can give concerning the biological conditions and consequences of inferiority and superiority. But knowledge of facts does not entail conformity and acquiescence. The contrary is the case. Perception of things as they are is but a stage in the process of making them different.

Morality resides not in perception of fact, but in the *use* made of its perception. It is a monstrous assumption that its sole use is to utter benedictions upon fact and its offspring. It is the part of intelligence to tell when to use the fact to conform and perpetuate, and when to use it to vary conditions and consequences.

A fact known does not operate the same as a fact unperceived. When it is known it comes into contact with the flame of desire and the cold bath of antipathy. Knowledge of the conditions that breed incapacity may fit into some desire to maintain others in that state while averting it for one's self. Or it may fall in with a character which finds itself blocked by such facts, and therefore strives to use knowledge of causes to make a change in effects. Morality begins at this point of use of knowledge of natural law, a use varying with the active system of dispositions and desires.

Intelligent action is not concerned with the bare consequences of the thing known, but with consequences *to be* brought into existence by action conditioned on the knowledge. Men may use their knowledge to induce conformity or exaggeration, or to effect change and abolition of conditions. **The quality of these consequences determines the question of better or worse.**

An optimistic view of natural benevolence was followed by a more honest, less romantic view of struggle and conflict in nature. The problem of morals is the problem of desire and intelligence. What is to be done with these facts of disharmony and conflict? After we have discovered the place and consequences of conflict in nature, we have still to discover its place and working in human need and thought. What is its office, its function, its *possibility*, or use? In general, the answer is simple. Conflict is the gadfly of thought. It stirs us to observation and memory. It instigates to invention. It shocks us out of sheep-like passivity, and sets us at noting and contriving.

The excuse, the provocation, though not the justification for such a doctrine is found in the actions of those who refuse to recognize facts as they are, who proclaim a natural harmony of wealth and merit, and the natural justice, in the main, of existing conditions. There is something horrible, something that makes one fear for civilization, in denunciations of differences and struggles which proceed from one that is seizing every means, even to a monopoly of moral ideals, to carry on its struggle for power. This **adds hypocrisy to conflict** and brings all idealism into disrepute. It does everything which ingenuity and prestige can do to give color to the assertions of those who say that all moral considerations are irrelevant. The alternative, here as elsewhere, is not between denying facts in behalf of something termed moral ideals and accepting facts as final. There remains the possibility of recognizing facts and using them as a challenge to intelligence to modify the environment and change habits.¹

¹ Dewey, J. (1922). [*Human Nature and Conduct: An Introduction to Social Psychology*](#) (pp. 295–302). New York: Henry Holt and Company.

Moral Conscience. Intelligence becomes ours in the degree in which we use it and accept responsibility for consequences. Liability is the beginning of responsibility. We are held accountable by others for the consequences of our acts. They visit their like and dislike of these consequences upon us. In vain do we claim that these are not ours; that they are products of ignorance not design, or are incidents in the execution of a most laudable scheme. Their authorship is imputed to us. We are disapproved, and disapproval is not an inner state of mind but a most definite act. Others say to us by their deeds we do not care whether you did this deliberately or not. We intend that you *shall* deliberate before you do it again, and that if possible your deliberation shall prevent a repetition of this act we object to. The reference in blame and every unfavorable judgment is prospective, not retrospective. Approbation and disapprobation are ways of influencing the formation of habits and aims; that is, of influencing future acts. The individual is *held* accountable for what he *has* done in order that he may be responsive in what he is *going* to do.

These two facts, that moral judgment and moral responsibility are the work wrought in us by the social environment, signify that all morality is social; not because we *ought* to take into account the effect of our acts upon the welfare of others, but because others *do* take account of what we do, and they respond accordingly to our acts. Their responses actually *do* affect the meaning of what we do. Our conduct *is* socially conditioned whether we perceive the fact or not.

The effect of custom on habit, and of habit upon thought is enough to prove this statement. When we begin to forecast consequences, the consequences that most stand out are those which will proceed from other people. **The resistance and the cooperation of others is the central fact in the furtherance or failure of our schemes.**

This social saturation is not of what should be, not of what is desirable or undesirable. It does not guarantee the rightness of goodness of an act; there is no excuse for thinking of evil action as individualistic and right action as social. Deliberate pursuit of self-interest is as much conditioned upon social opportunities as is the course of action prompted by benevolence. The difference lies in the quality and degree of the perception of ties and interdependencies.

Money is a social institution; property is a legal custom; economic opportunities are dependent upon the objects aimed at, the rewards sought for, are what they are because of social competition and power. “Individualism” is not found in nature but in habits acquired under social influences. A man may attempt to utilize social relationships for his own advantage in an inequitable way; he may intentionally or unconsciously try to make them feed one of his own appetites. Then he is denounced as egoistic. He pursues unjust advantage as a social asset.

Explicit recognition of this fact is a prerequisite to intelligent understanding of the chief ideas or “categories” of morals. If the standard of morals is low it is because the education given by the interaction of the individual with his social environment is defective. Of what avail is it to preach unassuming simplicity and contentment of life when communal admiration goes to the man who “succeeds”—who makes himself conspicuous and envied because of command of money and other forms of power?

The notion that an abstract ready-made conscience exists in individuals and that it is only necessary to make an occasional appeal to it and to indulge in occasional crude rebukes and punishments, is associated with the causes of lack of definitive and orderly moral advance. **For it is associated with lack of attention to social forces.**

Judgment in which the emphasis falls upon blame and approbation has more heat than light. The whole matter of the formation of the predispositions which effectively control human relationships is left to accident, to custom and immediate personal likings, resentments and ambitions. It is more emotional than intellectual. It is guided by custom, personal convenience and resentment rather than by insight into causes and consequences.

Why is the claim of the Right recognized in conscience even by those who violate it in deed? Our opponents say that such and such a course is expedient. But *why* act for the wise? Why not follow our own immediate devices if we are so inclined? There is only one answer: **We have a moral nature, a conscience, call it what you will. And this nature responds directly in acknowledgment of the supreme authority of the Right over all claims of inclination and habit. We may not act in accordance with this acknowledgment, but we still know that the authority of the moral law, although not its power, is unquestionable.**

Why, indeed, acknowledge the authority of Right? That many persons do not acknowledge it in fact, in action, and that all persons ignore it at times, is assumed by the argument. Just what is the significance of an alleged recognition of a supremacy which is continually denied in fact? As it is, we live in a world where other persons live too. Our acts affect them. They perceive these effects, and react upon us in consequence. They make demands on us. They approve and condemn—not in abstract theory but in what they do to us.

There may be good ground for the contention that in theory the idea of the right is subordinate to that of the good, being a statement of the course proper to attain good. But in fact, it signifies the totality of social pressures exercised upon us to induce us to think and desire in certain ways. It will be retorted that all pressure is a non-moral affair partaking of force, not of right; that right must be ideal. Social pressure is but a name for the interactions which are always going on and in which we participate. The pressure is not ideal but empirical, it calls attention to the fact that considerations of right are claims originating not outside of life, but within it. They are “ideal” in precisely the degree in which we intelligently recognize and act upon them.

It is false that every person has a consciousness of the supreme authority of right and then misconceives it or ignores it in action. One has such a sense of the claims of social relationships as those relationships enforce in one's desires and observations. The belief in a separate, ideal or transcendental, practically ineffectual Right is a reflex of the inadequacy with which existing institutions perform their educative office—their office in generating observation of social continuities. Like all rationalizations, it operates to divert attention from the real state of affairs. Theoretical acknowledgment of the supreme authority of Right, of moral law, gets twisted into an effectual substitute for acts which would better the customs which now produce vague, dull, halting and evasive observation of actual social ties.²

² Dewey, J. (1922). [Human Nature and Conduct: An Introduction to Social Psychology](#) (pp. 314–332). New York: Henry Holt and Company.

Norms & Taboos. For practical purposes morals mean customs and established collective habits. This is a commonplace of the anthropologist, though the moral theorist generally suffers from an illusion that his own place and day is, or ought to be, an exception. But always and everywhere customs supply the standards for personal activities. They are the pattern into which individual activity must weave itself. This is as true today as it ever was. But because of present mobility of customs, an individual is now offered an enormous range of custom-patterns, and can exercise personal ingenuity in selecting and rearranging their elements. In short, **he can, if he will, intelligently adapt customs to conditions, and thereby remake them.** Customs in any case constitute moral standards. For they are active demands for certain ways of acting. Every habit creates an unconscious expectation. What psychologists have laboriously treated under the caption of association of ideas has little to do with ideas and everything to do with the influence of habit upon recollection and perception. A habit, a routine habit, when interfered with generates uneasiness, sets up a protest in favor of restoration and a sense of need of some expiatory act, or else it goes off in casual reminiscence. It is the essence of routine to insist upon its own continuation. Breach of it is violation of right. Deviation from it is transgression.

Habit is energy organized in certain channels. When interfered with, it swells as resentment and as an avenging force. To say that it will be obeyed, that custom makes law, that *nomos* is lord of all, is after all only to say that habit is habit. Emotion is a perturbation from clash or failure of habit, and reflection, roughly speaking, is the painful effort of disturbed habits to readjust themselves. In truth, feelings as well as reason spring up within action. Breach of custom or habit is the source of sympathetic resentment, while overt approbation goes out to fidelity to custom maintained under exceptional circumstances.

Those who recognize the place of custom in lower social forms generally regard its presence in civilized society as a mere survival. Or they fancy that to recognize its abiding place is equivalent to the denial of all rationality and principle to morality; equivalent to the assertion of blind, arbitrary forces in life. In effect, this point of view overlooks the fact that the real opposition is not between reason and habit but between routine, unintelligent habit, and intelligent art. Even a savage custom may be reasonable in that it is adapted to social needs and uses. External adaptation to ends precedes reasonableness of mind. Reason as observation of an adaptation of acts to valuable results is not a mere idle mirroring of preexistent facts.

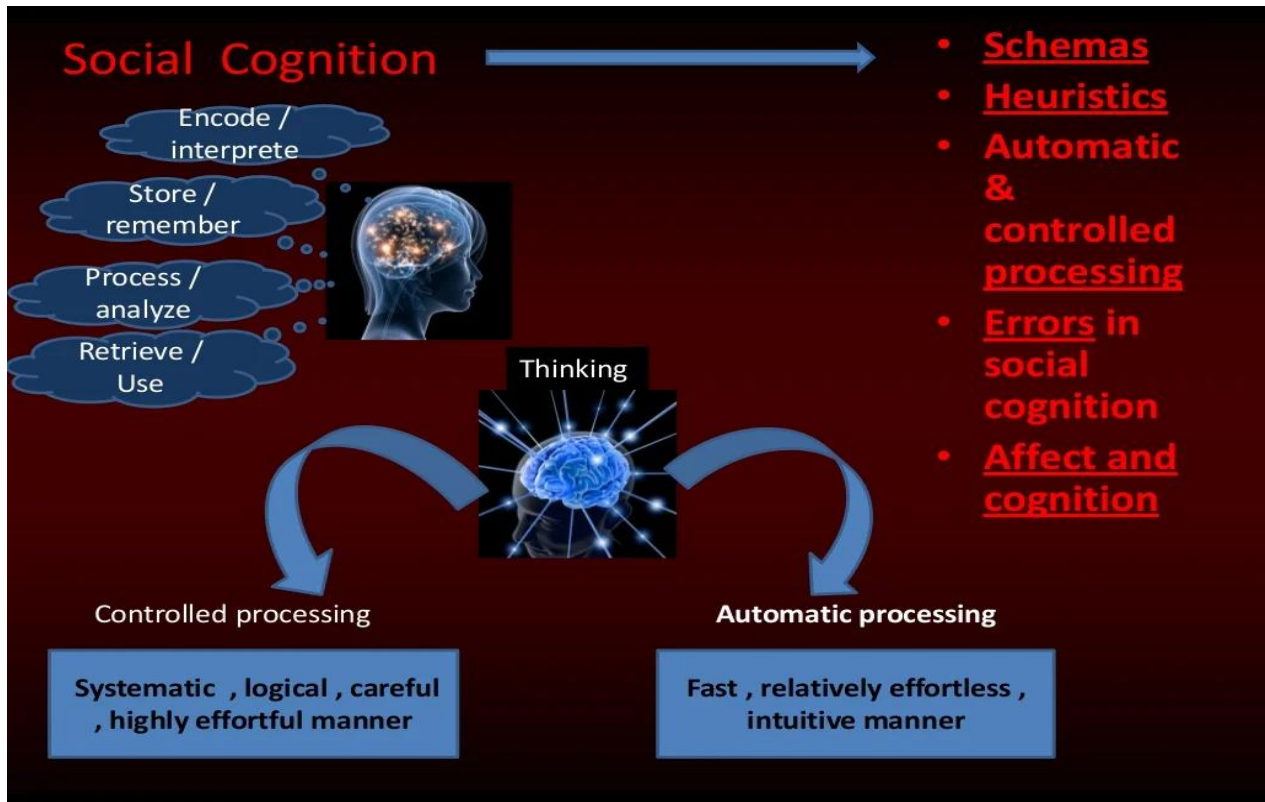
It is said that to derive moral standards from social customs is to evacuate the latter of all authority. Morals, it is said, imply the subordination of fact to ideal consideration, while the view presented makes morals secondary to bare fact, which is equal to depriving them of dignity and jurisdiction. The criticism rests upon a false separation. It argues in effect that either ideal standards antecede customs and confer their moral quality upon them, or that in being subsequent to custom and evolved from them, they are mere accidental by-products.

Family life, property, legal forms, churches and schools, did not originate to serve conscious ends nor was their generation regulated by consciousness of principles of reason and right. Yet each institution has brought with its development demands, expectations, rules, standards. They are additional forces. They reconstruct. They open new avenues of endeavor and impose new labors. In short, they are civilization, culture, morality.

In short, the choice is not between a moral authority outside custom and one within it. It is between adopting more or less intelligent and significant customs.³

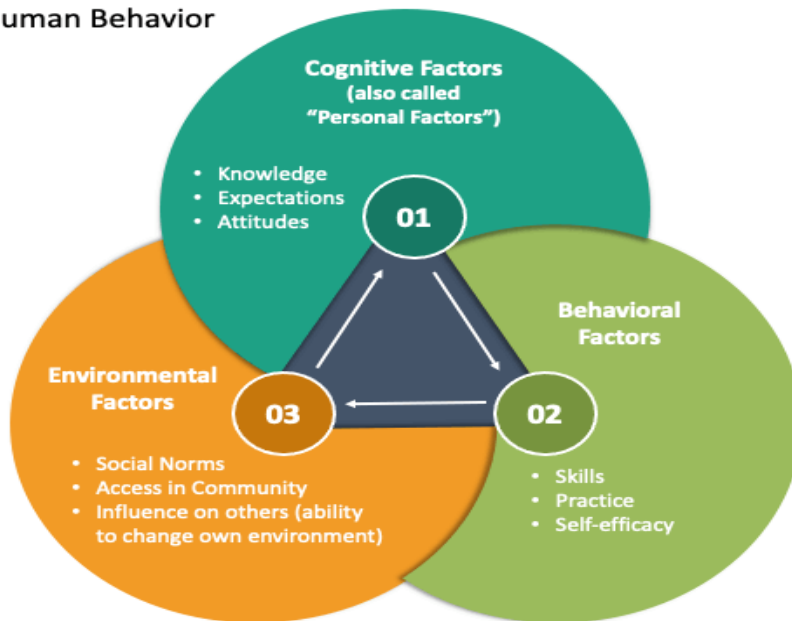
³ Dewey, J. (1922). [Human Nature and Conduct: An Introduction to Social Psychology](#) (pp. 75–83). New York: Henry Holt and Company.

Social Cognition & Societal Attitude:



SOCIAL COGNITIVE THEORY

Determines Human Behavior



LEARNING OFFICE INFORMATION SERIES: LEARNING THEORIES-3

SOCIAL COGNITIVE THEORY

How Does Learning Occur?

Learning occurs enactively (by doing) and vicariously (by observing, reading, and listening). Much school learning requires a combination of vicarious and enactive experiences. Observational learning greatly expands the scope of human learning possible. Observational learning consists of four processes: attention, retention, production, and motivation. A major contribution of social cognitive theory is its emphasis on learning from the social environment.

What Is the Role of Memory?

Social cognitive researchers have not investigated in depth the role of human memory. Social cognitive theory predicts that memory includes information stored as images or symbols.

What Is the Role of Motivation?

Key motivational processes are goals, values, and expectations. People set goals for learning and assess progress against goals. Values reflect what persons find self-satisfying and believe are important. Expectations are of two types. Outcome expectations refer to the expected outcomes of actions. Efficacy expectations, or self-efficacy, refer to one's perceived capabilities for learning or performing tasks at designated levels. The belief that one is making goal progress substantiates self-efficacy and motivates one to continue learning.

How Does Transfer Occur?

Transfer is a cognitive phenomenon. It depends on people believing that certain actions in new or different situations are socially acceptable and will be met with favorable outcomes. Learners' self-efficacy also can facilitate transfer.

Which Processes Are Involved in Self-Regulation?

Social cognitive theory stresses goals, self-efficacy, attributions, learning strategies, and self-evaluations. These processes reciprocally interact with one another such that goal attainment can lead to the adoption of new goals.

What Are the Implications For Instruction?

The use of modeling is highly recommended in instruction. The key is to begin with social influences, such as models, and gradually shift to self-influences as learners internalize skills and strategies. It also is important to determine how instruction affects not only learning but also learners' self-efficacy. Learners should be encouraged to set goals and assess goal progress.

Attitudes Influence Social Thought

We research value attitudes because we believe that they strongly influence social thought and can predict what someone will do. We as humans like for our worlds to be predictable. We want to believe that knowing how someone thinks & feels about something will give us insight into how they process information they take in, as well as what they do with it. The way we think influences our behavior, and we know attitudes color how we perceive all the information that is funneled in our direction.

For example, with the self-fulfilling prophecy, our judgment of another person can alter our behavior towards them, thus influencing them to respond to our behavior by acting in a way that supports our initial judgment and fulfills their prophecy. Our attitudes are often used to guide our behavior.

Attitudes Can Be Predictive of Behavior

Let's start with an example. Do you think it is important to be honest? Most people say yes. They don't want to be perceived as liar. We need to be trusted in order to have successful interactions and relationships. Your strong attitude toward honesty should allow me to predict that you will tell the truth. Would I be accurate in my prediction? The answer is no. Some of you might already be thinking of situations when the most socially acceptable response is to lie. This illustrates a great example of an attitude not being predictive of someone's behavior.

Social Cognition and Attitudes

Researchers of social cognition study how people make sense of themselves and others to make judgments, form attitudes, and make predictions about the future. Much of the research in social cognition has demonstrated that humans are adept at distilling large amounts of information into smaller, more usable chunks, and that we possess many cognitive tools that allow us to efficiently navigate personal environments. This research has also illuminated many social factors that can influence these judgments and predictions.

Not only can our past experiences, expectations, motivations, and moods impact our reasoning, but many of our decisions and behaviors are driven by unconscious processes and/or implicit attitudes we are unaware of having.

A schema is a mental model, or representation, of any of the various things we come across in our daily lives. **A schema (related to the word schematic) is kind of like a mental blueprint for how we expect something to be or behave.** It is an organized body of general information or beliefs we develop from direct encounters, as well as from secondhand sources.

We can hold schemas about almost anything—individual people (*person schemas*), ourselves (*self-schemas*), and recurring events (*event schemas*, or *scripts*). Each of these types of schemas is useful in its own way.

Another important way we simplify our social world is by the employing of heuristics, which are mental shortcuts that reduce complex problem-solving to more simple, rule-based decisions. A common instance of using heuristics is when people are faced with judging whether an object belongs to a particular category. Rather than engaging in an in-depth consideration of the object's attributes, one can simply judge the likelihood that the object is belonging to a category, based on how similar it is to one's mental representation of that category.

In addition to judging whether things belong to particular categories, we also attempt to judge likelihood things will happen. A commonly employed heuristic for making this type of judgment is called the availability heuristic. **People use the availability heuristic to evaluate the frequency or likelihood of an event based on how easily instances of it come to mind.** Because more commonly occurring events are more likely to be cognitively accessible (come to mind more easily), use of the availability heuristic very often leads to relatively good approximations of frequency. However, the heuristic can be less reliable when judging frequency of relatively infrequent *but highly accessible* events.

In summary, despite the vast amount of information we're bombarded with on a daily basis, the mind has an entire kit of "tools" that allows us to navigate that information efficiently.

In addition to category and frequency judgments, another common mental calculation we perform is predicting the future. *We rely on our predictions about the future to guide our actions.*

HOT COGNITION: THE INFLUENCE OF MOTIVATIONS, MOOD, AND DESIRES ON SOCIAL JUDGMENT

Although we may believe we are always capable of rational and objective thinking, our reasoning is very often influenced by our motivations and mood. Hot cognition refers to the mental processes that are influenced by desires and feelings. In this sort of scenario, we may want the situation to turn out a particular way or our belief to be the truth. When we have these directional goals, we are motivated to reach a particular outcome and do not process information in a cold, objective manner.

Directional goals can bias our thinking in many ways, such as leading to motivated skepticism, whereby we are skeptical of evidence that goes against what we want to believe despite the great strength of evidence. Through this motivated skepticism, people often continue to believe what they want to believe, even in the face of nearly incontrovertible evidence to the contrary.

In summary, **our mood and motivations can influence both the way we think and the decisions we ultimately make. Mood can shape our thinking even when the mood is irrelevant to the judgment, and our motivations can influence our thinking even if we have no particular preference about the outcome. Just as we might be unaware of how our reasoning is influenced by our motives and moods, research has found that our behaviors can be determined by unconscious processes rather than intentional decisions.**

AUTOMATICITY

Do we actively choose and control all our behaviors or do some of these behaviors occur automatically? A large body of evidence now suggests that many behaviors are, in fact, automatic. A behavior or process is considered automatic if it is unintentional, uncontrollable, occurs outside of conscious awareness, or is cognitively efficient. A process may be considered automatic even if it doesn't have all these features; for example, driving is a fairly automatic process, but it is clearly intentional. Additionally, processes can become automatic through repetition, practice, or repeated associations. Staying with the driving example: although it can be very difficult & cognitively effortful at the start, over time it becomes a relatively automatic process, and aspects of it can occur outside conscious awareness.

In addition to practice leading to the learning of automatic behaviors, some automatic processes, appear as innate. The chameleon effect—where individuals non-consciously mimic the postures, mannerisms, facial expressions, and other behaviors of their interaction partners—is an example of how people may engage in certain behaviors without conscious intention or awareness.

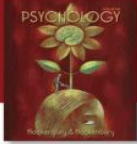
Stereotypes can automatically prime associated judgments and/or behaviors. Stereotypes are our general beliefs about a group of people and, once activated, they may guide our judgments outside conscious awareness. **Similar to schemas, stereotypes involve mental representation of how we expect a person will think and behave.** Assuming all people are a certain way is not only wrong but insulting, especially if negative traits are incorporated into a schema and subsequent stereotype.

Research in this area suggests that our social context—which constantly bombards us with concepts—may prime us to form particular judgments and influence our thoughts and behaviors.

In summary, **automaticity provides an efficient way for individuals to process and respond to the social world. However, this efficiency comes at a cost, as unconsciously held stereotypes and attitudes can sometimes influence us to behave in unintended ways.**

Tripartite Model of Attitudes





Attitudes

What is an attitude?

- Predisposition to evaluate some people, groups, or issues in a particular way
- Can be negative or positive
- Has three components
 - Cognitive—thoughts about given topic or situation
 - Affective—feelings or emotions about topic
 - Behavioral—your actions regarding the topic or situation

ATTITUDE SCALE

- To assess the attitude or belief of an individual
- Designed to measure attitudes of a subject or group of subject towards issues, institution, and groups of people.
- “An attitude may be defined as a learned emotional response set for or against something” Barr, David, Johnson

Meanings of attitude

- ❖ Thurstone defines an attitude as the degree of positive or negative affect associated with some psychological objects.
- ❖ Concept attitude denotes the “sum total of a man’s inclinations and feelings, prejudices or bias, ideas, tears about any specific topic.”
- ❖ Attitude continuum extending from favourableness through neutral to unfavourableness.

ATTITUDES AND ATTITUDE MEASUREMENT

When we encounter a new object or person, we often form an attitude toward it (him/her). An attitude is a “psychological tendency that is expressed by evaluating a particular entity with some degree of favor or disfavor” (Eagly & Chaiken, 1993, p. 1). In essence, our attitudes are our **general evaluations** of things (i.e., do you regard this positively or negatively?) that can bias us toward having a particular response to it.

Traditionally, attitudes have been measured through explicit attitude measures, in which participants are directly asked to provide their attitudes toward various objects, people, or issues (e.g., a survey). The explicit attitudes expressed are utilized to predict outcomes, however **some people who respond to opinion questions that involve issues of controversy may hide their true attitudes.**

For example, in a semantic-differential scale, respondents are asked to provide evaluations of an attitude object using a series of negative to positive response scales—which have “unpleasant” at one end of the scale and “pleasant” at the other. In a Likert scale, respondents are asked to indicate their level of agreement with various evaluative statements. Here, participants selectively mark between “strongly disagree” and “strongly agree.” These explicit measures of attitudes can be used to predict people’s actual behavior, but there are some limitations to them. For one thing, **individuals are not always aware of their true attitudes**, because they’re either undecided or haven’t given a particular issue very much thought. Furthermore, even **when individuals are aware of their attitudes, they might not want to admit to them, such as when holding a certain attitude is viewed negatively (socially unacceptable) by their sub-culture.** Thus, explicit attitude measures may be unreliable when they are asking about controversial attitudes or attitudes that are not widely accepted by society.

In order to avoid some of these limitations, many researchers use more subtle or covert ways of measuring attitudes that do not suffer from self-presentation concerns. An implicit attitude is an attitude that a person does not verbally or overtly express.

To learn what a person's implicit attitude is, you have to use implicit measures of attitudes. These measures **infer the participant's attitude** rather than having the participant explicitly report it. Many implicit measures accomplish this by recording the time it takes a participant (i.e., the reaction time) to label or categorize an attitude object (i.e., the person, concept, or object of interest) as positive or negative. For example, the faster someone categorizes his or her job (measured in milliseconds) as negative compared to positive, the more negative the implicit attitude is (i.e., because a faster categorization implies that the two concepts—"work" and "negative"—are closely related in one's mind).

One common implicit measure how quickly the participant pairs a concept with an attribute (good or bad). The participant's response time in pairing the concept with the attribute indicates how strongly the participant associates the two. Another common implicit measure is the priming task which measures how quickly the participant labels the positive or negative of the object when it appears immediately after a positive or negative image. The more quickly a participant labels the attitude object after being primed with a positive versus negative image indicates how positively they evaluate the object.

Individuals' implicit attitudes are sometimes inconsistent with their explicitly held attitudes. Hence, implicit measures may reveal biases that participants do not report on explicit measures. As a result, **implicit attitude measures are especially useful for examining the pervasiveness and strength of controversial attitudes and stereotypic associations.** [Note: video gaming can also track implicit attitudes.]

CONCLUSION

Ultimately, our perception of the social world is subjective, and, consequently, our decisions are influenced by our experiences, expectations, emotions, motivations, and current contexts. Being aware of how our judgments are shaped by our social influences, prepares us to be in a much better position to appreciate, and potentially counter, their effects. - Internet Search Resource

Factors Influencing Attitude Change

- Change in social environment
- Change in behaviors.
- Due to a need for consistency.
 - Cognitive Dissonance
 - A state of tension that occurs when a person simultaneously holds two cognitions that are psychologically inconsistent, or
 - when a person's belief is incongruent with his or her behavior.

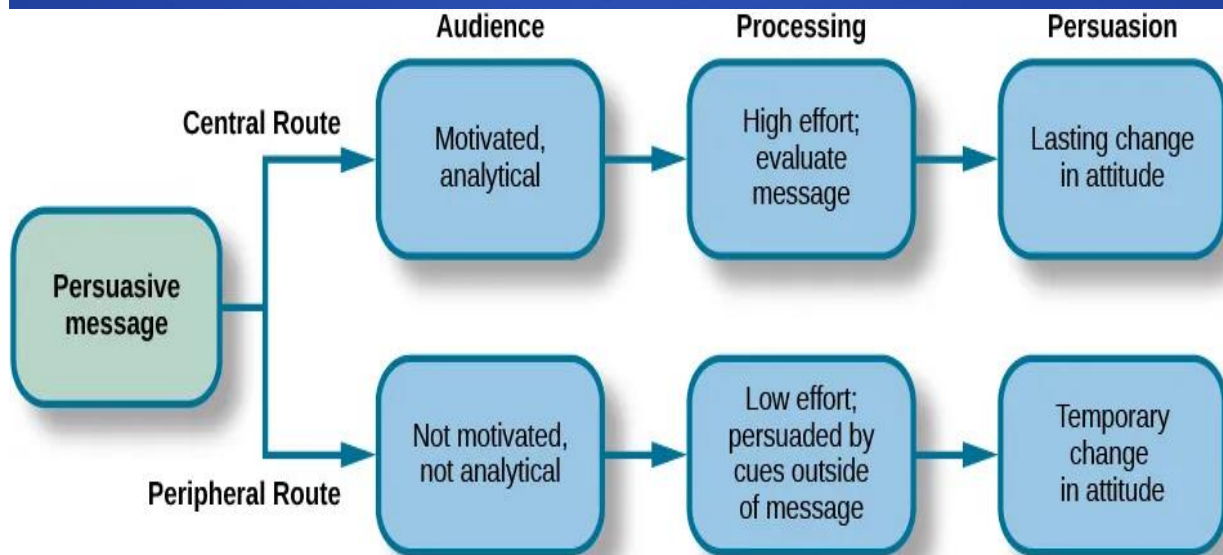
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Theories of Attitude Change

- Theories of attitude change
 - Learning theory: Attitudes may be shaped through classical conditioning, operant conditioning, and observational learning.
 - Cognitive Dissonance theory: inconsistent attitudes cause tension and that people alter their attitudes to reduce cognitive dissonance. **LEON FESTINGER** is the theorist who explored this.
 - Self-perception theory: People infer their attitudes from their behavior. We behave and then we infer our beliefs from our behaviors. Not the other way around.
 - Elaboration likelihood model: Central routes (when people carefully ponder the content and logic of persuasive messages) to persuasion yield longer-lasting attitude change than peripheral routes (persuasion depends on nonmessage factors such as attractiveness of the source).

Changing Attitudes

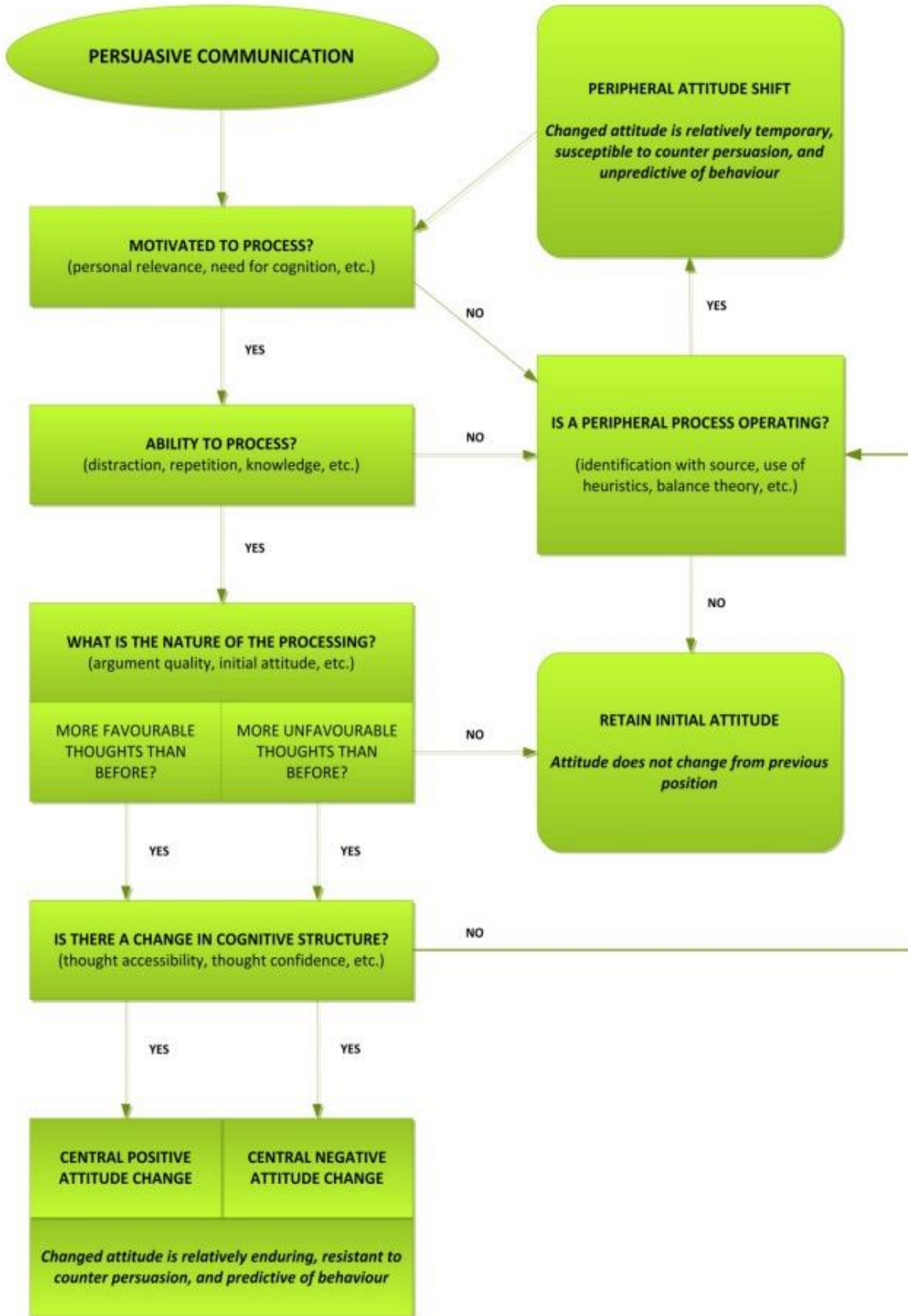
- Elaboration Likelihood Model suggest that there are two routes to attitude change
 - Central Route
 - Peripheral Route



Attitude Change Techniques

- **Persuasion**
 - » Cognition -> Behavior
- **Conditioning**
 - » Affective -> Cognition -> Behavior
- **Cognitive Dissonance Production**
 - » Behavior -> Cognition -> Affective

(Based on the assumption that people are motivated to protect their self-concepts. This requires a perceived consistency among the three components.)



Source: Petty, Briñol, and Priester (2009)

Attitudes to same-sex marriage have many psychological roots, and they can change



Recent research shines a revealing light on the roots of pro- and anti-marriage equality sentiment. It helps explain the roots of our attitudes to same-sex marriage, and whether they are shallow enough to allow attitudes to change.

Who holds pro- and anti-same-sex marriage attitudes?

A paper published this year by American sociologists Amy Armenia and Bailey Troia reviews research on factors that predict views on same-sex marriage. Several factors are now well established.

Most obvious is one's political orientation. Conservatives tend to oppose homosexual marriage. Although they tend to be more religious than liberals, **their opposition to same-sex marriage is not reducible to their religiosity.**

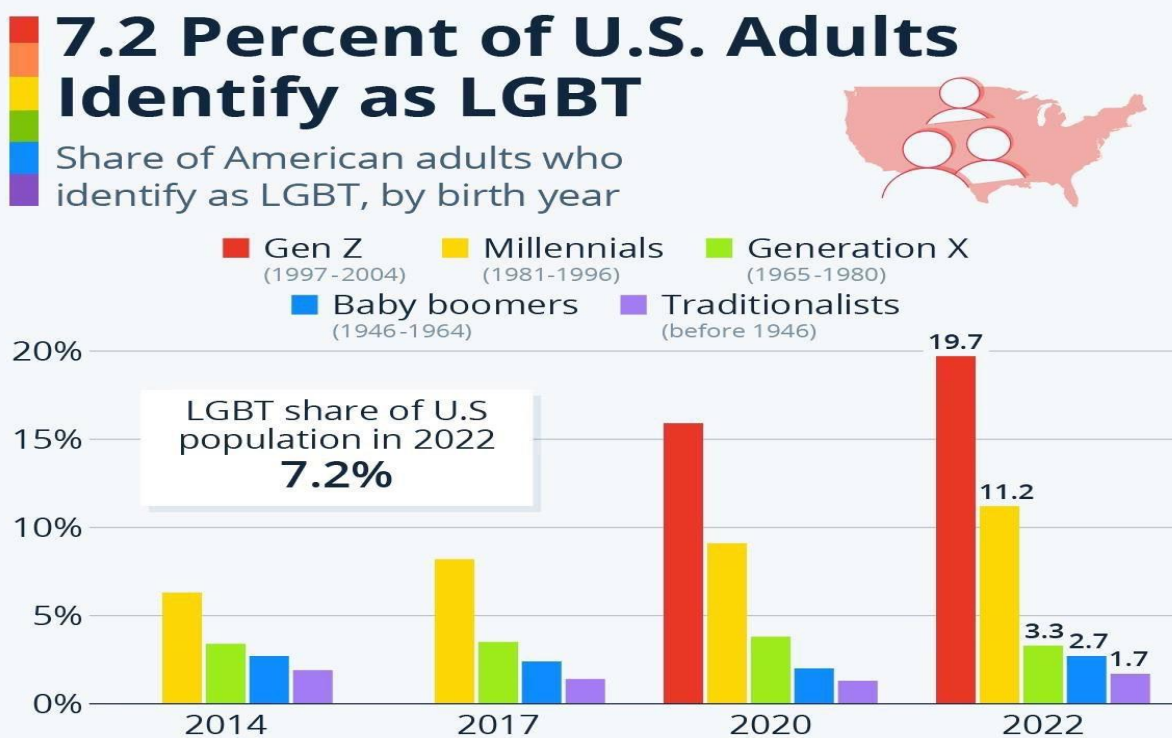
Religious affiliation and observance are important factors in their own right. People who are religiously affiliated, attend religious services and hold more literal or traditional interpretations of religious texts are more opposed to same-sex marriage.

A third group of factors indirectly associated with same-sex marriage attitudes is demographic. Younger people, more educated people and people living in urban regions tend to be more favorably disposed to same-sex marriage.

Are attitudes to same-sex marriage alterable?

It is sometimes argued attitudes to same-sex marriage are deeply entrenched and attempts to alter them are pointless. Public debate often seems conducted by ideological warriors at the righteous extremes, aiming to deride and defeat their adversaries rather than to persuade. Can minds be changed on this issue?

A sceptic might argue same-sex marriage attitudes are hard to change and primarily determined by one's birth cohort. Young people have more favorable views than their elders, so **attitudes will gradually but inexorably shift as one generation replaces another.**



Source: Gallup



statista

“But of course, it was the upcoming generation, Z, who took the lead, with adults born between 1997 and 2004 identifying as LGBT at the rate of 20%. To put it into more tangible numbers, essentially, one in five Zoomers identify as either homosexual or transgender.”

Last year Bill Maher aptly **joked**:

“If we follow this trajectory, we will all be gay in 2054.”

On this view, to paraphrase German physicist Max Planck's famous quote about science, social attitudes advance one funeral at a time.

Armenia and Troia's review offers some support for this idea. Younger people are consistently more likely to support marriage equality than older people. **However, the change in public opinion on same-sex marriage has been much too rapid to be explained by generational replacement.**

In the US, the General Social Survey shows a statistical rise in support for same-sex marriage from 37% to 55% between 2006 and 2014. **This rapid attitudinal change is due substantially to individuals modifying their views. It has been estimated that two thirds of the recent historical change in attitudes is due to people altering their views rather than to generational shifts.**

Attitudes to same-sex marriage appear more malleable than we might have expected. In a 2013 survey by US think-tank the Pew Research Center, 28% of US supporters of same-sex marriage reported they had changed their mind on the issue. **Most often change occurred as a result of contact with someone personally affected by it.**

Although public debate may appear to reflect a battle between adamant, unshakeable positions, our attitudes may be open to influence, persuasion and evolving social norms.

Is opposition to same-sex marriage driven by anti-gay attitudes?

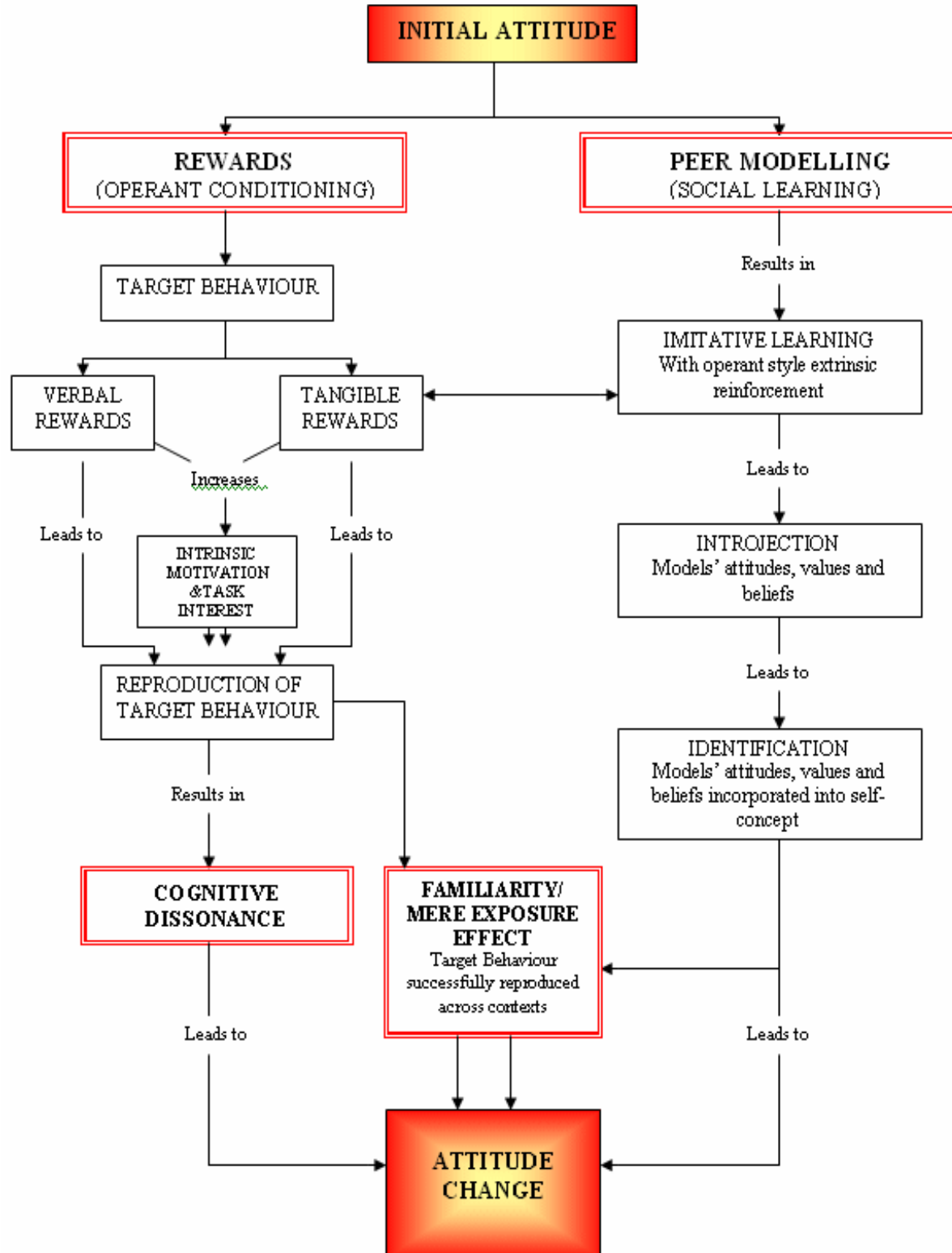
A 2001 study of attitudes to same-sex parenting found many critics argued homosexuality was sinful. Now, instead of expressing explicitly anti-gay attitudes, many same-sex marriage opponents appeal to their beliefs about factors other than sexuality.

In contrast, proponents of marriage equality may view opposition to same-sex marriage as intrinsically homophobic. Alternatively, they may see opponents as insincere for failing to declare the real, prejudiced basis for their attitudes.

Who is right? Is opposition to same-sex marriage primarily a matter of religious or political principle as opponents suggest? Or does it largely reflect antipathy to gay and lesbian people, as their critics maintain?

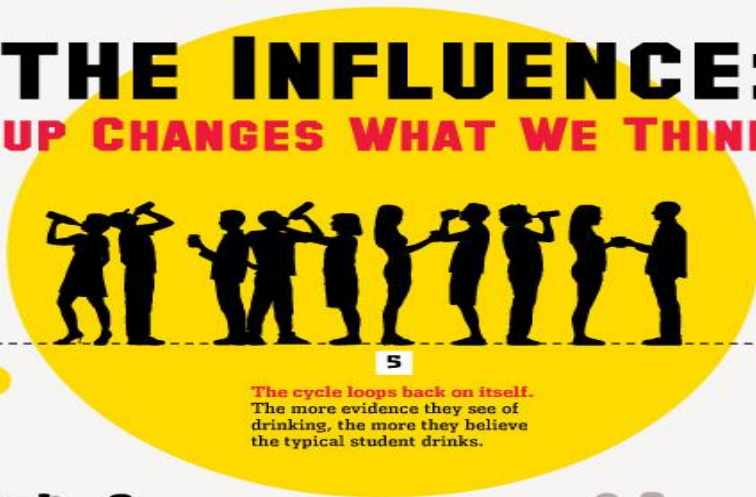
One account proposes that it rests on the preservation of tradition and the social order. Van der Toorn's work indicated that opposition to same-sex marriage mainly reflects resistance to change. - *Internet*

SOCIO-PSYCHOLOGICAL VARIABLES INVOLVED IN ATTITUDE CHANGE PROGRAMS



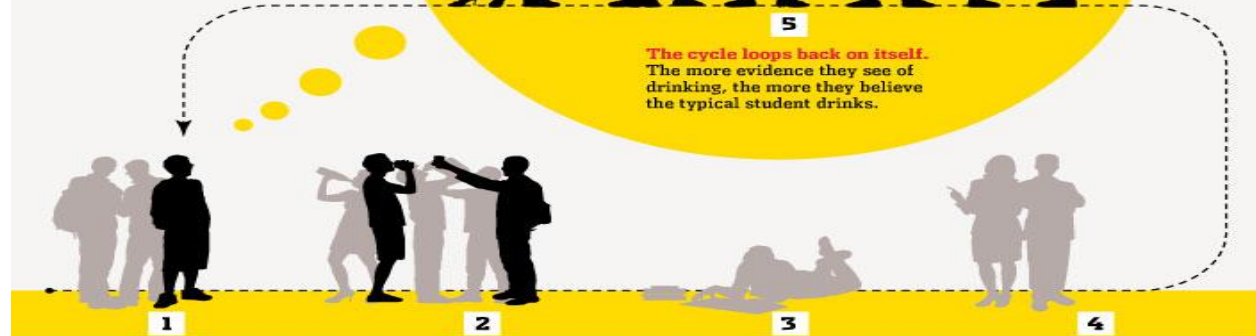
UNDER THE INFLUENCE: HOW THE GROUP CHANGES WHAT WE THINK

People often misread the behavior of others and adjust their behaviors to try to match. As a result, the actual norm can shift. Researchers at Princeton University and other schools have studied how college students often drank more because they thought other students were.



5

The cycle loops back on itself. The more evidence they see of drinking, the more they believe the typical student drinks.

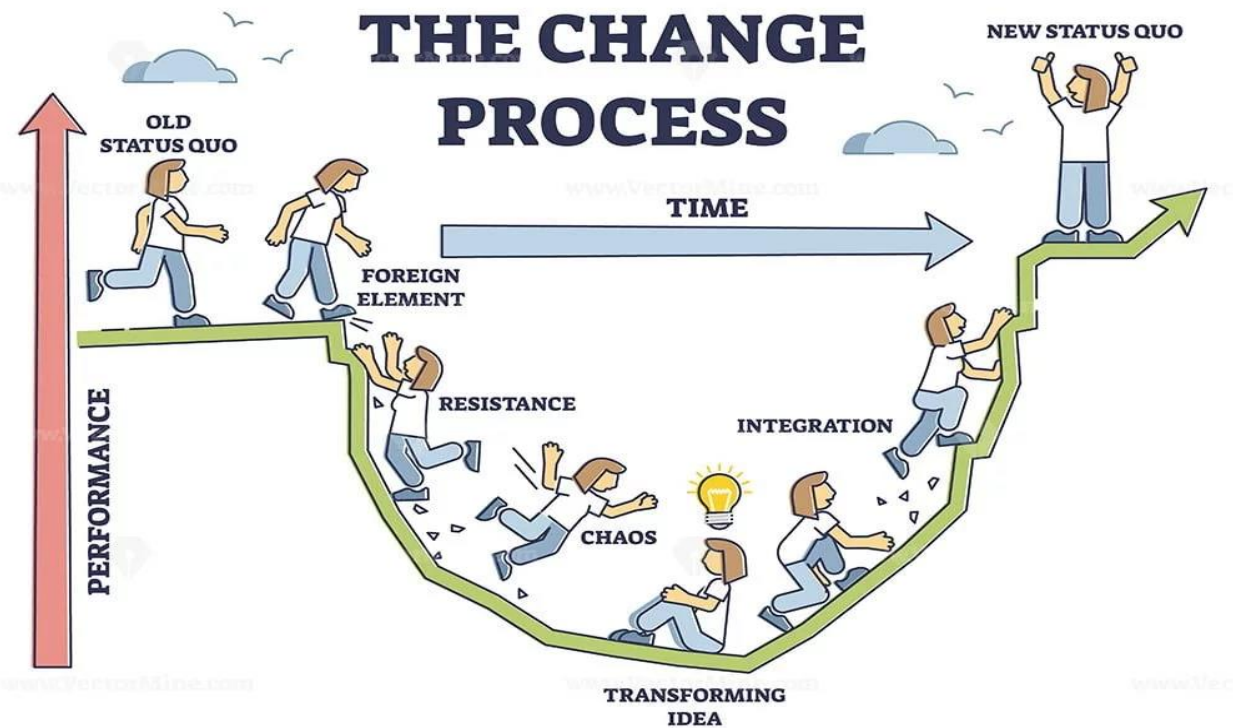


1
Students think the typical college student drinks more than they do. At parties, bars or football games, they see behavior in line with their expectations of the norm. They notice the students who are drinking more.

2
Peers may compliment them on their drinking, reinforcing the ideas that drinking alcohol is important and a defining characteristic of student life.

3
Students don't see the behavior of students who aren't drinking, and going to the movies or studying at the library instead. Public behaviors tend to drive the norm.

4
Administrators tell them not to drink so much, so they may drink more to differentiate themselves from this group and belong to their peer group.



Motivation. Why have Americans so quickly flipfopped in their thinking on a behavior that was (and is) so clearly sinful, physically and psychologically dangerous, and scientifically irrational? Why have so many Americans jumped on the bandwagon to, not only approve of and to legalize all forms of homosexuality, but even encourage the lifestyle? No doubt, there are many different reasons to consider, but the fact that even many so-called Christians who would be predicted to oppose the behavior (due to the clear teaching of Scripture) are jumping on the bandwagon should be noteworthy.

One unarguably influential factor has been the **gradual desensitizing of the American mind** to the abnormal/unnatural (Romans 1:24-28) and “abominable” nature of the sin of homosexuality (Leviticus 18:22). The homosexual movement has been effective in increasingly barraging the public with homosexuality since the 1960s, **manipulating the population into feeling tolerant, then feeling comfortable, then sympathetic, and then celebratory of the lifestyle.** If you hear something a thousand times, it must be true, right? **Television has clearly been a, if not the, most effective hammer in the gay agenda’s toolbelt to that end.**

At least four television shows featured homosexual characters (or cast positive light on the lifestyle) in the 1970’s; seven in the 1980’s; and 23 in the 1990’s (especially after the “gray gene” study was released). By the 2000s, virtually every show would be included in the list, and the shows became more brazen in featuring homosexuality. Hollywood has shoved homosexuality down the public’s throat for decades through entertainment venues, and our love of entertainment has caused Christendom to turn a blind eye to the dangers of gay influence, rather than taking a stand. Should it surprise us that the bulk of our siblings, children, and grandchildren (Baby Boomers, Generations X, Y, and Z) do not see the problem with homosexuality, any more than they see the problem with fornication, adultery, or divorce? **We have been brainwashed!**

One tactic used to manipulate the American mind by the homosexual movement has been to play on our sympathy and compassion for those who’re suffering. Christians are to have sympathy for all who are shackled by sin, but that compassion should lead us to teach them about the destructive nature of sin—to warn (“admonish”) them to cease sinning (“repent”) and, in some cases, even “rebuke” them for brazenly defying God (2 Timothy 4:2; Ezekiel 33:8-9; Acts 17:30). That, however, is not the sympathy being promoted by the homosexual movement. The gay agenda wishes to make the world have a tolerant, “live and let live” attitude towards homosexuals—to accept homosexuality as normal and natural, rather than warn them and encourage them to change. “Do not be judgmental! They cannot help it,” we are told. Gaining sympathy is one of the most effective ways of pushing an agenda. — *Homosexuality & Psychology*

Excerpts of Attitudinal Survey Study

“Some people who respond to opinion questions that involve issues of controversy may hide their true attitudes. Individuals might not want to admit to them, such as when holding a certain attitude is viewed negatively (socially unacceptable) by their sub-culture. Thus, explicit attitude measures may be unreliable when they are asking about controversial attitudes or attitudes that are not widely accepted by society.

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PAGE 146 SOCIAL PSYCHOLOGY TEXTBOOK BY KENRICK-NEUBERG-CIALDINI:

“Researchers have found that covert techniques are more accurate than self-report measure only when people have a good reason to be less than honest about their true feelings – for example, when they want to appear more fair-minded or unprejudiced than they actually are. Under these circumstances, covert techniques are preferred because they are a more nonreactive measurement than are self-reports; that is, using them to record a response is less likely to distort the response. When there is no good reason for people to hide their feelings, self-reports are usually preferred because they inquire about attitudes more directly.”

ATTITUDINAL CONSENSUS SHIFT CAUSES:

- ✚ GROUP OBSERVATION
- ✚ STEREOTYPE ANOMALY
- ✚ MASS MEDIA EXPOSURE
- ✚ MEDIA INDOCTRINATION
- ✚ UNAVOIDABLE CONTACT
- ✚ ORGANIZATIONAL MESSAGING
- ✚ BILATERAL COMMUNICATIONS
- ✚ RECENT & REGULAR DIALOGUE

Polls, anecdotes and the people who misuse them

Pollsters and media frequently generalize tiny numbers in order to make money and/or manipulate public opinion. Their generalizations are often faulty, even false.

In a nation of 330 million, only 0.0001 percent equals 33,000 people. In the context of 330 million nonhuman units, though, 33,000 is insignificant. In national reports, federal agencies rarely list 0.0001 percent of anything as “data.” In most government reports, 0.0001 percent won’t even appear as footnotes.

Nevertheless, polling firms are paid to generalize surveys of only 1000-2500 – sometimes fewer – respondents to report “national” sentiments about social opinion and cultural matters. Media can then cherry-pick polls as lazy substitutes for rigorous coverage of public attitudes and events, **to reinforce media biases, and to influence their audiences**. Accordingly, nearly-monolithic national media-reported polling “results” can be misleading – or dead wrong.

The problem was – and is – that national polls are merely minimal accumulations of anecdotal evidence offered by paid pollsters as genuine data rather than as the relatively few data points they actually represent. More and more people have eliminated landlines, and nearly everyone screens calls, so several thousands of calls must be placed to get 1000 willing respondents. Margins of error are generally large. In fact, polling has become almost-prohibitively expensive, so very few faithfully-statistical polls are conducted anymore. Reliable “overnight” polling is virtually impossible.

- Jerry Shenk

ATTITUDINAL CONSENSUS SHIFT CAUSES:

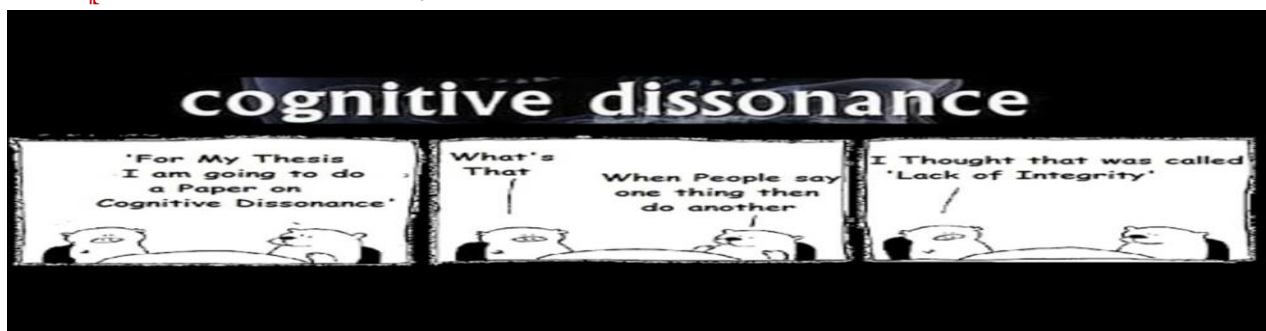
- ✚ UNAVOIDABLE CONTACT
- ✚ ORGANIZATIONAL MESSAGING
- ✚ BILATERAL COMMUNICATIONS
- ✚ RECENT & REGULAR DIALOGUE

PAGE 248 SOCIAL PSYCHOLOGY TEXTBOOK BY GILOVICH-KELTNER-CHEN-NISBETT:

Induced Compliance. Dissonance Theory can explain what often happens as a result of induced (forced) compliance – that is, when people are induced to behave in a manner that is inconsistent with their beliefs, attitudes, or values. Most people will feel some discomfort with the mismatch between their behavior and their attitudes. One way to deal with the inconsistency – the easiest and most likely way, given that the behavior cannot be taken back – is for people to change their original attitudes or values.

Extinguishing Undesirable Behavior – Mild Vs. Severe Threat

The ***threat of severe punishment*** will keep *people* from doing something you don't want them to do; but they will still, later on want to do it. The ***threat of mild punishment*** – if it is just enough of a threat to keep them from doing it – can bring about psychological change, such that they will no longer be tempted to do what you don't want them to do.



Good Reasons To Doubt Public Opinion Consensus Shift @Same-SexMarriages

Increased USA Support for Same-sex Marriage: Disentangling Age, Period, and Cohort Effects

Abstract. Previous research established a substantial increase in support for same-sex marriage in the US, but it is unclear if this increase is due to cohort (a change that affects only the younger generation) or time period (a change that affects those of all ages). In a nationally representative sample of American adults ($n = 13,483$) in 1988 and 2004-2018, increased support for same-sex marriage was primarily due to **time period (from 11.1% in 1988 to 66.7% in 2018)**. There was a smaller **cohort effect**, with a fairly linear increase between **cohorts born in the 1960s and those born in the 1990s**. Time period increases in support for same-sex marriage appeared among across gender, race, education levels, regions, and levels of religious service attendance, though **differences in support still remain**. The results suggest Americans of all ages modified their beliefs about same-sex marriage over time. [Jean M. Twenge](#), [Andrew B. Blake](#)

**People Lie To Pollsters
Either Because They're
Only Listening To Their
Lesser Angels Or When
Moral Truth Is Out Of
Fashion! - Unknown**

TOLERANCE VERSUS ACCEPTANCE

TOLERANCE

Tolerance is an individual's willingness to tolerate the existence of opinions or behaviour he dislikes or disagrees with

A kind of passive resignation

We might tolerate a person we dislike

We tolerate something we want to change but don't have the power to change

ACCEPTANCE

Acceptance is an individual's assent to the reality of a situation, recognizing a process or condition (usually a negative or unpleasant one) without protesting it or trying to changing it

Goes beyond tolerance

When we accept someone, we actively try to get rid of the dislike

In acceptance, we embrace things and show no resistance

My Personal Remarks & Conclusions

In my opinion, the polling data of a decade ago was relatively accurate in reflecting a deeply divided nation socially, culturally, and politically. However, the more recent polling data seeming to suggest a twenty-point consensus shift within the last ten years is more suspect.

I have outlined what I think is the inadequate methodology whereby the data has not been confirmed by way of indirect measures of implicit attitude.

Moreover, the media manufacturing of consent during the present atheistic-humanistic zeitgeist of the last ten years has only helped to advance the homosexual agenda and with it these false perceptions of a moral consensus shift specific to same-sex marriage.

Nevertheless, the more reliable data of ten years ago should be interpreted as indicating a societal inflection point. In other words, we are at a critical juncture to that nation – “Slouching to Gomorrah!”




Theory: Civilization Corrupts Christians

- ❖ *Nations rise and fall. Greatness ebbs and flows. A people at any given time may have their exalted place on the world stage, but are only too soon replaced by another. C.S. Lewis pithily noted this persistent pattern in Mere Christianity: 'Terrific energy is expended – civilizations are built up – excellent institutions are devised; but each time something goes wrong. Some fatal flaw always brings the selfish and cruel people to the top and all sides back into misery and ruin.'*




Theory: Civilization Corrupts Christians

- ❖ *Nations rise and fall. Greatness ebbs and flows. A people at any given time may have their exalted place on the world stage, but are only too soon replaced by another.*
- ❖ *J.D. Unwin studied some eighty societies. He examined the developmental status and energy they manifested. Was the culture growing – demonstrating what he called 'expansive energy' – and then, later in its history, was it improving on what it built – what he called 'productive energy.'*




Theory: Civilization Corrupts Christians

- ❖ Nations rise and fall. Greatness ebbs and flows. A people at any given time may have their exalted place on the world stage, but are only too soon replaced by another.
- ❖ J.D. Unwin studied some eighty societies. The historical evidence showed no society displaying great energy for any appreciable period unless its absolutely monogamous.
- ❖ In the negative side, however, was what happened when a people began to transgress its own codes. Across the board, Unwin saw such cultures start to decline.




Theory: Civilization Corrupts Christians

- ❖ Nations rise and fall. Greatness ebbs and flows. A people at any given time may have their exalted place on the world stage, but are only too soon replaced by another.
- ❖ Cultural writer Neil Postman in his critical book 'Amusing Ourselves to Death' claims that when social success is achieved in a culture the process of outward expansion can wane and the fruits are then enjoyed – energy is expended inwardly on self-gratification, and the culture becomes self-centered and weak. Individuals consider their own appetites as the highest goods. Thus it is not simply a moral dissipation that is causing decline in creative energy, but rather a luxury lifestyle of distracted dissipation.



Theory: Civilization Corruption Christians

- ❖ Nations rise and fall. Greatness ebbs and flows. A people at any given time may have their exalted place on the world stage, but are only too soon replaced by another.
- ❖ In his 1956 work on the Sexual Revolution Harvard's Pitirim Sorokin examined this phenomenon as well. He concluded that 'the greater the number of profligates, and the more debauched their behavior, the graver are the consequences for the whole society. Moreover if moral 'anarchists compose any considerable proportion of its membership, they eventually destroy the society itself.'



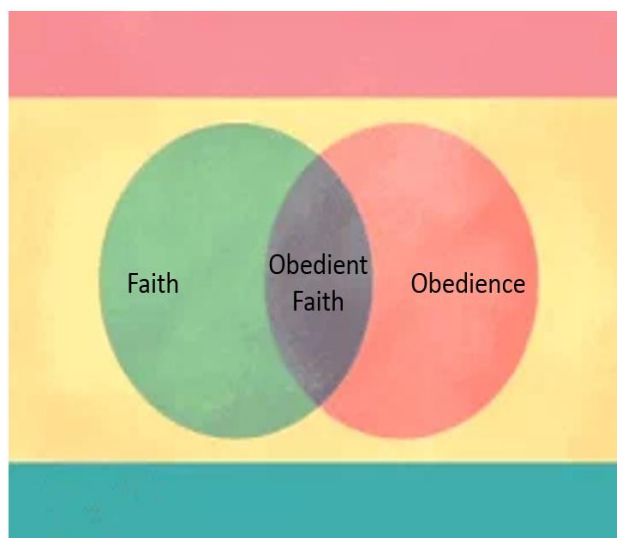
Theory: Civilization Corruption Christians

- ❖ Nations rise and fall. Greatness ebbs and flows. A people at any given time may have their exalted place on the world stage, but are only too soon replaced by another.
- ❖ Unwin and Sorokin both believed this process of cultural decay could be resisted and reversed. The key to success, however, seemed to lie with at least a single stratum of the decaying society that stood firmly against the tide until they were able to show their fellow citizens the way back to moral sanity. 'Though by the law of polarization... a minor part of the population tends to become more religious, sexually continent, and morally heroic in the periods of disorders and great calamities,' Sorokin said.

AT THE NEXUS OF GRACE & GLORY

Five Steps For Saving:

- HEARING:
- Romans 10: 17; Matthew 7: 24 - 27
- BELIEVING:
- Hebrews 11: 6; Mark 16: 15, 16
- REPENTING:
- Acts 2: 38; 17: 30; Luke 13: 3
- CONFESSING:
- Matthew 10: 32, 33; Acts 8: 36, 37
- BAPTISM:
- Romans 6: 3 – 5; Acts 8: 36 – 38



O That Will Be Glory

2. *Wh* O that will be glory for me, e grace,

I an Glory for me, glory for me; ce,

When by His grace I shall look on His face, e

That will be glory, be glory for me. me.

