

## 1: Syria International Travel Information

*The separation of church and state is a philosophic and jurisprudential concept for defining political distance in the relationship between religious organizations and the nation state.*

A precocious schoolchild, Marx studied law in Bonn and Berlin, and then wrote a PhD thesis in Philosophy, comparing the views of Democritus and Epicurus. On completion of his doctorate in Marx hoped for an academic job, but he had already fallen in with too radical a group of thinkers and there was no real prospect. Turning to journalism, Marx rapidly became involved in political and social issues, and soon found himself having to consider communist theory. Of his many early writings, four, in particular, stand out. The German Ideology, co-written with Engels in , was also unpublished but this is where we see Marx beginning to develop his theory of history. This was again jointly written with Engels and published with a great sense of excitement as Marx returned to Germany from exile to take part in the revolution of With the failure of the revolution Marx moved to London where he remained for the rest of his life. He now concentrated on the study of economics, producing, in , his Contribution to a Critique of Political Economy. In what follows, I shall concentrate on those texts and issues that have been given the greatest attention within the Anglo-American philosophical literature. Bauer had recently written against Jewish emancipation, from an atheist perspective, arguing that the religion of both Jews and Christians was a barrier to emancipation. In responding to Bauer, Marx makes one of the most enduring arguments from his early writings, by means of introducing a distinction between political emancipation “essentially the grant of liberal rights and liberties” and human emancipation. However, pushing matters deeper, in an argument reinvented by innumerable critics of liberalism, Marx argues that not only is political emancipation insufficient to bring about human emancipation, it is in some sense also a barrier. Liberal rights and ideas of justice are premised on the idea that each of us needs protection from other human beings who are a threat to our liberty and security. Therefore liberal rights are rights of separation, designed to protect us from such perceived threats. Freedom on such a view, is freedom from interference. What this view overlooks is the possibility “for Marx, the fact “ that real freedom is to be found positively in our relations with other people. It is to be found in human community, not in isolation. Accordingly, insisting on a regime of rights encourages us to view each other in ways that undermine the possibility of the real freedom we may find in human emancipation. Now we should be clear that Marx does not oppose political emancipation, for he sees that liberalism is a great improvement on the systems of feudalism and religious prejudice and discrimination which existed in the Germany of his day. Nevertheless, such politically emancipated liberalism must be transcended on the route to genuine human emancipation. Unfortunately, Marx never tells us what human emancipation is, although it is clear that it is closely related to the idea of non-alienated labour, which we will explore below. Just as importantly Marx here also considers the question of how revolution might be achieved in Germany, and sets out the role of the proletariat in bringing about the emancipation of society as a whole. Precisely what it is about material life that creates religion is not set out with complete clarity. However, it seems that at least two aspects of alienation are responsible. One is alienated labour, which will be explored shortly. A second is the need for human beings to assert their communal essence. Whether or not we explicitly recognize it, human beings exist as a community, and what makes human life possible is our mutual dependence on the vast network of social and economic relations which engulf us all, even though this is rarely acknowledged in our day-to-day life. After the post-Reformation fragmentation of religion, where religion is no longer able to play the role even of a fake community of equals, the state fills this need by offering us the illusion of a community of citizens, all equal in the eyes of the law. Interestingly, the political liberal state, which is needed to manage the politics of religious diversity, takes on the role offered by religion in earlier times of providing a form of illusory community. But the state and religion will both be transcended when a genuine community of social and economic equals is created. Of course we are owed an answer to the question how such a society could be created. It is interesting to read Marx here in the light of his third Thesis on Feuerbach where he criticises an alternative theory. The crude materialism of Robert Owen and others assumes that human beings are fully

determined by their material circumstances, and therefore to bring about an emancipated society it is necessary and sufficient to make the right changes to those material circumstances. However, how are those circumstances to be changed? By an enlightened philanthropist like Owen who can miraculously break through the chain of determination which ties down everyone else? Indeed if they do not create the revolution for themselves – in alliance, of course, with the philosopher – they will not be fit to receive it. However, the manuscripts are best known for their account of alienated labour. Here Marx famously depicts the worker under capitalism as suffering from four types of alienated labour. First, from the product, which as soon as it is created is taken away from its producer. Second, in productive activity work which is experienced as a torment. Third, from species-being, for humans produce blindly and not in accordance with their truly human powers. Finally, from other human beings, where the relation of exchange replaces the satisfaction of mutual need. Essentially he attempts to apply a Hegelian deduction of categories to economics, trying to demonstrate that all the categories of bourgeois economics – wages, rent, exchange, profit, etc. Consequently each category of alienated labour is supposed to be deducible from the previous one. However, Marx gets no further than deducing categories of alienated labour from each other. Quite possibly in the course of writing he came to understand that a different methodology is required for approaching economic issues. Nevertheless we are left with a very rich text on the nature of alienated labour. Both sides of our species essence are revealed here: It is important to understand that for Marx alienation is not merely a matter of subjective feeling, or confusion. In our daily lives we take decisions that have unintended consequences, which then combine to create large-scale social forces which may have an utterly unpredicted, and highly damaging, effect. For example, for as long as a capitalist intends to stay in business he must exploit his workers to the legal limit. Whether or not wracked by guilt the capitalist must act as a ruthless exploiter. Similarly the worker must take the best job on offer; there is simply no other sane option. But by doing this we reinforce the very structures that oppress us. Several of these have been touched on already for example, the discussions of religion in theses 4, 6 and 7, and revolution in thesis 3 so here I will concentrate only on the first, most overtly philosophical, thesis. Materialism is complimented for understanding the physical reality of the world, but is criticised for ignoring the active role of the human subject in creating the world we perceive. Idealism, at least as developed by Hegel, understands the active nature of the human subject, but confines it to thought or contemplation: Marx combines the insights of both traditions to propose a view in which human beings do indeed create – or at least transform – the world they find themselves in, but this transformation happens not in thought but through actual material activity; not through the imposition of sublime concepts but through the sweat of their brow, with picks and shovels. Economics Capital Volume 1 begins with an analysis of the idea of commodity production. A commodity is defined as a useful external object, produced for exchange on a market. Thus two necessary conditions for commodity production are the existence of a market, in which exchange can take place, and a social division of labour, in which different people produce different products, without which there would be no motivation for exchange. Marx suggests that commodities have both use-value – a use, in other words – and an exchange-value – initially to be understood as their price. Use value can easily be understood, so Marx says, but he insists that exchange value is a puzzling phenomenon, and relative exchange values need to be explained. Why does a quantity of one commodity exchange for a given quantity of another commodity? His explanation is in terms of the labour input required to produce the commodity, or rather, the socially necessary labour, which is labour exerted at the average level of intensity and productivity for that branch of activity within the economy. Thus the labour theory of value asserts that the value of a commodity is determined by the quantity of socially necessary labour time required to produce it. Marx provides a two stage argument for the labour theory of value. As commodities can be exchanged against each other, there must, Marx argues, be a third thing that they have in common. Both steps of the argument are, of course, highly contestable. Capitalism is distinctive, Marx argues, in that it involves not merely the exchange of commodities, but the advancement of capital, in the form of money, with the purpose of generating profit through the purchase of commodities and their transformation into other commodities which can command a higher price, and thus yield a profit. Marx claims that no previous theorist has been able adequately to explain how capitalism as a whole can make a profit. The cost of this commodity is determined in the same way as the

cost of every other; i. Suppose that such commodities take four hours to produce. Thus the first four hours of the working day is spent on producing value equivalent to the value of the wages the worker will be paid. This is known as necessary labour. Any work the worker does above this is known as surplus labour, producing surplus value for the capitalist. Surplus value, according to Marx, is the source of all profit. Other commodities simply pass their value on to the finished commodities, but do not create any extra value. They are known as constant capital. Profit, then, is the result of the labour performed by the worker beyond that necessary to create the value of his or her wages. This is the surplus value theory of profit. It appears to follow from this analysis that as industry becomes more mechanised, using more constant capital and less variable capital, the rate of profit ought to fall. For as a proportion less capital will be advanced on labour, and only labour can create value. In Capital Volume 3 Marx does indeed make the prediction that the rate of profit will fall over time, and this is one of the factors which leads to the downfall of capitalism. A further consequence of this analysis is a difficulty for the theory that Marx did recognise, and tried, albeit unsuccessfully, to meet also in Capital Volume 3. It follows from the analysis so far that labour intensive industries ought to have a higher rate of profit than those which use less labour. Not only is this empirically false, it is theoretically unacceptable. Accordingly, Marx argued that in real economic life prices vary in a systematic way from values. Although there are known techniques for solving this problem now albeit with unwelcome side consequences, we should recall that the labour theory of value was initially motivated as an intuitively plausible theory of price. But when the connection between price and value is rendered as indirect as it is in the final theory, the intuitive motivation of the theory drains away. Any commodity can be picked to play a similar role. Consequently with equal justification one could set out a corn theory of value, arguing that corn has the unique power of creating more value than it costs. Formally this would be identical to the labour theory of value. Nevertheless, the claims that somehow labour is responsible for the creation of value, and that profit is the consequence of exploitation, remain intuitively powerful, even if they are difficult to establish in detail. However, even if the labour theory of value is considered discredited, there are elements of his theory that remain of worth. Both provide a salutary corrective to aspects of orthodox economic theory. Theory of History Marx did not set out his theory of history in great detail. Accordingly, it has to be constructed from a variety of texts, both those where he attempts to apply a theoretical analysis to past and future historical events, and those of a more purely theoretical nature. However, *The German Ideology*, co-written with Engels in 1845, is a vital early source in which Marx first sets out the basics of the outlook of historical materialism.

### 2: America's Changing Religious Landscape | Pew Research Center

*Majorities of all major religious groups say such investment pays off in the long run. The share with this view is highest among Hispanic Catholics (80%), white mainline Protestants (79%), black Protestants and the unaffiliated (77% each).*

Entry, Exit and Visa Requirements A passport and a visa are required. The Embassy of the Syrian Arab Republic in Washington, DC, however, suspended all operations, including consular services on March 18, and has not appointed a protecting power. Foreigners who wish to stay 15 days or more in Syria must register with Syrian immigration authorities by the 15th day of their stay. Syria charges a departure tax at its land and sea borders for all visitors except those on diplomatic passports and children under the age of 18. Likewise, the absence of entry stamps from a country adjacent to Israel, which the traveler has just visited, will cause Syrian immigration officials to refuse admittance. Overland entry into Syria directly from Israel is not possible. Syria usually will not issue visas or residency permits to students wishing to study religion or Arabic in private religious institutions. On occasion, the families of U.S. citizens in Syria may be required to provide affidavits. Once such legal orders are in place, the U.S. AIDS tests are mandatory for foreigners from ages 15 to 60 who wish to reside in Syria. A residence permit will not be issued until the applicant is determined HIV negative. The Syrian regime has used deadly force to quell anti-government protests and is engaged in a full-scale civil war with armed groups. Violent conflict between government and anti-government groups continues throughout the country. Syrian regime military operations have involved the use of ballistic missiles, aerial attacks, heavy artillery, and chemical weapons targeting civilian centers. Attacks from the regime or other groups could happen with little or no warning, no part of Syria should be considered immune from violence, and the potential exists throughout the country for unpredictable and hostile acts, including kidnappings, sniper assaults, terrorist attacks, small arms fire, improvised explosives, artillery shelling, airstrikes, the use of chemical weapons, large- and small-scale bombings, as well as arbitrary arrest, detention, and torture. Sources estimate that the conflict has resulted in over 100,000 deaths with many thousands more wounded. The Syrian conflict has resulted in over 5 million displaced persons. The Syrian government and its partners continue to prohibit the free flow of humanitarian aid into besieged areas, resulting in severe food shortages. Since September 2011, the U.S. Entities Operating in Syria: The Syrian government is no longer in control of vast swathes of the country, particularly in northern, southern and eastern Syria and Damascus suburbs. Foreign combatants – including Iranian regime elements, Hezbollah fighters, Islamic extremists, and al Qaeda elements – are also participating in hostilities. Additionally, Turkey has become increasingly involved in military operations throughout northwestern Syria, seeking to counter Kurdish influence. ISIS, however, continues to pose a significant threat to civilians residing in Syria and has demonstrated the ability to conduct coordinated attacks against armed actors and civilians. Tactics of ISIS, HTS, and other violent extremist groups include the use of suicide bombers, kidnapping, small and heavy arms, improvised explosive devices, and chemical weapons. They have targeted major city centers, road checkpoints, border crossings, government buildings, shopping areas, and open spaces in Damascus, Aleppo, Hamah, Dara, Homs, Idlib, and Dayr al-Zawr provinces. These groups have murdered and kidnapped U.S. citizens. Because of the security situation in Syria, the U.S. Chemical and Biological Weapons: ISIS is also likely responsible for several small-scale sulfur mustard attacks in Syria. There is an ongoing and increased risk of kidnapping of U.S. citizens. The risk for kidnapping in all areas of Syria is high and persists for U.S. citizens. A porous border with Iraq, and long-standing border issues with Iraq, Jordan, Lebanon, Turkey, and Israel, have contributed to a complex security environment in Syria, compounded by a protracted violent conflict and influx of foreign fighters. Since 2011, there have been multiple reports of Syrian shelling of neighboring countries near border areas, most significantly in Lebanon, Turkey, and the Golan Heights. The Government of Turkey severely restricts crossings of its border with Syria, limited exclusively to individuals working for organizations engaged in the authorized provision of humanitarian assistance. Individuals seeking emergency medical treatment or safety from immediate danger are assessed on a case-by-case basis. Opposition-held border checkpoints should not be considered safe, as they are targeted by regime attacks and some armed groups have sought funding through kidnappings for ransom. Border areas are frequent targets of shelling and other attacks and are

crowded because of internally-displaced refugees. Errant attacks will occasionally hit border towns just outside the borders as well. Engaging in Armed Conflict: Individuals who demonstrate an interest in groups opposing ISIS, including on social media, could open themselves to being targeted by ISIS itself, especially if those individuals travel to Syria. Fighting on behalf of or providing other forms of financial and material support to designated terrorist organizations, including ISIS and al-Nusrah Front, is a crime under U. Syria has been a State Sponsor of Terrorism since and has given support to a variety of terrorist groups, including Lebanese Hezbollah, affecting the stability of the region. Terrorists often do not distinguish between U. Terrorists may target areas frequented by Westerners, such as tourist sites, hotels, restaurants, bars, nightclubs, and other frequently visited areas. It is especially important for travelers to be unpredictable in their movements by varying times and routes and maintaining a low profile. While many Syrians appear genuinely friendly towards foreigners, underlying tensions can lead to a quick escalation in the potential for violence. Elements within both the regime, as well as non-state actor groups, maintain anti-U. The Syrian government conducts intense physical and electronic surveillance of both Syrian citizens and foreign visitors. Any encounter with a Syrian citizen could be subject to scrutiny by the General Intelligence Directorate GID or other security services. Hotel rooms, internet connections, telephones, and fax machines may be monitored, and personal possessions in hotel rooms may be searched. Loitering or taking photographs of anything that could be perceived as being of military or security interest may result in questioning, confiscation of the images, or detention by security services. It is also illegal in Syria to possess specific-use electronic devices including GPS, short-wave or handheld radio equipment, or similar devices. The combination of terrorist organizations, a porous border with Iraq and long-standing border issues with all of its neighbors Jordan, Lebanon, Iraq, Turkey and Israel have made Syria a destabilizing factor in the region and a potential target for reprisal. The rate of crime in major Syrian cities is difficult to determine because of the ongoing civil war. The current unrest and significant deterioration of the Syrian economy have led to a perceived increase in criminal activity. Since the suspension of operations of the U. Embassy in Damascus in February of , the U. The Department of State strongly recommends that U. If you or someone you know becomes the victim of a crime abroad, you should contact the nearest U. The Czech Government, through the U. Syrian operators, however, do not usually speak English, and contact with security services has the potential to result in arbitrary arrest, detention, or disappearance. Interests Section or U. Embassy Amman for assistance. If you decide to travel to Syria: Visit our website on Travel to High Risk Areas. Share important documents, login information, and points of contact with loved ones so that they can manage your affairs, if you are unable to return as planned to the United States. Leave DNA samples with your medical provider in case it is necessary for your family to access them. Find a suggested list of such documents here. Establish your own personal security plan in coordination with your employer or host organization, or consider consulting with a professional security organization. This plan should specify who you would contact first, and how they should share information. Call us in Washington at toll-free in the United States and Canada or from other countries from 8: Review the Crime and Safety Report for Syria. You are subject to local laws. If you violate local laws, even unknowingly, you may be expelled, arrested, or imprisoned. Women who are arrested under suspicion of immoral behavior e. In addition, the Syrian government monitors the activities of all groups, including religious groups, and discourages proselytizing, which it deems a threat to relations among religious groups. Furthermore, some laws are also prosecutable in the U. For examples, see our website on crimes against minors abroad and the Department of Justice website. If you are arrested or detained, ask police or prison officials to notify the U. Interests Section of the Czech Embassy in Damascus immediately. See our webpage for further information. Interests Section of the arrest of a U. Moreover, in previous cases security officials have not responded to U. Syria is currently in the midst of a violent civil war. The destruction of infrastructure, housing, medical facilities, schools, and power and water utilities has increased hardships in Syria. Communications in Syria are difficult as phone and internet connections are unreliable. Syrian customs authorities may enforce strict regulations concerning temporary importation into or export from Syria of items such as weapons, narcotics, alcohol, tobacco, cheese, fruit, pharmaceuticals, modems, cosmetics, and some electrical appliances. Please refer to our Customs Information page for additional information. Foreign currencies can be exchanged for

Syrian pounds only by licensed money changers, the Commercial Bank of Syria CBS , the Real Estate Bank, and at private banks, some of which maintain offices inside four and five star hotels. Four and five star hotels and high-end stores in Syria generally accept credit cards, although most restaurants, stores and shops operate exclusively in cash. Foreigners visiting Syria are required to pay hotel bills in U. There are no U. There are fourteen private banks operating in Syria, with branches and ATMs in most major cities. Funds may be transferred into Syria through Western Union. Under the comprehensive U. There are, however, specific activities or transactions excepted from these sanctions or authorized by general licenses. Wiring of funds through private banks is possible only if the traveler already holds an account with the bank in Syria; transferring funds through the Commercial Bank of Syria is not possible because of U. Restrictions on wire transfers from Syria to locations abroad and restrictions on withdrawing U.

### 3: Public Praises Science; Scientists Fault Public, Media | Pew Research Center

*A state religion (also called an established religion or official religion) is a religious body or creed officially endorsed by the state. A state with an official religion, while not secular, is not necessarily a theocracy, a country whose rulers have both secular and spiritual authority.*

The short run, long run and very long run are different time periods in economics. Quick definition Short run “ where one factor of production e. This is a time period of fewer than six months. Long run “ where all factors of production of a firm are variable e. Short run In the short run one factor of production is fixed, e. This means that if a firm wants to increase output, it could employ more workers, but not increase capital in the short run it takes time to expand. Therefore in the short run, we can get diminishing marginal returns , and marginal costs may start to increase quickly. Also, in the short run, we can see prices and wages out of equilibrium, e. Long run The long run is a situation where all main factors of production are variable. The firm has time to build a bigger factory and respond to changes in demand. In the long run: We have time to build a bigger factory. Firms can enter or leave a market. Prices have time to adjust. For example, we may get a temporary surge in prices, but in the long-run, supply will increase to meet it. The SRAC is u-shaped because of diminishing returns in the short run. See cost curves The very long run The very long run is a situation where technology and factors beyond the control of a firm can change significantly, e. New technology may make current working processes outdated, e. Government policy may change, e. Short run long run in macroeconomics We can also see the short run and long run in macroeconomics. This entry was posted in.

## 4: Religion in Corrections

*In macroeconomics, the short run is generally defined as the time horizon over which the wages and prices of other inputs to production are "sticky," or inflexible, and the long run is defined as the period of time over which these input prices have time to adjust.*

Moreover, these changes are taking place across the religious landscape, affecting all regions of the country and many demographic groups. While the drop in Christian affiliation is particularly pronounced among young adults, it is occurring among Americans of all ages. The same trends are seen among whites, blacks and Latinos; among both college graduates and adults with only a high school education; and among women as well as men. Explore the data with our interactive database tool. To be sure, the United States remains home to more Christians than any other country in the world, and a large majority of Americans “roughly seven-in-ten” continue to identify with some branch of the Christian faith. And the share of Americans who identify with non-Christian faiths also has inched up, rising 1. Growth has been especially great among Muslims and Hindus, albeit from a very low base. The drop in the Christian share of the population has been driven mainly by declines among mainline Protestants and Catholics. Each of those large religious traditions has shrunk by approximately three percentage points since . The evangelical Protestant share of the U. Non-Hispanic whites now account for smaller shares of evangelical Protestants, mainline Protestants and Catholics than they did seven years earlier, while Hispanics have grown as a share of all three religious groups. Religious intermarriage also appears to be on the rise: Nearly one-in-five people surveyed who got married since are either religiously unaffiliated respondents who married a Christian spouse or Christians who married an unaffiliated spouse. Explore data on religious groups in the U. Religious Landscape Study, a follow-up to its first comprehensive study of religion in America, conducted in . The Religious Landscape Studies were designed to fill the gap. Comparing two virtually identical surveys, conducted seven years apart, can bring important trends into sharp relief. This makes it possible to paint demographic and religious profiles of numerous denominations that cannot be described by smaller surveys. The latest survey was conducted in English and Spanish among a nationally representative sample of 35, adults interviewed by telephone, on both cellphones and landlines, from June 4-Sept. Findings based on the full sample have a margin of sampling error of plus or minus 0. See Appendix A for more information on how the survey was conducted, margins of error for subgroups analyzed in this report and additional details. Even a very small margin of error, when applied to the hundreds of millions of people living in the United States, can yield a wide range of estimates for the size of particular faiths. Nevertheless, the results of the second Religious Landscape Study indicate that Christians probably have lost ground, not only in their relative share of the U. Catholics, for instance, are defined as all respondents who say they are Catholic, regardless of their specific beliefs and whether or not they attend Mass regularly. In fact, many people who are unaffiliated with a religion believe in God, pray at least occasionally and think of themselves as spiritual people. For more details on the exact questions used to measure religious identity, see the survey topline. For more on how Protestant respondents were grouped into particular religious traditions, see Appendix B. Between and , the overall size of the U. This decline is larger than the combined margins of sampling error in the twin surveys conducted seven years apart. Using the margins of error to calculate a probable range of estimates, it appears that the number of Christian adults in the U. In , there were an estimated 41 million mainline Protestant adults in the United States. And evangelical Protestants, while declining slightly as a percentage of the U. The new survey indicates that churches in the evangelical Protestant tradition “including the Southern Baptist Convention, the Assemblies of God, Churches of Christ, the Lutheran Church-Missouri Synod, the Presbyterian Church in America, other evangelical denominations and many nondenominational congregations” now have a total of about 62 million adult adherents. That is an increase of roughly 2 million since , though once the margins of error are taken into account, it is possible that the number of evangelicals may have risen by as many as 5 million or remained essentially unchanged. The new survey indicates there are about 51 million Catholic adults in the U. But taking margins of error into account, the decline in the number of Catholic adults could be as modest as 1

million. Meanwhile, the number of religiously unaffiliated adults has increased by roughly 19 million since 2007. There are now approximately 56 million religiously unaffiliated adults in the U.S. Indeed, the unaffiliated are now second in size only to evangelical Protestants among major religious groups in the U.S. As the Millennial generation enters adulthood, its members display much lower levels of religious affiliation, including less connection with Christian churches, than older generations. And fewer than six-in-ten Millennials identify with any branch of Christianity, compared with seven-in-ten or more among older generations, including Baby Boomers and Gen-Xers. Roughly one-in-five are evangelical Protestants. In addition, people in older generations are increasingly disavowing association with organized religion. About a third of older Millennials adults currently in their late 20s and early 30s now say they have no religion, up nine percentage points among this cohort since 2007, when the same group was between ages 18 and 29. Nearly a quarter of Generation Xers now say they have no particular religion or describe themselves as atheists or agnostics, up four points in seven years. As the shifting religious profiles of these generational cohorts suggest, switching religion is a common occurrence in the United States. If switching among the three Protestant traditions e.g., from Catholicism to Protestantism. Some switching also has occurred in the other direction: By contrast, Christianity — and especially Catholicism — has been losing more adherents through religious switching than it has been gaining. Former Christians represent 15% of the U.S. population. Both the mainline and historically black Protestant traditions have lost more members than they have gained through religious switching, but within Christianity the greatest net losses, by far, have been experienced by Catholics. Nearly one-third of American adults have switched religions since 2007. This means that no other religious group in the survey has such a lopsided ratio of losses to gains. The evangelical Protestant tradition is the only major Christian group in the survey that has gained more members than it has lost through religious switching. Other highlights in this report include: The Christian share of the population is declining and the religiously unaffiliated share is growing in all four major geographic regions of the country. But the religiously unaffiliated have grown and Christians have declined as a share of the population within all three of these racial and ethnic groups. Although it is low relative to other religious groups, the retention rate of the unaffiliated has increased. As the ranks of the religiously unaffiliated continue to grow, they also describe themselves in increasingly secular terms. The share of the public identifying with religions other than Christianity has grown from 4% to 10%. Gains were most pronounced among Muslims who accounted for 0.5% of the population in 2007 and 1.5% in 2014. More than one-in-ten immigrants identify with a non-Christian faith, such as Islam or Hinduism. Hindus and Jews continue to be the most highly educated religious traditions. These groups also have above-average household incomes. About the U.S. Religious Landscape Study This is the first report on findings from the U.S. Religious Landscape Study, the centerpiece of which is a nationally representative telephone survey of 35,000 adults. The first was conducted in 2007, also with a telephone survey of more than 35,000 Americans. The new study is designed to serve three main purposes: To provide a detailed account of the size of the religious groups that populate the U.S. The results of the Religious Landscape Study will be published in a series of reports over the coming year. This first report focuses on the changing religious composition of the U.S. It also summarizes patterns in religious switching. In addition, this report includes an appendix that compares the findings of the 2007 and Religious Landscape Studies with several other surveys and assesses how recent developments in American religion fit into longer-term trends. Data from a variety of national surveys, including the long-running General Social Survey and Gallup polls, confirm that Protestants have been declining as a share of the U.S. population. But there is less of a consensus about trends in American Catholicism. Some surveys, including the one featured in this report, indicate that the Catholic share of the population is declining, while others suggest it is relatively stable or may have declined and then ticked back up in recent years. Other findings from the Religious Landscape Study will be released later this year. Acknowledgments Many individuals from the Pew Research Center contributed to this report. Alan Cooperman, director of religion research, oversaw the effort and served as the primary editor. Gregory Smith, associate director for religion research, served as the primary researcher and wrote the Overview and Methodology. Smith also wrote the chapter on the changing religious composition of the U.S. The chapter on religious switching and intermarriage was written by Research Associate Becka Alper. Research Associate Jessica Martinez and Research Assistant Claire Gecewicz wrote the chapter on the demographic profiles of religious groups, and Research Analyst Elizabeth Sciupac wrote the chapter on the shifting religious identity

of demographic groups. Gecewicz prepared the detailed tables. Bill Webster created the graphics. Green, director of the Ray C. Bliss Institute of Applied Politics at the University of Akron, served as a senior adviser on the Religious Landscape Studies, providing valuable advice on the survey questionnaires, categorization of respondents and drafts of the reports. Additionally, we received helpful comments on portions of the study from David E. While the analysis was guided by our consultations with the advisers, the Pew Research Center is solely responsible for the interpretation and reporting of the data. Roadmap to the Report The remainder of this report explores in greater depth many of the key findings summarized in this Overview. Chapter 1 offers a detailed look at the religious composition of the United States and how it has changed in recent years. Chapter 2 examines patterns in religious switching and intermarriage. Chapter 3 provides a demographic profile of the major religious traditions in the United States. Chapter 4 then flips the lens, looking at the religious profile of Americans in various demographic groups. Appendix A describes the methodology used to conduct the study. Appendix B provides details on how Protestants were categorized into one of three major Protestant traditions: the evangelical tradition, the mainline tradition and the historically black Protestant tradition based on the specific denomination with which they identify. Appendix C compares findings from the Religious Landscape Studies with other major religion surveys and puts the current results into the context of longer-term trends.

### 5: Difference Between Short Run and Long Run | Difference Between

*Short Run vs. Long Run* "Short run" and "long run" are two types of time-based parameters or conceptual time periods that used in many disciplines and applications. The most prominent application of these two terms is in the study of economics. The meanings of both "short run" and "long run" are relative.

Religion in China and Irreligion in China China, during the era of the Han Dynasty , had established Confucianism as the official state ideology over that of Legalism of the preceding Qin Dynasty over two millennium ago. However, a new ordination of a Catholic bishop in November , according to BBC News , has threatened to "damage ties" between China and the Vatican. Religious bodies and religious affairs are not subject to any foreign domination. Religion in Croatia "Constitution no. Principle of separation of church and state is enshrined in Article 41 which states: All religious communities shall be equal before the law and clearly separated from the state. Religious communities shall be free, in compliance with law, to publicly conduct religious services, open schools, academies or other institutions, and welfare and charitable organizations and to manage them, and they shall enjoy the protection and assistance of the state in their activities. Public schools allow religious teaching Croatian: Vjeronauk in cooperation with religious communities having agreements with the state, but attendance is not mandated. Religion classes are organized widely in public elementary and secondary schools. The public holidays also include religious festivals of: The primary holidays are based on the Catholic liturgical year, but other believers are allowed to celebrate other major religious holidays as well. Finland[ edit ] The Constitution of Finland declares that the organization and administration of the Evangelical Lutheran Church of Finland is regulated in the Church Act, and the organization and administration of the Finnish Orthodox Church in the Orthodox Church Act. The Lutheran Church and the Orthodox Church thus have a special status in Finnish legislation compared to other religious bodies, and are variously referred to as either "national churches" or "state churches", although officially they do not hold such positions. Such inscriptions on a church are very rare; this one was restored during the bicentennial of the French Revolution. It was formalized in a law providing for the separation of church and state, that is, the separation of religion from political power. This model of a secularist state protects the religious institutions from state interference, but with public religious expression to some extent frowned upon. This aims to protect the public power from the influences of religious institutions, especially in public office. Religious views which contain no idea of public responsibility, or which consider religious opinion irrelevant to politics, are not impinged upon by this type of secularization of public discourse. Moreover, the Catholic bishops of Metz and of Strasbourg are named or rather, formally appointed by the French Head of State on proposition of the Pope. In the same way, the presidents of the two official Protestant churches are appointed by the State, after proposition by their respective Churches. This makes the French President the only temporal power in the world to formally have retained the right to appoint Catholic bishops, all other Catholic bishops being appointed by the Pope. In French Guyana the Royal Regulation of makes the French state pay for the Roman Catholic clergy, but not for the clergy of other religions. Moreover, French heads of states are traditionally offered an honorary title of Canon of the Papal Archbasilica of St. John Lateran , Cathedral of Rome. Once this honour has been awarded to a newly elected president, France pays for a choir vicar, a priest who occupies the seat in the canonical chapter of the Cathedral in lieu of the president all French presidents have been male and at least formally Roman Catholic, but if one were not, this honour could most probably not be awarded to him or her. The French President also holds a seat in a few other canonical chapters in France. Louis of the French, St. Ivo of the Bretons, St. Claude of the Free County of Burgundy, and St. Nicholas of the Lorrains as well as a chapel in Loreto belong to France, and are administered and paid for by a special foundation linked to the French embassy to the Holy See. In Wallis and Futuna , a French overseas territory, national education is conceded to the diocese, which gets paid for it by the State A further entanglement consists in liturgical honours accorded to French consular officials under Capitulations with the Ottoman Empire which persist for example in the Lebanon and in ownership of the Catholic cathedral in Smyrna Izmir and the extraterritoriality of St. Germany[ edit ] Courtroom with Crucifix in Nuremberg,

Germany, June The German constitution guarantees freedom of religion , [48] but there is not a complete separation of church and state in Germany. For recognized religious communities, some taxes are collected by the state; [49] this is at the request of the religious community and a fee is charged for the service. But on the other hand, all who do teach religious instruction need an official permission by their religious community. Both are the legal framework for cooperation between the religious bodies and the German State at the federal as well as at the state level. Religion in India and Freedom of religion in India India is a secular country and there are no special provisions favouring specific religions in its constitution. After the Gujarat violence , there were allegations of political parties indulging in vote bank politics. History of Roman Catholicism in Italy In Italy the principle of separation of church and state is enshrined in Article 7 of the Constitution , which states: Their relations are regulated by the Lateran pacts. Amendments to such Pacts which are accepted by both parties shall not require the procedure of constitutional amendments. The Shinto Directive issued by the occupation government required that all state support for and involvement in any religious or Shinto institution or doctrine stop, including funding, coverage in textbooks, and official acts and ceremonies. Adopted in , Articles 20 and 89 of the Japanese constitution protect freedom of religion, and prevent the government from compelling religious observances or using public money to benefit religious institutions.

### 6: Majorities of U.S. Religious Groups See Benefits of Government Science Funding

*With increasing poverty, welfare dependency and violence in the United States, religion and religious organizations have an important role to play combating societal problems.*

The most prominent application of these two terms is in the study of economics. A short run can be any period of time ranging from a couple of weeks to months or even a year. On the other hand, a long run can also span over the same period of time depending on the company and the set parameters. In economics, a short run and a long run are used as reference time approaches. Various economic concepts like supply, demand, input, costs, and other variables are set into either a short run or a long run to predict or examine changes from one timeframe to another or from one variable to another. This ability to predict or presuppose allows the company the opportunity to strategize, recover losses, prevent bankruptcy, and closure. In economics, a short run characterizes the time when one factor of production is fixed and another factor is variable. The limitation of time also contributes to the limitation to stabilize or change some of the variables or factors in the business. For a business, the short run is a good period to increase raw materials or labor since these variables can be easily accomplished in comparison to other factors of production. Companies in this period of time are in the status quo. There are no new competitors or new companies, but there are also no companies getting out of the industry. In contrast, the short run period includes no fixed factors of production or all factors are variable. In addition, the business has fully adjusted to the operating schedule, activities, as well as economic situation. The long run is also considered a time for re-evaluating and assessing the company. A long run implies stability and continuity; the business can expand by acquiring more capital or increasing production for more profit. Another scenario can include competition in the industry. New companies can enter the industry in the market, while bankrupt businesses can exit without restriction. It is not a specific period of time but rather more of an estimation. In economics, it is present in many contexts, models, theories, and approaches. Both terms refer to the period of time where all factors of production are both fixed and varied or all varied. A short run is a period of time characterized by some fixed and variable factors. Since factors are stilted, a limited number of factors like the amount of raw materials or personnel can be changed or manipulated. The business can now initiate expansion activities or competition. Another difference is the state of the industry in these two periods. In a short run, companies cannot enter or exit an industry, while the long run period has more flexibility; companies have excess to go in or out depending on their development and progress. If you like this article or our site. Please spread the word.

## 7: Mandatory School Vaccinations: The Role of Tort Law

*the fertility transition for the take-off to long-run growth.<sup>2</sup> The channel of traditional religion and contraceptive use, however, remained unexplored by conventional unified growth theory. Conventional theory ignores the human desire for sexual intercourse and thus, naturally, the*

The Effect of Immigrants on U. Employment and Productivity Giovanni Peri The effects of immigration on the total output and income of the U. This produces efficiency gains and boosts income per worker. At the same time, evidence is scant that immigrants diminish the employment opportunities of U. Immigration in recent decades has significantly increased the presence of foreign-born workers in the United States. The impact of these immigrants on the U. Some stories in the popular press suggest that immigrants diminish the job opportunities of workers born in the United States. Others portray immigrants as filling essential jobs that are shunned by other workers. Economists who have analyzed local labor markets have mostly failed to find large effects of immigrants on employment and wages of U. This Economic Letter summarizes recent research by Peri and Peri and Sparber examining the impact of immigrants on the broader U. These studies systematically analyze how immigrants affect total output, income per worker, and employment in the short and long run. Consistent with previous research, the analysis finds no significant effect of immigration on net job growth for U. This suggests that the economy absorbs immigrants by expanding job opportunities rather than by displacing workers born in the United States. Second, at the state level, the presence of immigrants is associated with increased output per worker. This effect emerges in the medium to long run as businesses adjust their physical capital, that is, equipment and structures, to take advantage of the labor supplied by new immigrants. However, in the short run, when businesses have not fully adjusted their productive capacity, immigrants reduce the capital intensity of the economy. Finally, immigration is associated with an increase in average hours per worker and a reduction in skills per worker as measured by the share of college-educated workers in a state. These two effects have opposite and roughly equal effect on labor productivity. The method A major challenge to immigration research is the difficulty of identifying the effects of immigration on economic variables when we do not observe what would have happened if immigration levels had been different, all else being equal. To get around this problem, we take advantage of the fact that the increase in immigrants has been very uneven across states. For example, in California, one worker in three was foreign born in , while in West Virginia the comparable proportion was only one in By exploiting variations in the inflows of immigrants across states at year intervals from to , and annually from to , we are able to estimate the short-run one to two years , medium-run four years , and long-run seven to ten years impact of immigrants on output, income, and employment. To ensure that we are isolating the effects of immigrants rather than effects of other factors, we control for a range of variables that might contribute to differences in economic outcomes. These include sector specialization, research spending, openness to trade, technology adoption, and others. We then compare economic outcomes in states that experienced increases in immigrant inflows with states that did not experience significant increases. As a further control for isolating the specific effects of immigration, we focus on variations in the flow of immigrants that are caused by geographical and historical factors and are not the result of state-specific economic conditions. For example, a state may experience rapid growth, which attracts a lot of immigrants and also affects output, income, and employment. In terms of geography, proximity to the Mexican border is associated with high net immigration because border states tend to get more immigrants. Historical migration patterns also are a factor because immigrants are drawn to areas with established immigrant communities. These geography and history-driven flows increase the presence of immigrants, but do not reflect state-specific economic conditions. Hence, economic outcomes associated with these flows are purer measures of the impact of immigrants on economic variables. The short- and the long-run effects of immigrants Figure 1 Employment and income Immigration effects on employment, income, and productivity vary by occupation, job, and industry. Nonetheless, it is possible to total these effects to get an aggregate economic impact. Here we attempt to quantify the aggregate gains and losses for the U. In other words, the total gains accruing to some U. Figure 1 shows the impact on employment of U. Figure 2

shows the impact on the components of income per worker: Some interesting patterns emerge. Figure 2 Capital intensity, hours per worker, and total factor productivity First, there is no evidence that immigrants crowd out U. The impact on hours per worker is similar. We observe insignificant effects in the short run and a small but significant positive effect in the long run. At the same time, immigration reduces somewhat the skill intensity of workers in the short and long run because immigrants have a slightly lower average education level than U. Second, the positive long-run effect on income per U. In the short run, small insignificant effects are observed. This implies that total immigration to the United States from 1960 to 1990 was associated with a 6. The third result is that the long-run increase in income per worker associated with immigrants is mainly due to increases in the efficiency and productivity of state economies. This effect becomes apparent in the medium to long run. Such a gradual response of productivity is accompanied by a gradual response of capital intensity. While in the short run, physical capital per unit of output is decreased by net immigration, in the medium to long run, businesses expand their equipment and physical plant proportionally to their increase in production. How can these patterns be explained? The effects identified above can be explained by adjustments businesses make over time that allow them to take full advantage of the new immigrant labor supply. These adjustments, including upgrading and expanding capital stock, provide businesses with opportunities to expand in response to hiring immigrants. This process can be analyzed at the state level see Peri and Sparber The analysis begins with the well-documented phenomenon that U. Among less-educated workers, those born in the United States tend to have jobs in manufacturing or mining, while immigrants tend to have jobs in personal services and agriculture. Among more-educated workers, those born in the United States tend to work as managers, teachers, and nurses, while immigrants tend to work as engineers, scientists, and doctors. Second, within industries and specific businesses, immigrants and U. Because those born in the United States have relatively better English language skills, they tend to specialize in communication tasks. Immigrants tend to specialize in other tasks, such as manual labor. Just as in the standard concept of comparative advantage, this results in specialization and improved production efficiency. If these patterns are driving the differences across states, then in states where immigration has been heavy, U. Figure 3 shows exactly this. The share of immigrants among the less educated is strongly correlated with the extent of U. Each point in the graph represents a U. In states with a heavy concentration of less-educated immigrants, U. Those jobs pay higher wages than manual jobs, so such a mechanism has stimulated the productivity of workers born in the United States and generated new employment opportunities. To better understand this mechanism, it is useful to consider the following hypothetical illustration. As young immigrants with low schooling levels take manually intensive construction jobs, the construction companies that employ them have opportunities to expand. This increases the demand for construction supervisors, coordinators, designers, and so on. Those are occupations with greater communication intensity and are typically staffed by U. This complementary task specialization typically pushes U. This task specialization, however, may involve adoption of different techniques or managerial procedures and the renovation or replacement of capital equipment. Hence, it takes some years to be fully realized. Businesses are in a continuous state of flux. The most accurate way to gauge the net impact of immigration on such an economy is to analyze the effects dynamically over time. Data show that, on net, immigrants expand the U. Consistent with previous research, there is no evidence that these effects take place at the expense of jobs for workers born in the United States. References Borjas, George J. Card, David, and Ethan Lewis. The University of Chicago Press. Peri, Giovanni, and Chad Sparber. Applied Economics 13 , pp. This publication is edited by Sam Zuckerman and Anita Todd. Permission to reprint must be obtained in writing.

## 8: Digital History

*In macroeconomics, the long run is the period when the general price level, contractual wage rates, and expectations adjust fully to the state of the economy, in contrast to the short run when.*

The Church Act is protected by the Constitution of Finland and the state can not change the Church Act without changing the constitution. The church has a power to tax its members. The state collects these taxes for the church, for a fee. On the other hand, the church is required to give a burial place for everyone in its graveyards. The church does not consider itself a state church, as the Finnish state does not have the power to influence its internal workings or its theology, although it has a veto in those changes of the internal structure which require changing the Church Act. Neither does the Finnish state accord any precedence to Lutherans or the Lutheran faith in its own acts. The Union of Freethinkers of Finland has criticized the official endorsement of the two churches by the Finnish state, and has campaigned for the separation of church and state. A bill passed in and effective as of 1 January created the Church of Norway as an independent legal entity. The actual meaning and implications of "folkekirke" remain contested. In spite of the separation between the state and the church in , the Church of Sweden still has a special status in Sweden. Sweden is therefore often seen as a midway between having a state religion and not. Only the Swedish Riksdag can change this fact. The connections to the Swedish royal family are complicated. For example, the Swedish constitution stipulates that the Monarch of Sweden must be a true Lutheran, accepting the doctrine of the Church of Sweden. All members of the royal house must accept the same doctrine to be able to inherit the Throne of Sweden. The parishes of the Church of Sweden were the smallest administrative entities in Sweden and were used as civil registration and taxation units until 1 January Armenian Apostolic Church is not the state church of Armenia but has a special constitutional agreement with the state, with the constitution recognising "The Republic of Armenia shall recognise the exclusive mission of the Armenian Apostolic Holy Church, as a national church, in the spiritual life of the Armenian people, in the development of their national culture and preservation of their national identity. The local law in Alsace-Moselle accords official status to four religions in this specific region of France: Judaism , Roman Catholicism , Lutheranism and Calvinism. The law is a remnant of the Napoleonic Concordat of , which was abrogated in the rest of France by the law of on the separation of church and state. However, at the time, Alsace-Moselle had been annexed by Germany. The Concordat therefore remained in force in these areas, and it was not abrogated when France regained control of the region in The preamble to the Hungarian Constitution of describes Hungary as "part of Christian Europe" and acknowledges "the role of Christianity in preserving nationhood", while Article VII provides that "the State shall cooperate with the Churches for community goals". However, the constitution also guarantees freedom of religion and separation of church and state. There are 18 officially recognized religious groups in Lebanon, each with its own family law legislation and set of religious courts. In June , Parliament voted to amend the wording of Article 1 of the constitution, thereby making Christianity the state religion. The status of the religion had previously only been mentioned in the preamble, which prime minister Tuilaepa Aiono Sailele Malielegaoi considered legally inadequate. The preamble to the Zambian Constitution of declares Zambia to be "a Christian nation", while also guaranteeing freedom of religion. Political aspects of Islam , Sharia , Caliphate , Islamic religious police , and Islamism Many Muslim-majority countries have constitutionally established Islam, or a specific form of it, as a state religion. Proselytism converting people to another religion is often illegal. Article 2 of the Constitution of Afghanistan: Article 2 of the Algerian Constitution of Article 2A of the Constitution of Bangladesh: Article 2 of the Constitution of Bahrain: Article 3 of the Constitution of Brunei: Preamble to the Constitution of the Comoros: Article 1 of the Constitution of Djibouti: Article 2 of the Egyptian Constitution of Article 12 of the Constitution of Iran: Article 2 of the Constitution of Iraq: Article 2 of the Constitution of Jordan: Article 2 of the Constitution of Kuwait: Article 1 of the Libyan interim Constitutional Declaration: Islam shall be the one of the basis of all the laws of the Maldives. Article 3 of the Constitution of Malaysia: Article 5 of the Constitution of Mauritania: Article 3 of the Constitution of Morocco: Article 2 of the Constitution of Oman: Article 2 of the Constitution of Pakistan: Article 4 of the

Basic Law of the State of Palestine: Respect and sanctity of all other heavenly religions shall be maintained. Article 1 of the Constitution of Qatar: Article 1 of the Basic Law of Saudi Arabia: Its religion is Islam. Article 1 and 6 of the Tunisian Constitution of The state is the guardian of religion. It guarantees freedom of conscience and belief, the free exercise of religious practices and the neutrality of mosques and places of worship from all partisan instrumentalisation. Article 7 of the Constitution of the United Arab Emirates: Article 2 of the Constitution of Yemen: Jewish state Israel is defined in several of its laws as a " Jewish and democratic state " *medina yehudit ve-demokratit*. However, the term " Jewish " is a polyseme that can describe the Jewish people as either an ethnic or a religious group. The debate about the meaning of the term "Jewish" and its legal and social applications is one of the most profound issues with which Israeli society deals. The problem of the status of religion in Israel, even though it is relevant to all religions, usually refers to the status of Judaism in Israeli society. Thus, even though from a constitutional point of view Judaism is not the state religion in Israel, its status nevertheless determines relations between religion and state and the extent to which religion influences the political center. The fact that the Muslim population was not defined as a religious community does not affect the rights of the Muslim community to practice their faith. At the end of the period covered by the U. International Religious Freedom Report, several of these denominations were pending official government recognition; however, the Government has allowed adherents of not officially recognized groups freedom to practice. Three additional religious communities have subsequently been recognized by Israeli law: The structure and goals of the Chief Rabbinate of Israel are governed by Israeli law, but the law does not say explicitly that it is a state Rabbinate. However, outspoken Israeli secularists such as Shulamit Aloni and Uri Avnery have long maintained that it is that in practice. Non-recognition of other streams of Judaism such as Reform Judaism and Conservative Judaism is the cause of some controversy; rabbis belonging to these currents are not recognized as such by state institutions and marriages performed by them are not recognized as valid. As pointed out by Avnery and Aloni, the essential problem is that Israel carries on the top-down Ottoman millet system, under which the government reserves the complete discretion of recognizing some religions groups and not recognizing others. As of [update] marriage in Israel provides no provision for civil marriage , marriage between people of different religions, marriages by people who do not belong to one of nine recognised religious communities, or same-sex marriages , although there is recognition of marriages performed abroad. Political religions[ edit ] In some countries, there is a political ideology sponsored by the government that may be called political religion.

### 9: In the Long Run

*And one country, Indonesia, requires the official state belief in Pancasila to be upheld by its head of state. Indonesia is a Muslim-majority country; Pancasila is a summation of "common cultural elements" of Indonesia, including belief in God.*

Slavery Fact Sheets Geography 1. Enslaved Africans came primarily from a region stretching from the Senegal River in northern Africa to Angola in the South. Europeans divided this stretch of land into five coasts: Central Liberia Lower Guinea Coast: The Angolan coast supplied nearly half the slaves sent to the Americas. Unlike European religions, most African religions were not based on sacred texts or scriptures, but rather on continuous revelation. Most areas did not create a religious orthodoxy or have an entrenched priesthood. Most African religions recognized a variety of supernatural beings. Religious practice focused on contact between this world and the other world, typically through augury, divination, prophecy, and spirit mediumship. The notion of tribes, combining a common language and customs with a political structure is mistaken. Atlantic Africa was divided into states political units and nations cultural units. While some states were quite large, others were quite modest in size and many were tiny, consisting of a capital town of a few thousand people and a dozen villages under its control. In the 17th century, 70 percent of the people lived in states with fewer than 10, inhabitants. Unlike the rich and powerful of Europe and Asia, those in Africa were not landowners, since African law did not recognize the right to own, sell, or rent land as property. Private wealth usually derived from control of dependents--clients, pawns, wives in polygynous households, and slaves. African law recognized slavery and the right of owners to alienate slaves. A relatively low population density and an absence of the concept of property in land encouraged the development of slavery in West and Central Africa. Slavery had been important in the medieval empires of Ghana, Mali, and Songhai, and slave exports had supplemented the export of gold. Although African slavery was not a benign institution, slaves in Africa were used in a wider variety of ways than in the New World: The great majority of slaves sold to Europeans were not slaves in Africa; they were usually recent war captives or victims of banditry and judicial proceedings. Even under harsh chattel slavery, manumission was possible for a significant number of slaves and slaves usually had a right to keep any monetary earnings and buy their freedom. Multi-generational slavery was uncommon; in part this reflected the fact that most African slaves were women. During the early years of enslavement, African slaves usually worked under supervision. Then many became "allotment slaves," who worked five or six days until about 2 p. In the third stage settled slaves spent most of their time working their land in exchange for a fixed obligation, usually what it took to feed an adult male for a year. During the era of the Atlantic slave trade, many of those enslaved, perhaps a majority, were kept in Africa. The Atlantic slave trade carried about two to three men for every woman. The slave trade reduced the adult male population by about 20 percent, dramatically altering the ratio of working adults to dependents and of adult men to adult women. One result of unbalanced sex ratios was to encourage polygyny. Another result was to reduce traditional male forms of work, such as hunting, fishing, livestock rearing, the clearing of fields, the chopping down of trees, and the digging up of roots. The result was a less protein rich diet and a reduction in agricultural productivity. About 14 percent of slaves sent to the New World were children under 14; 56 percent were male adults; and 30 percent were female adults. Slavery is a product of capitalism. Slavery is older than the first human records. Slavery is a product of Western Civilization. Slavery is virtually a universal institution. Slavery in the non-western world was a mild, benign, and non-economic institution. Slaves were always subject to torture, sexual exploitation, and arbitrary death. Slavery was an economically backward and inefficient institution. Many of the most progressive societies in the world had slaves. Slavery was always based on race. Not until the 15th century was slavery associated primarily with people of African descent. Enslavement and the Slave Trade Myth: New World slaves came exclusively from West Africa. Half of all New World slaves came from central Africa. Europeans physically enslaved Africans or hired mercenaries who captured people for export or that African rulers were "Holocaust abettors" who were themselves to blame for the slave trade. Europeans did engage in some slave raiding; the majority of people who were transported to the Americas were enslaved by Africans in Africa. Many slaves were captured with nets. There

is no evidence that slaves were captured with nets; war was the most important source of enslavement. Kidnapping was the usual means of enslavement. War was the most important source of enslavement; it would be incorrect to reduce all of these wars to slave raids. The Middle Passage stripped enslaved Africans of their cultural heritage and transformed them into docile, passive figures wholly receptive to the cultural inputs of their masters. Slaves engaged in at least shipboard rebellions. Slavery in the Americas Myth: Most slaves were imported into what is now the United States Fact: Slavery played a marginal role in the history of the Americas Fact: Slave labor made it profitable to mine for precious metal and to harvest sugar, indigo, and tobacco; slaves taught whites how to raise such crops as rice and indigo. Europeans arrived in the New World in far larger numbers than did Africans. Before , the number of Africans outstripped the combined total of European immigrants by a ratio of 3, 4, or 5 to 1. The first slaves arrived in what is now the U. Slaves arrived in Spanish Florida at least a century before and a recently uncovered census shows that blacks were present in Virginia before Slaves were able to draw upon their African cultural background and experiences and use them as a basis for life in the New World. Plantation life with its harsh labor, unstable families, and high mortality, made it difficult for Africans to construct social ties Fact: African nations persisted in America well into the 18th century and even the early 19th century. In fact, slaves were rarely named for owners. Naming patterns appear to have reflected African practices, such as the custom of giving children "day names" after the day they were born and "name-saking," such as naming children after grandparents. Slaveholders sought to deculturate slaves by forbidding African names and languages and obliterating African culture. While deculturation was part of the "project" of slavery, in fact African music, dance, decoration, design, cuisine, and religion exerted a profound, ongoing influence on American culture. Slaves adapted religious rites and perpetuated a rich tradition of folklore. Economics of Slavery Myth: Slavesholders lost money and were more interested in status than moneymaking; slaves did little productive work Fact: Slaves worked longer days, more days, and more of their life Myth: Slavery was incompatible with urban life and factory technology Fact: Sugar mills were the first true factories in the world; slaves were widely used in cities and in various kinds of manufacturing and crafts. Slaves engaged almost exclusively in unskilled brutish field labor. Much of the labor performed by slaves required high skill levels and careful, painstaking effort. Masters relied on slaves for skilled craftsmanship. A sizeable community of African Christians developed around Portuguese settlement. Priests and missionaries were primarily responsible for converting slaves to Christianity. In Latin America, slaves were instructed not by European clergy but by African Christians, who spread a specifically African interpretation of Christianity. Upon arrival in Latin America, slaves were given hasty instruction in a complex foreign religion in a language they could barely understand. A certain number of slaves were baptized Christians and others were familiar with Christianity. The Catholic Church did not tolerate the mixture of Catholicism with traditional African religions. In Kongo and in Latin America, the Church did tolerate the mixture of Catholicism with African religions, allowing Africans to retain their old cosmology, understanding of the universe, and the place of gods and other divine beings in the universe. Before the Civil War, the Southern churches were highly segregated. In , slave constituted about 26 percent of the Southern Baptist church membership. Slave Christianity was essentially a "religion of docility. Christianity was dual edged and marked by millennialist possibilities; whites could not prevent black preachers from turning Christianity into a source of self-respect and faith in deliverance. Slaves were brainwashed and stunned into submission and rarely resisted slavery. Resistance took a variety of forms ranging from day-to-day resistance, economic bargaining, running away and maroonage, and outright rebellions Slavery and World History 1. The most ancient civilizations--ancient Mesopotamia, Old Kingdom Egypt, and the budding civilization that formed in the Indus and Yangtze river valleys--all had some form of slavery present in their earliest years. In none of these cultures did slaves constitute a large proportion of the population. It was in classical Greece and Rome that the first true slave societies came into existence. From the 5th to the 3rd centuries b. Although slavery is often stigmatized as archaic and backward, slavery has been found in many of the most progressive societies. Contrary to what many think, slavery never disappeared from medieval Europe. Glossary Curse of Ham The claim that Noah, the biblical father of all subsequent humanity, cursed his son Ham with both blackness and the condition of slavery for looking at him drunk and naked and exposing him to his other sons,

Shem and Japheth. In fact Ham was not cursed and his association with black slavery does not appear in the Hebrew Bible. Noah cursed Canaan--the ancestor of the Semitic Canaanites, who occupied Israel before the Hebrews--to be the "servant of servants."

Appendix G. Design data for floor systems Gems of Buddhist Wisdom 63 7. Lakota Code of Conduct Part 1 Little farmyard adventures Lightning from the Depths The classical republican experience of defeat in Samson agonistes Directory of the American theater, 1894-1971 Dinosaurs and prehistoric life Vintage Tapestry Flip Notes The Highclough Lady Soren kierkegaard either or Research techniques in Asian markets Robert G. Zielinski Comparison of activity program effects with educable mentally retarded children Confidence building from the sea Berkeley Guides: Germany 1994: On The Loose (Berkeley Guides: The Budget Travellers Handbook) Stammering a sure cure book Water treatment chemicals equipment Dangerous Games (A Nancy Drew Hardy Boys Super Mystery) The National Swallow Class by P. V. MacKinnon Declining support for sacrificing civil liberties The intellectual crisis in American public administration Across the saltwater bridge Ireland legally junior blonde sheet music If a Pirate I Must Be. Somebody to love glee sheet music Lord of the flies chapter 11 quiz Preamble 9: stepping away from the marriage of knowledge and production The time-to-event CRM Mojza imam jafar sadiq 22 rajab Current Topics in Developmental Biology, Volume 64 (Current Topics in Developmental Biology) Rapid viz 3rd edition Race and the character of the FBI Hon. Oliver Mowat to his constituents at Tavistock, January 15th, 1890, and also a supplementary memorand Nicholas Spark walks on water Middle School: living in the fast lane Introduction and use of DRGs in Belgium Marie Christine Closon, Francis H. Roger France, Julian Perelman Amber naag maria all parts Designing the user interface 6th edition and 5th edition Painters in the Australian landscape Dermatology and syphilology for nurses