

## Chapter 1 : Principles of Epidemiology | Lesson 1 - Section 1

*Principles of Demography. Department of Family & Community Medicine Emilio Aguinaldo College of Medicine Session Objectives Describe the elements of demography.*

Overview[ edit ] Malthus published six editions of his famous treatise, updating each edition to incorporate new material, to address criticism, and to convey changes in his own perspectives on the subject. Malthus also constructed his case as a specific response to writings of William Godwin and of the Marquis de Condorcet. He explained this phenomenon by arguing that population growth generally expanded in times and in regions of plenty until the size of the population relative to the primary resources caused distress: "This constant effort as constantly tends to subject the lower classes of the society to distress and to prevent any great permanent amelioration of their condition". An Essay on the Principle of Population. We will suppose the means of subsistence in any country just equal to the easy support of its inhabitants. The constant effort towards population The food therefore which before supported seven millions must now be divided among seven millions and a half or eight millions. The poor consequently must live much worse, and many of them be reduced to severe distress. The number of labourers also being above the proportion of the work in the market, the price of labour must tend toward a decrease, while the price of provisions would at the same time tend to rise. The labourer therefore must work harder to earn the same as he did before. During this season of distress, the discouragements to marriage, and the difficulty of rearing a family are so great that population is at a stand. In the mean time the cheapness of labour, the plenty of labourers, and the necessity of an increased industry amongst them, encourage cultivators to employ more labour upon their land, to turn up fresh soil, and to manure and improve more completely what is already in tillage, till ultimately the means of subsistence become in the same proportion to the population as at the period from which we set out. The situation of the labourer being then again tolerably comfortable, the restraints to population are in some degree loosened, and the same retrograde and progressive movements with respect to happiness are repeated. Malthus also saw that societies through history had experienced at one time or another epidemics, famines, or wars: The power of population is so superior to the power of the earth to produce subsistence for man, that premature death must in some shape or other visit the human race. The vices of mankind are active and able ministers of depopulation. They are the precursors in the great army of destruction, and often finish the dreadful work themselves. But should they fail in this war of extermination, sickly seasons, epidemics, pestilence, and plague advance in terrific array, and sweep off their thousands and tens of thousands. Should success be still incomplete, gigantic inevitable famine stalks in the rear, and with one mighty blow levels the population with the food of the world. These findings are the basis for neo-Malthusian modern mathematical models of long-term historical dynamics. If the subsistence for man that the earth affords was to be increased every twenty-five years by a quantity equal to what the whole world at present produces, this would allow the power of production in the earth to be absolutely unlimited, and its ratio of increase much greater than we can conceive that any possible exertions of mankind could make it Chapter 2, p 8 [6] To date, world population has remained below his predicted line. However, the current rate of increase since is over two billion per 25 years, more than twice the Malthus predicted maximum rate. At the same time, world hunger has been in decline. The highest UN projection has population continuing at this rate and surpassing the Malthus predicted line. The positive checks include hunger, disease and war; the preventive checks, birth control, postponement of marriage, and celibacy. For example, he satirically criticized the notion that agricultural improvements could expand without limit: It is probable that the gardeners who contend for flower prizes have often applied stronger dressing without success. At the same time, it would be highly presumptuous in any man to say, that he had seen the finest carnation or anemone that could ever be made to grow. He might however assert without the smallest chance of being contradicted by a future fact, that no carnation or anemone could ever by cultivation be increased to the size of a large cabbage; and yet there are assignable quantities much greater than a cabbage. No man can say that he has seen the largest ear of wheat, or the largest oak that could ever grow; but he might easily, and with perfect certainty, name a point of magnitude, at which they would not

arrive. In all these cases therefore, a careful distinction should be made, between an unlimited progress, and a progress where the limit is merely undefined. Whether intellect could be communicated may be a matter of doubt; but size, strength, beauty, complexion, and perhaps longevity are in a degree transmissible. As the human race, however, could not be improved in this way without condemning all the bad specimens to celibacy, it is not probable that an attention to breed should ever become general". Chapter IX, p 72 [6] In the second and subsequent editions Malthus put more emphasis on moral restraint. By that he meant the postponement of marriage until people could support a family, coupled with strict celibacy sexual abstinence until that time. He proposed the gradual abolition of poor laws by gradually reducing the number of persons qualifying for relief. Relief in dire distress would come from private charity. In the edition his concern for the poor shows in passages such as the following: Nothing is so common as to hear of encouragements that ought to be given to population. If the tendency of mankind to increase be so great as I have represented it to be, it may appear strange that this increase does not come when it is thus repeatedly called for. The true reason is, that the demand for a greater population is made without preparing the funds necessary to support it. Increase the demand for agricultural labour by promoting cultivation, and with it consequently increase the produce of the country, and ameliorate the condition of the labourer, and no apprehensions whatever need be entertained of the proportional increase of population. An attempt to effect this purpose in any other way is vicious, cruel, and tyrannical, and in any state of tolerable freedom cannot therefore succeed. In an addition to the edition he wrote: I have written a chapter expressly on the practical direction of our charity; and in detached passages elsewhere have paid a just tribute to the exalted virtue of benevolence. To those who have read these parts of my work, and have attended to the general tone and spirit of the whole, I willingly appeal, if they are but tolerably candid, against these charges. On this subject, however, Malthus had written: In the First Edition of his Essay Malthus reasoned that the constant threat of poverty and starvation served to teach the virtues of hard work and virtuous behaviour. Malthus wrote that mankind itself was solely to blame for human suffering: And if, in endeavouring to obey the command to increase and multiply, [19] we people it only with beings of this latter description and suffer accordingly, we have no right to impeach the justice of the command, but our irrational mode of executing it. When the population of laborers grows faster than the production of food, real wages fall because the growing population causes the cost of living to rise. Difficulties of raising a family eventually reduce the rate of population growth, until the falling population again leads to higher real wages: It very rarely happens that the nominal price of labour universally falls; but we well know that it frequently remains the same, while the nominal price of provisions has been gradually rising. This, indeed, will generally be the case, if the increase of manufactures and commerce be sufficient to employ the new labourers that are thrown into the market, and to prevent the increased supply from lowering the money-price. But an increased number of labourers receiving the same money-wages will necessarily, by their competition, increase the money-price of corn. This is, in fact, a real fall in the price of labour; and, during this period, the condition of the lower classes of the community must be gradually growing worse. But the farmers and capitalists are growing rich from the real cheapness of labour. Their increasing capitals enable them to employ a greater number of men; and, as the population had probably suffered some check from the greater difficulty of supporting a family, the demand for labour, after a certain period, would be great in proportion to the supply, and its price would of course rise, if left to find its natural level; and thus the wages of labour, and consequently the condition of the lower classes of society, might have progressive and retrograde movements, though the price of labour might never nominally fall. On the other hand, "preventive checks" to population that limited birthrates, such as later marriages, could ensure a higher standard of living for all, while also increasing economic stability. An Essay on the Principle of Population, as it affects the future improvement of society with remarks on the speculations of Mr. Condorcet, and other writers.. Second and much enlarged edition: An Essay on the Principle of Population; or, a view of its past and present effects on human happiness; with an enquiry into our prospects respecting the future removal or mitigation of the evils which it occasions. Malthus had a long extract from the article reprinted as A summary view of the Principle of Population. Condorcet, and Other Writers. William Godwin had published his utopian work Enquiry concerning Political Justice in 1793, with later editions in 1800 and 1827. Also, Of Avarice and Profusion Godwin responded

with Of Population This natural inequality of the two powers, of population, and of production of the earth, and that great law of our nature which must constantly keep their effects equal, form the great difficulty that appears to me insurmountable in the way to the perfectibility of society. The only authors from whose writings I had deduced the principle, which formed the main argument of the Essay, were Hume, Wallace, Adam Smith, and Dr. The exponential nature of population growth is today known as the Malthusian growth model. Note that Malthus actually used the terms geometric and arithmetic , respectively. Chapter 3 examines the overrun of the Roman empire by barbarians, due to population pressure. War as a check on population is examined. Chapter 4 examines the current state of populousness of civilized nations particularly Europe. Malthus criticises David Hume for a "probable error" in his "criteria that he proposes as assisting in an estimate of population. Chapter 6 examines the rapid growth of new colonies such as the former Thirteen Colonies of the United States of America. Chapter 7 examines checks on population such as pestilence and famine. Chapter 8 also examines a "probable error" by Wallace "that the difficulty arising from population is at a great distance. English wealth is compared with Chinese poverty. Chapters 18 and 19 set out a theodicy to explain the problem of evil in terms of natural theology. This views the world as "a mighty process for awakening matter" in which the Supreme Being acting "according to general laws" created "wants of the body" as "necessary to create exertion" which forms "the reasoning faculty". In this way, the principle of population would "tend rather to promote, than impede the general purpose of Providence. The poverty and misery arising from a too rapid increase of population had been distinctly seen, and the most violent remedies proposed, so long ago as the times of Plato and Aristotle. And of late years the subject has been treated in such a manner by some of the French Economists; occasionally by Montesquieu, and, among our own writers, by Dr. Franklin, Sir James Stewart, Mr. Arthur Young, and Mr. Townsend, as to create a natural surprise that it had not excited more of the public attention. The 2nd edition, published in with Malthus now clearly identified as the author , was entitled "An Essay on the Principle of Population; or, a View of its Past and Present Effects on Human Happiness; with an enquiry into our Prospects respecting the Future Removal or Mitigation of the Evils which it occasions. These were published in , , , and By far the biggest change was in how the 2nd to 6th editions of the essay were structured, and the most copious and detailed evidence that Malthus presented, more than any previous such book on population. Essentially, for the first time, Malthus examined his own Principle of Population on a region-by-region basis of world population. The essay was organized in four books: The following controversial quote appears in the second edition: She tells him to be gone, and will quickly execute her own orders, if he does not work upon the compassion of some of her guests. If these guests get up and make room for him, other intruders immediately appear demanding the same favour. The report of a provision for all that come, fills the hall with numerous claimants.

**Chapter 2 : Principles of demography - Donald Joseph Bogue - Google Books**

*Demography is the study of human population dynamics. Achille Guillard first used the title on his book: "Elements de Statistique Humaine ou Demographie Comparee".*

The same is true in characterizing epidemiologic events, whether it be an outbreak of norovirus among cruise ship passengers or the use of mammograms to detect early breast cancer. The word epidemiology comes from the Greek words epi, meaning on or upon, demos, meaning people, and logos, meaning the study of. In other words, the word epidemiology has its roots in the study of what befalls a population. Many definitions have been proposed, but the following definition captures the underlying principles and public health spirit of epidemiology: Epidemiology is the study of the distribution and determinants of health-related states or events in specified populations, and the application of this study to the control of health problems 1. Key terms in this definition reflect some of the important principles of epidemiology. Study Epidemiology is a scientific discipline with sound methods of scientific inquiry at its foundation. Epidemiology is data-driven and relies on a systematic and unbiased approach to the collection, analysis, and interpretation of data. Basic epidemiologic methods tend to rely on careful observation and use of valid comparison groups to assess whether what was observed, such as the number of cases of disease in a particular area during a particular time period or the frequency of an exposure among persons with disease, differs from what might be expected. However, epidemiology also draws on methods from other scientific fields, including biostatistics and informatics, with biologic, economic, social, and behavioral sciences. In fact, epidemiology is often described as the basic science of public health, and for good reason. First, epidemiology is a quantitative discipline that relies on a working knowledge of probability, statistics, and sound research methods. Second, epidemiology is a method of causal reasoning based on developing and testing hypotheses grounded in such scientific fields as biology, behavioral sciences, physics, and ergonomics to explain health-related behaviors, states, and events. However, epidemiology is not just a research activity but an integral component of public health, providing the foundation for directing practical and appropriate public health action based on this science and causal reasoning. Frequency refers not only to the number of health events such as the number of cases of meningitis or diabetes in a population, but also to the relationship of that number to the size of the population. The resulting rate allows epidemiologists to compare disease occurrence across different populations. Pattern refers to the occurrence of health-related events by time, place, and person. Time patterns may be annual, seasonal, weekly, daily, hourly, weekday versus weekend, or any other breakdown of time that may influence disease or injury occurrence. Personal characteristics include demographic factors which may be related to risk of illness, injury, or disability such as age, sex, marital status, and socioeconomic status, as well as behaviors and environmental exposures. Characterizing health events by time, place, and person are activities of descriptive epidemiology, discussed in more detail later in this lesson. Epidemiology is also used to search for determinants, which are the causes and other factors that influence the occurrence of disease and other health-related events. Epidemiologists assume that illness does not occur randomly in a population, but happens only when the right accumulation of risk factors or determinants exists in an individual. They assess whether groups with different rates of disease differ in their demographic characteristics, genetic or immunologic make-up, behaviors, environmental exposures, or other so-called potential risk factors. Ideally, the findings provide sufficient evidence to direct prompt and effective public health control and prevention measures. Health-related states or events Epidemiology was originally focused exclusively on epidemics of communicable diseases 3 but was subsequently expanded to address endemic communicable diseases and non-communicable infectious diseases. By the middle of the 20th Century, additional epidemiologic methods had been developed and applied to chronic diseases, injuries, birth defects, maternal-child health, occupational health, and environmental health. Then epidemiologists began to look at behaviors related to health and well-being, such as amount of exercise and seat belt use. Now, with the recent explosion in molecular methods, epidemiologists can make important strides in examining genetic markers of disease risk. Indeed, the term health-related states or events may be seen as anything that affects the well-being of a population.

Therefore, the clinician and the epidemiologist have different responsibilities when faced with a person with illness. For example, when a patient with diarrheal disease presents, both are interested in establishing the correct diagnosis. However, while the clinician usually focuses on treating and caring for the individual, the epidemiologist focuses on identifying the exposure or source that caused the illness; the number of other persons who may have been similarly exposed; the potential for further spread in the community; and interventions to prevent additional cases or recurrences. Like the practice of medicine, the practice of epidemiology is both a science and an art. To make the proper diagnosis and prescribe appropriate treatment for a patient, the clinician combines medical scientific knowledge with experience, clinical judgment, and understanding of the patient. Summary Epidemiology is the study scientific, systematic, data-driven of the distribution frequency, pattern and determinants causes, risk factors of health-related states and events not just diseases in specified populations patient is community, individuals viewed collectively , and the application of since epidemiology is a discipline within public health this study to the control of health problems. Match the term to the activity that best describes it. You should match only one term per activity.

**Chapter 3 : Thomas Robert Malthus - Wikipedia**

*While performing research for a major essay I found this book at my university's library and I fell in love with it. It is an extremely dense textbook, but it explains the concepts clearly and provides good examples.*

Petersen describes Daniel Malthus as "a gentleman of good family and independent means Warrington was a dissenting academy, which closed in; Malthus continued for a period to be tutored by Gilbert Wakefield who had taught him there. There he took prizes in English declamation, Latin and Greek, and graduated with honours, Ninth Wrangler in mathematics. His tutor was William Fend. Malthusian catastrophe Essay on the principle of population, Malthus came to prominence for his essay on population growth. In it, he argued that population multiplies geometrically and food arithmetically; therefore, whenever the food supply increases, population will rapidly grow to eliminate the abundance. Between and he published six editions of An Essay on the Principle of Population, updating each edition to incorporate new material, to address criticism, and to convey changes in his own perspectives on the subject. Malthus also constructed his case as a specific response to writings of William Godwin and of the Marquis de Condorcet. The Essay gave rise to the Malthusian controversy during the next decades. The content saw an emphasis on the birth rate and marriage rates. The neo-Malthusian controversy, or related debates of many years later, has seen a similar central role assigned to the numbers of children born. Malthus used the trip to gather population data. Otter later wrote a Memoir of Malthus for the second edition of his Principles of Political Economy. At the end of the proposed appointment of Graves Champney Haughton to the College was made a pretext by Randle Jackson and Joseph Hume to launch an attempt to close it down. Malthus wrote a pamphlet defending the College, which was reprieved by the East India Company in Malthus's Ricardo debate on political economy[ edit ] During the there took place a setpiece intellectual discussion within the proponents of political economy, often called the "Malthus's Ricardo debate", after the leading figures of Malthus and David Ricardo, a theorist of free trade, both of whom had written books with the title Principles of Political Economy. Under examination were the nature and methods of political economy itself, while it was simultaneously under attack from others. In The Nature of Rent, Malthus had dealt with economic rent, a major concept in classical economics. Ricardo defined a theory of rent in his Principles of Political Economy and Taxation. Rent therefore represented a kind of negative money that landlords could pull out of the production of the land, by means of its scarcity. Malthus laid importance on economic development and the persistence of disequilibrium. He was drawn into considering political economy in a less restricted sense, which might be adapted to legislation and its multiple objectives, by the thought of Malthus. In his own work Principles of Political Economy, and elsewhere, Malthus addressed the tension, amounting to conflict, he saw between a narrow view of political economy, and the broader moral and political plane. If Malthus and Ricardo differed, it was a difference of men who accepted the same first principles. They both professed to interpret Adam Smith as the true prophet, and represented different shades of opinion rather than diverging sects. He emerged as the only economist of note to support duties on imported grain. By encouraging domestic production, Malthus argued, the Corn Laws would guarantee British self-sufficiency in food. He was also one of the first fellows of the Statistical Society, founded in March. In he gave evidence to a committee of the House of Commons on emigration. In chapter 10, the penultimate chapter, he presented 60 numbered paragraphs putting forth terms and their definitions that he proposed, following those rules, should be used in discussing political economy. This collection of terms and definitions is remarkable for two reasons: Between these chapters, he criticized several contemporary economists— Jean-Baptiste Say, David Ricardo, James Mill, John Ramsay McCulloch, and Samuel Bailey—for sloppiness in choosing, attaching meaning to, and using their technical terms. McCulloch clearly felt his ox gored, and his review of Definitions is largely a bitter defence of his own Principles of Political Economy, [38] and his counter-attack "does little credit to his reputation", being largely "personal derogation" of Malthus. He was buried in Bath Abbey. They had a son and two daughters. His firstborn, son Henry, became vicar of Effingham, Surrey, in, and of Donnington, Sussex, in; he married Sofia Otter, daughter of Bishop William Otter, and died in August, aged. His middle child, Emily, died in, outliving her parents

and siblings. The youngest, Lucille, died unmarried and childless in , months before her 18th birthday. An Essay on the Principle of Population Malthus argued in his Essay that population growth generally expanded in times and in regions of plenty until the size of the population relative to the primary resources caused distress: Yet in all societies, even those that are most vicious, the tendency to a virtuous attachment [i. This constant effort as constantly tends to subject the lower classes of the society to distress and to prevent any great permanent amelioration of their condition. An Essay on the Principle of Population. Malthus argued that two types of checks hold population within resource limits: The positive checks include hunger, disease and war; the preventive checks: These findings are the basis for neo-malthusian modern mathematical models of long-term historical dynamics. However, the margin of abundance could not be sustained as population grew, leading to checks on population growth: If the subsistence for man that the earth affords was to be increased every twenty-five years by a quantity equal to what the whole world at present produces, this would allow the power of production in the earth to be absolutely unlimited, and its ratio of increase much greater than we can conceive that any possible exertions of mankind could make it On the other hand, "preventive checks" to population that limited birthrates, such as later marriages, could ensure a higher standard of living for all, while also increasing economic stability. Difficulties of raising a family eventually reduce the rate of population growth, until the falling population again leads to higher real wages. In the second and subsequent editions Malthus put more emphasis on moral restraint as the best means of easing the poverty of the lower classes. An Essay on the Principle of Population, as it affects the future improvement of society with remarks on the speculations of Mr. Condorcet, and other writers.. Second and much enlarged edition: An Essay on the Principle of Population; or, a view of its past and present effects on human happiness; with an enquiry into our prospects respecting the future removal or mitigation of the evils which it occasions. Malthus had a long extract from the article reprinted as A summary view of the Principle of Population. The present high price of provisions[ edit ] In this work, his first published pamphlet, Malthus argues against the notion prevailing in his locale that the greed of intermediaries caused the high price of provisions. Instead, Malthus says that the high price stems from the Poor Laws , which "increase the parish allowances in proportion to the price of corn. But he concludes by saying that in time of scarcity such Poor Laws, by raising the price of corn more evenly, actually produce a beneficial effect. Observations on the effects of the Corn Laws[ edit ] Although government in Britain had regulated the prices of grain, the Corn Laws originated in At the end of the Napoleonic Wars that year, Parliament passed legislation banning the importation of foreign corn into Britain until domestic corn cost 80 shillings per quarter. It led to serious rioting in London and to the Peterloo Massacre in Manchester in He argued that given the increasing cost of growing British corn, advantages accrued from supplementing it from cheaper foreign sources. Second edition, posthumously published. A letter to Samuel Whitbread, Esq. Johnson and Hatchard, London. Edinburgh Review 11, January, " Newneham and others on the state of Ireland. Edinburgh Review 12, July, " Newneham on the state of Ireland, Edinburgh Review 14 April, " Depreciation of paper currency. Edinburgh Review 17, February, " Pamphlets on the bullion question. Edinburgh Review 18, August, " A letter to the Rt. Statement respecting the East-India College. Edinburgh Review 35, July, " The Measure of Value, stated and illustrated Quarterly Review , 29 57 , April, " Quarterly Review 30 60 , January, " On the measure of the conditions necessary to the supply of commodities. On the meaning which is most usually and most correctly attached to the term Value of a Commodity. Reception and influence[ edit ] Further information: Discounted at the time, this theory foreshadowed later works of an admirer, John Maynard Keynes. In popular culture[ edit ] This article appears to contain trivial, minor, or unrelated references to popular culture. Unsourced material may be challenged and removed. January Ebenezer Scrooge from A Christmas Carol by Charles Dickens , represents the perceived ideas of Malthus, [56] famously illustrated by his explanation as to why he refuses to donate to the poor and destitute: In general, Dickens had some Malthusian concerns evident in Oliver Twist , Hard Times and other novels , and he concentrated his attacks on Utilitarianism and many of its proponents, like Bentham , whom he thought of, along with Malthus, as unjust and inhumane people. The women, therefore, carry contraceptives with them at all times in a "Malthusian belt". In the television show Wiseguy , Kevin Spacey played Mel Proffitt, a self-professed "Malthusian" who quotes Thomas Malthus and keeps a bust of his likeness on

display. At the end of *Urinetown*, a Broadway musical about a dystopia where, in response to a devastating drought, people too poor to pay for restroom usage are killed as a means of population control, Officer Lockstock cries "Hail, Malthus! In the video game *Victoria 2* the player can research the technology "Malthusian Thought" as a benefit to their country. In *Infinity War*, the main villain called Thanos appears to be motivated by Malthusian views about population growth. The epitaph of Rev. Thomas Robert Malthus, just inside the entrance to Bath Abbey. The epitaph of Malthus in Bath Abbey reads [with commas inserted for clarity]: One of the best men and truest philosophers of any age or country, raised by native dignity of mind above the misrepresentation of the ignorant and the neglect of the great, he lived a serene and happy life devoted to the pursuit and communication of truth, supported by a calm but firm conviction of the usefulness of his labours, content with the approbation of the wise and good. His writings will be a lasting monument of the extent and correctness of his understanding. The spotless integrity of his principles, the equity and candour of his nature, his sweetness of temper, urbanity of manners and tenderness of heart, his benevolence and his piety are still dearer recollections of his family and friends. Born February 14, - Died 29 December

*Get Textbooks on Google Play. Rent and save from the world's largest eBookstore. Read, highlight, and take notes, across web, tablet, and phone.*

This research brief has been updated by the author with corrected information: A year ago, the so-called Alt-Right short for "alternative right" and the latest manifestation of the U. The rally led to dozens of serious injuries and the death of one counter-protester. The Alt-Right, and the racist Right more broadly, has proven very difficult to quantitatively and systematically study. Most Alt-Right activity takes place on the Internet, and fear of public exposure causes most people involved in the movement to rely on pen names. The Alt-Right as a term seems to be declining in popularity, as the movement has suffered a series of setbacks over the last year. Yet the constituency for explicit white identity politics remains, which is why it is helpful to understand the economic and demographic factors that are correlated with that ideology. Alt-Right Core Attitudes Studying the attitudes and demographic traits of people who self-identify with the Alt-Right or a similar ideology is a great challenge. However, if we can pinpoint the attitudes that form the basis of white identity politics, and we can reasonably expect respondents to answer questions about those attitudes honestly, we can begin discerning which people are particularly likely to find such movements appealing. Movements like the Alt-Right are correctly classified as racist. However, there are elements to these kinds of movements beyond simple racial animus, anxiety, or resentment. Although the racist right can be ideologically diverse and make many different arguments, there are three key sentiments that are widely shared across these movements: Although someone who rates high on all of these views may not necessarily identify with the Alt-Right or a similar movement, we can anticipate all or nearly all individuals who are involved in white identity politics to share these attitudes. Some of these were new additions to the survey. Respondents were asked how important their race was to their identity on a five-point scale ranging from "not at all important" to "extremely important. On the question of identity, I divided those who thought being white was "very" or "extremely important" to their identity from those who felt it was less important. I similarly divided respondents on the question of white solidarity into two groups. Finally, I divided respondents into two groups: The survey included 3, non-Hispanic white respondents. Among these respondents, only a minority expressed high values on any of the above questions: Although these numbers suggest we can be confident that the Alt-Right and related movements have a low ceiling of possible support, it is helpful to disaggregate the non-Hispanic white population and examine the views of various smaller groups. Over the last year, we have heard much speculation about what kind of people are drawn to the far right. Most work on this subject has been qualitative, based on personal interviews or the analysis of online material. Some observers have suggested that the contemporary far right is different from its ideological predecessors—that it is younger and more technologically competent, for example. Some have also suggested that changing social norms, especially as they relate to marriage and sexuality, may be fueling the resentments that lead people into the extreme right. In her book on the Alt-Right, *Kill All Normies*, Angela Nagle suggests that the decline of traditional monogamous marriage and the rise of a new kind of sexual hierarchy was leading some young men to embrace political radicalism: Sexual patterns that have emerged because of the decline of monogamy have seen a greater level of sexual choice for an elite of men and a growing celibacy among a large male population at the bottom of the pecking order. Their own anxiety and anger about their low-ranking status in this hierarchy is precisely what has produced their hardline rhetoric about asserting hierarchy in the world politically when it comes to women and non-whites. Yet to my knowledge, the decline of traditional marriage and the apparent increase of far-right sentiments has yet to be demonstrated quantitatively. For all three of these ANES variables, the descriptive statistics show that these attitudes differed, on average, according to marital and parental status. However, the relationship was not consistent across questions. On average, married respondents expressed slightly higher levels of white identity than unmarried respondents. We see a similar but stronger pattern on the question of white solidarity, but the reverse on the question of white discrimination. However, the results for divorce are more interesting. On every one of these questions

mentioned earlier, divorced respondents were consistently one of the highest scoring groups. This may seem curious, as there is not an obvious connection between being divorced and feelings about race. It is possible that the experience of divorce makes one feel more alienated and negative in general. It is also conceivable that the causal connection is reversed, or that having these attitudes makes one more likely to get divorced. The effect of having children in the home was inconsistent across questions. On average, respondents with children were much less likely to express strong feelings of white identity and solidarity, but somewhat more likely to say whites suffer discrimination. One might also speculate whether there is a relationship between religious practices and racial sentiments. Traditional religious beliefs and activities are often associated with reactionary views on social issues. On the other hand, most major religious groups in the United States promote an explicitly egalitarian worldview that stresses the equal dignity of all persons, and all are officially anti-racist. When we break down respondents according to the frequency they attend religious services, the general pattern is that respondents who never attend services expressed lower scores on these questions than those who did attend, suggesting that rising secularism is not to blame for any far Right resurgence we may be seeing. These differences were not large, however, and among those that do attend religious services, there was not always a clear pattern when it came to frequency of worship and racial attitudes. These data indicate that socioeconomic status is a substantively important predictor of how a white person will answer these questions. On each question, there was a significant gap between respondents with a college degree and those without them. We similarly see that unemployment and lower incomes are associated with much stronger feelings of white identity, solidarity, and discrimination see below for income. It is additionally worth noting that there is not a large gender gap on these questions. Although the ranks of radical right movements tend to be overwhelmingly male, men are not more likely than women to possess these kinds of feelings about race. In fact, on each question, a slightly higher percentage of women expressed these attitudes. Given the long partisan divide on questions about racial policy, it is unsurprising that we see a significant gap between white Democrats and white Republicans on all of these questions related to white identity politics. It is notable, however, that the difference between Republicans and Independents was small; in fact, a greater percentage of Independents than Republicans expressed strong feelings of white solidarity and discrimination the figure below shows the partisan divide on all three questions combined. As mentioned, scoring high on any one of these measures is not necessarily an indicator that a white person would be attracted to explicit white identity politics. Thus, we should pay special attention to people who expressed high levels of white identity, solidarity, and grievance. The following figure shows the breakdown of the white respondents who expressed agreement for all three crucial elements of white identity politics. We see that white Democrats are very unlikely to express these attitudes, as are those with college degrees and very high incomes. The lack of an obvious age gap is notable. The youngest cohort differs relatively little from the oldest. This suggests that the problem of white identity politics is not something that will be resolved by generational replacement. A problem with drawing any conclusions from these percentages is that many of these demographic attributes are correlated with each other. Thus, some of these apparent relationships may be spurious. To get around this problem, I created a logistic regression model for whether a respondent scored high on all three of the questions. Such models allow us to isolate the effects of each independent variable. The regression table above indicates that religiosity and family formation are much less significant than economic variables in each of these models. Religious observance was statically insignificant. Having children was also insignificant. Divorced respondents were statistically discernable from never-married respondents at this level, though there was no discernable difference between those who were currently married and those that were never married. Conclusion These data indicate that there is no single measure that can predict which white Americans will have the attitudes that form the basis of white identity politics. However, they provide some useful insights. The rise of secularism in the electorate will have important political implications, but its impact on race relations may be insignificant. Second, although marriage and children appear to be important determinants of these views in the descriptive statistics, their effects dissipate once we control for other characteristics. Never-married and currently-married respondents were not significantly different from each other, but divorce does seem to increase the likelihood that the respondent will believe whites suffer discrimination and the

likelihood that a white person will agree with all three of the basic premises of white identity politics. Therefore, if we wish to discourage right-wing radicalism, encouraging more marriage will likely not be effective, but strengthening marriages and discouraging marriage dissolution may be helpful. If we wish to discourage right-wing radicalism, encouraging more marriage will likely not be effective, but strengthening marriages and discouraging marriage dissolution may be helpful. Pundits and scholars have spent the last several years debating whether racism or economic anxiety is the main catalyst for right-wing populism and white racial identity politics. These debates were particularly heated during the U. These data add additional complexity to these questions. It turns out that economic variables are some of the stronger determinants of white attitudes on racial questions. Higher incomes are associated with lower levels of white racial identity, racial solidarity, and feelings of discrimination. A college degree is a statistically significant and substantively important variable. This suggests increased education is one of the more effective tools for combatting dangerous ideologies. There are important caveats to these findings. As is always the case when studying survey data related to race, social desirability bias is a significant concern. That is, some respondents may not be providing their honest opinions, given the social stigma attached to racism. This is particularly problematic if the prevalence of social desirability bias differs systematically across different groups. In this case, it is possible that wealthier and better-educated respondents were simply more likely to lie about their real attitudes. I should also reiterate that people who have a strong sense of white identity and racial grievance are not necessarily involved with radical movements. Therefore, the demographics of people who are active in the Alt-Right or related white nationalist movements may be different from what we see above. A year after images from Charlottesville shocked the world, the Alt-Right remains in a weakened state. The movement hoped it would be able to transition from the Internet into the real world, becoming a normal part of American politics. That has not happened. These data further indicate that the potential constituency for the kind of politics the Alt-Right advocates is relatively small. Majorities of white Americans reject the basic premises of white identity politics, and only a small minority agree with all of them. This does not mean the radical right is not a problem that can be safely ignored. More work needs to be done, but knowing the individual characteristics associated with far-right views is a useful initial step. Anthony Crider via Wiki Media Commons.

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