

A Few Notes on the Concept of the "arc of the human potential",
furnished to the members of the class in Anth. 210, Knox College.
Prof. Collier, September 27, 1955.

(The subject is completely universal. It can be meditated and observed all the way from the Bushmen, the Australian Stone-Age man, or the Aztec Indians, to the United States as a whole and any part of it; and it is the central preoccupation of education, art, religion, philosophy and even athletic sports.)

The concept has re-emerged through the findings of psychology and anthropology since about 1880. It has become an indispensable explanatory concept or principle, in education, psychiatry, psychosomatic medicine, and the philosophy of art.

It is, however, no new concept or principle of explanation, but rather it is almost or quite as ancient as the strivings of the human mind. Having been a ruling concept with so-called primitive peoples, it must be grasped by any student seeking to understand or evaluate the peoples, for example, of India, Africa, Indo-America, Oceania.

First, let us view strictly its modern re-emergence.

Until about 1880, and since the epoch of Descartes, there have prevailed two views about human consciousness. One view held that consciousness was "epiphenomenal," i.e., it was produced by organic neurological processes, but in its turn it could not produce organic or neurological or any other effects. The parallel and related view, was that consciousness existed only in the light of day, as it were; was always reachable through introspection, was controlled by the association of ideas, each idea being available for daylight inspection.

These two related views of epiphenomenalism and of the surface, daylight nature of consciousness had been challenged for more than one generation before 1880, by the phenomenon of hypnosis. For example, major surgical operations had been performed in India through reliance only on hypnotic anesthesia long before 1880. But the medical and even the philosophical mind ignored the evidences.

Then there came about in France the clinical observations largely associated with the name of Charcot. The immense range of the phenomena of hysteria began to be made known. In hysteria, the daylight parts of consciousness have a way of dropping below the threshold and the twilight areas of consciousness have a way of erupting above the threshold. Hysteria became defined as "a disease of the hypnotic threshold" (F.W.H. Myers).

About the same time in England the enterprise of scientifically controlled psychical research was commenced by a group of scholars who are famous, including Edmund Gurney, Henry Sidgwick and Frederic W. H. Myers. Psychical research found itself confronted with a multitude of phenomena which took place below the daylight consciousness and outside of its fore-knowledge or control. And the essential principle was formulated (in Phantasms of the Living by Gurney and Myers, about 1894) that communication from the twilight zones below the daylight threshold, from zone to zone upward into the daylight consciousness, took place through the medium of symbols.

This realization of the function of symbolism became basic to the work of Freud, and remains basic not only in psychoanalysis but in psychiatry as a whole and in psychology as a whole.

Gradually there took form the description of consciousness or, if one will, of the human potential, as being in the nature of an iceberg. Twenty percent of the iceberg is above the ocean level; 80 percent is submerged; and the submerged preponderance of the iceberg is moved by ocean currents, not by the winds above the surface. What sort of consciousness is the submerged 80 percent, and what are the ocean currents that move the iceberg?

Paralleling these developments in the understanding of what consciousness is, there arose psychosomatic medicine, which views the mind and the organism as one transacting entity. Emotions and thoughts, it is now known, have profound inhibiting and releasing effects upon the organism. Epiphenomenalism, clinically speaking at least, is dead; and the view of consciousness as being only the

daylight part, is dead in clinical practice, and it is dead in modern psychology.

Here follow some book references:

1. F.W.H. Myers, Human Personality and Its Survival of Bodily Death (2 volumes), published in 1902 and re-issued last year (1954) in unabridged form with an important foreword by Gardner Murphy.
 2. The writings of William James, of which these might be specified: his essays on F.W.H. Myers, on The Energies of Men, and on the Moral Equivalent of War (these to be found in his book entitled, as I recall it, Memories and Studies); and his chapters on Fechner and on Bergson, in his volume A Pluralistic Universe; and his book Varieties of Religious Experience, and His Final Thoughts of a Psychological Researcher.
- One quote from James's Varieties of Religious Experience, p. 506 of the Modern Library Edition: "The further limits of our being plunge, it seems to me, into an altogether other dimension of existence from the sensible and merely 'understandable' world. Name it the mystical region, or the supernatural region, whichever you choose. So far as our ideal impulses originate in this region (and most of them do originate in it, for we find them possessing us in a way for which we cannot articulately account), we belong to it in a more intimate sense than that in which we belong to the visible world, for we belong in the most intimate sense wherever our ideals belong. Yet the unseen region in question is not merely ideal, for it produces effects in this world."
3. The work of Henri Bergson, particularly his Matter and Memory.
 4. The next reference might be Suzanne Langer's Philosophy in a New Key.
 5. The whole of Gardner Murphy's volume Personality: A Biosocial Approach, perhaps the most important book on the individual human mind since James's Principles of Psychology.
 6. Havelock Ellis's The World of Dreams. This book does justice to the Freudian view, but establishes that the dream world is not only Freudian but is a "house of many mansions".
 7. I give one more reference which is, of course, A.N. Whitehead. All of Whitehead's later work, but perhaps most simply his Science in the Modern World, including the chapter on the Romantic Revolt.

But as stated in the beginning of this notation, the concept of the "arc of the human potential", and of the all-but-boundless reach of that arc, is as old as the workings of the human mind. A tribe, to empower its individuals to make their own and to internalize their culture's segment of the arc of the human potential, concentrated at least half its entire attention and effort upon disciplines, such as initiation rites, and upon the utilization of symbolic speech, song, dance, and dramatic ritual. It is to miss the point, to state or imply as some writers do, that this huge record of discipline and stimulus, aimed at the realization of the human potential, was merely or primarily an effort to compel conformity. It was an effort to create life. None knew this fact more completely than the ancient Greeks; and possibly no human epoch ever did realize so great a part of the whole arc of the human potential, as did Attica, and the Ionian Islands, in the years between, say, 800 B.C. and 300 B.C. So vast and varied an outburst of human genius has not been known before or since, and there was nothing accidental about it; it was a result pursued through social organization, through education, through the placing of demands for great feeling and great action upon the entire citizenry. Perhaps among modern commentators upon ancient Greece, it is Nietzsche who most vividly realized the Greek realization, i.e. that the human potential is more or less unfathomable and unbounded, a biological or pre-biological endowment and doom, if one will, of every human being. Nietzsche's "beyond-man" was nothing except the bringing into fullest realization of this human potential. Always, as Nietzsche's Zarathustra put it, the insistence was: the beyond-man

is within you, i.e., within you and me and present men everywhere.*

*Footnote: As a matter of fact, the ancient realization concerning the arc of the potential is found down the centuries after Greece, into the 17th century. The oblivion toward the realization was brought about thereafter not only through epiphenomenalism and the narrowed, day-light view of consciousness, but through the work of political and economic philosophers, particularly John Locke and John Stuart Mill. These philosophers perceived only the individual; the human group they conceived as being nothing more than a contractual getting-together of individuals, each one seeking to protect his own self-interest. The image of man, in the hands of the economic philosophers, became just that of "economic man". Economic man might be moved by sympathy but this was peripheral. The essence of human nature was its disposition to traffic and barter. This view prepared the way intellectually for the Industrial Revolution which in its turn actually did annihilate the human and cultural groupings and societies, in Britain particularly and in large areas of the colonial world.

Oblivion toward the society and the society's work of bringing into realization the human potential of its members brought the result that personality was viewed as merely individual, narrowly biological, meager and calculating and shallow. Upon this subject, see the textbook for this course, especially the concluding 6 pages of its Chapter One, commencing "Societies exist. They create a people's temperament."

This course will have to touch repeatedly on the preliterate ancient view concerning the arc of the human potential, and what ancient societies did about it. However, a few texts are mentioned.

One of these is Knowing the African, by Edwin W. Smith, anthropologist and Christian missionary.

The writings by and about, and the deeds of, Mahatma Gandhi. Perhaps the best single book upon Gandhi, his genius and his predecessors, is Vincent Sheean's Lead, Kindly Light.

Coming to Indo-America, one would mention the studies of the Iroquois Six-Nations Confederation by J.N.B. Hewitt; John G. Niehardt's Black Elk Speaks; Laura Thompson and Alice Joseph, The Hopi Way; and Laura Thompson's Culture in Crisis and other writings.

I should mention also, Karl Polanyi's The Great Transformation, particularly its appendices, which deal with economic motivations in the preindustrial world.

Introducing thus early in this course, and making central to the course, the subject of the "arc of the human potential", is, I realize, to plunge ourselves into very deep waters. I believe, however, or at least hope, that we shall find ourselves swimming at ease in these waters before the course is finished. At any rate, the emphasis is not some personal pre-occupation or "over-belief" of my own, but is the emphasis upon that which explains, and that which alone explains, the strivings and the thousand-faceted achievements of preliterate societies.

Here is a postscript: I add some remarks of my own, recorded at an international seminar on the nature of the community, at the Merrill-Palmer School in Detroit, two years ago. The remarks over-emphasize and over-simplify, but such is the price of clarity when dealing with extremely complicated facts.

"Can we speculate a little on the answer to the question of why is man fundamentally not lazy but tremendously active, not conservative but progressive? Why is he creative? I could give the answer that John Dewey somewhere has given. The answer is within the

scope of the thought of Darwin. Dewey says that if ancient man had not been tremendously energetic, resourceful, adventurous, if he had not been a problem-solving creature, he would have perished. If there were groups of homo-sapiens, our branch of the race, who were not energetic, courageous, adventurous, and creative they would have been killed off. Dewey says that the Darwinian principle of natural selection insured that ancient man would be the splendid thing he was, and above all, a solver of problems, problem-centered. I don't think that one has to dispute Dewey on that point, but I think we can go far back of Dewey.

"What we now understand about man, aboriginal man, eternal man, is that he possesses powers in himself, powers of action, of thinking, of imagination, infinitely greater than those which he can express at any given moment in any single action. We are overwhelmingly endowed with some power, power to dream, power to conceive, power to find words and thought. None of us can ever express at any one time more than a small part of that which is pressing from within toward expression. We are not poor, meager creatures; we are a strange commingling of angels, of demons; we are super-human, if you will; I'm not talking in mystical language but in purely biological language.

"Adam Smith and his school thought of man as being only a physical organism, conceived in terms of the old physics, the pre-Einstein physics, and governed by what they called the principle of least-action; that is, Adam Smith and his school said that man will always pursue the greatest satisfaction through the least effort. He is born and bred lazy. That is why their epoch invented this system of wages and scourges to drive men to work.

"Well, the modern psychology as well as modern anthropology, and humanism, know that is not true. Man is not governed by the principle of least effort. On the contrary, he is burdened and haunted and hag-ridden by power, driving him on and on and on. And if a benign and creative outlet can't be found for these inner powers, they will create their own outlet in diabolism, McCarthyism, Hitlerism. This quality of man is so fundamental, so aboriginal, so eternal that it cannot be escaped. We are predestined for greatness, that is just a fact of biology. We are loaded with capacities that cannot be exhausted in one lifetime or in thousands of years of the whole race. And the very central endowment we have is not just the endowment to dream, or the endowment to fight. Our central endowment is the endowment to seek out and solve problems. We are problem-solving organisms, if you like. So that the confronting of problems and the solving of them by man doesn't start at all with the birth of science as we know it. It goes back to the beginning. Man has always been a finder of problems that have to be solved, and then he broods on them. He tries and tries until he solves the problem, and he solves it communally in the group."

II

THE ECONOMIST'S APPROACH TO THE PROBLEM

Basic Book: Karl Polanyi, The Great Transformation
(Beacon Paperback edition, 1957)

CALENDAR

Week of Tuesday, March 14 - Session 1: Introduction
March 21 - Reading (No session)
March 28 - Session 2 - Major Themes in
The Great Transformation
April 11 - Session 3 - Evaluating
The Great Transformation

SESSION 1 - INTRODUCTION

Lecture: Dr. Brandes

Required Reading:

The biographical sketch of Karl Polanyi included in
these notes
R. N. Mac Iver's Foreword to The Great Transformation,
pp. ix-xii.

SUPPLEMENTARY READING:

Karl Polanyi, "Our Obsolete Market Mentality," in
Commentary (February, 1947); reprinted in:
a. R.K. Merton, ed., Sociological Analysis, 1949
b. Scott Keyes, Economics: Trends and Issues,
Whittier, 2nd ed., 1954
c. Contemporary Civilization in the West,
2 vols., Columbia University, 3rd. ed., 1960
In addition, see Bibliography Section I

SESSION 2: THE MAJOR THEMES OF THE BOOK

Student Reports and Seminar Discussion

Required Reading: The Great Transformation (complete book)

SUGGESTED QUESTIONS

1. How do social unrest, war, and international rivalry (both political and economic) figure in the development of Polanyi's major theme? (Chapters 1, 2, 18, 20)
2. In what ways are Socialism and Fascism similar, according to Polanyi? How do they differ? (Compare in terms of origins, objectives, methods and leadership.) (Chapter 19-21)
- *3. Describe the long-range and immediate causes for the success of capitalism in the nineteenth century (Chapters 5, 6). What were the "pillars" on which this system was based? (Chapters 1, 2)
4. What factors stood in the way of continued growth of the market economy? Explain the "paradoxes" that accompanied the promise of plenty in the new industrial society. (Chapters 7-13)
- *5. Why does Polanyi consider the nineteenth century market economy as unique in the history of man? (Chapters 11-14-15) How does he defend this position?
6. What was the connection between Poor Law Reform in Britain and the New Industrial System of the nineteenth century?
- *7. What factors in the economic history of the twentieth century brought on the collapse of the market economy? (Chapters 17-20)

SESSION 3: EVALUATION AND ANALYSIS OF POLANYI'S
IDEAS AND METHODOLOGY

Student Reports and Seminar Discussion

QUESTIONS FOR INTERPRETATION AND RESEARCH

A. Development of Nineteenth Century Capitalism

1. Compare Polanyi's analysis of nineteenth century capitalism with that presented by John Stuart Mill or Karl Marx or W.W. Rostow et al. (Select one only from the lists in the Bibliography, Sections I & II). Concentrate on the theoretical methodology and "line of reasoning" leading to conclusions of the authors. Background material may be obtained from various other references in the Bibliography.
2. How valid is Polanyi's description of nineteenth century European capitalism and the institutions of the market economy? (Compare to presentation in any of the books in the Bibliography, Part III). What inconsistencies may be found in Polanyi's description of class interests in nineteenth century Britain (especially his references to the changing role of the landed gentry, the "undemocratic" middle class - Chapter 14)? Present the views of other sources on such questions as class interests and the actual "working" institutions of the market economy.

B. Non-market or Pre-Capitalist Systems

1. What evidence is there to support or contradict ^{not} Polanyi's thesis that economic institutions were/dominant in society before the nineteenth century? Do you agree that "separate institutions based on the economic motive" were not part of ancient and medieval society? (Polanyi, Chapter 4) See the Bibliography, Parts I, III.

2. Compare the way in which Polanyi treats the significance of economic institutions in organized society (including ancient and medieval systems) with the treatment by other writers in economics or economic history. (Bibliography I, III, IV)
3. Reconcile or contrast Polanyi's criticism of the self-regulating market (especially Chapters 12-15) with J.S. Mill's liberal, democratic Political Economy and other writings. (Bibliography II)

C. Militant Capitalism and its Critics: Institutional and Theoretical Alternatives ("Solutions")

1. In what ways can Robert Owen's "labor exchanges" be classified as an early attempt by society to protect itself against the self-regulating market? (Bibliography I, II, III)
2. Is Polanyi justified in separating Adam Smith from the later classical economists? (Adam Smith is considered "humanistic" in advocating the welfare of all by means of individual self-interest. Polanyi, Chapter 10). Is it true that Malthus and Ricardo envisioned economic society as distinct from the political state? (How about their arguments on the tariff in British economic policy?) Did the nineteenth century classical economists really assume that "prosperity" means the accepted "near-indifference" of the mass? (Polanyi, Chapter 10)
3. Relate the development of the idea of the self-regulating market to the other "laws of nature" in the eighteenth and nineteenth centuries.
4. Analyze and describe illustrations of twentieth century intervention in the United States against the "self-regulating market economy" principle. (Bibliography, especially IV)

5. Explain the "paradox" of economic liberals seeking at the same time, laissez-faire but also government assistance. (Relate to European colonialism, tariff protection and "economic nationalism".)
6. Compare the "liberal" and "Marxist" points of view on the role of class interests and the impact of economic motives. (Chapters 12 & 13)
7. What were the backgrounds of factory legislation and social legislation generally in England and the United States? What groups were most instrumental in achieving these reforms? (Chapters 15, 17, 19)

BIBLIOGRAPHY

(In addition to chapter notes and bibliographies in basic text, pp. 259-304)

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- B. Sievers, Allen M. Has Market Capitalism Collapsed? University Microfilms, 1949.
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- D. Polanyi, Karl, et al., Trade and Market in the Early Empires, The Free Press (Glencoe, Ill.) 1957, (abbr. TM), See especially:
 1. Polanyi, "Marketless Trading in Hammurabi's Time", TM, Ch. II.
 2. Polanyi, "Aristotle Discovers the Economy", TM, Ch. V.
 3. Polanyi, "The Economy as an Instituted Process", TM, Ch. XIII.

4. Fusfeld, Daniel, "Economic Theory Misplaced: Livelihood in Primitive Society", TM, Ch. XVII.
 5. Neale, Walter C., "The Market in Theory and History", TM, Ch. XVIII.
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II

The Economists and Their Contributions to Economic Thought

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III

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1951 student
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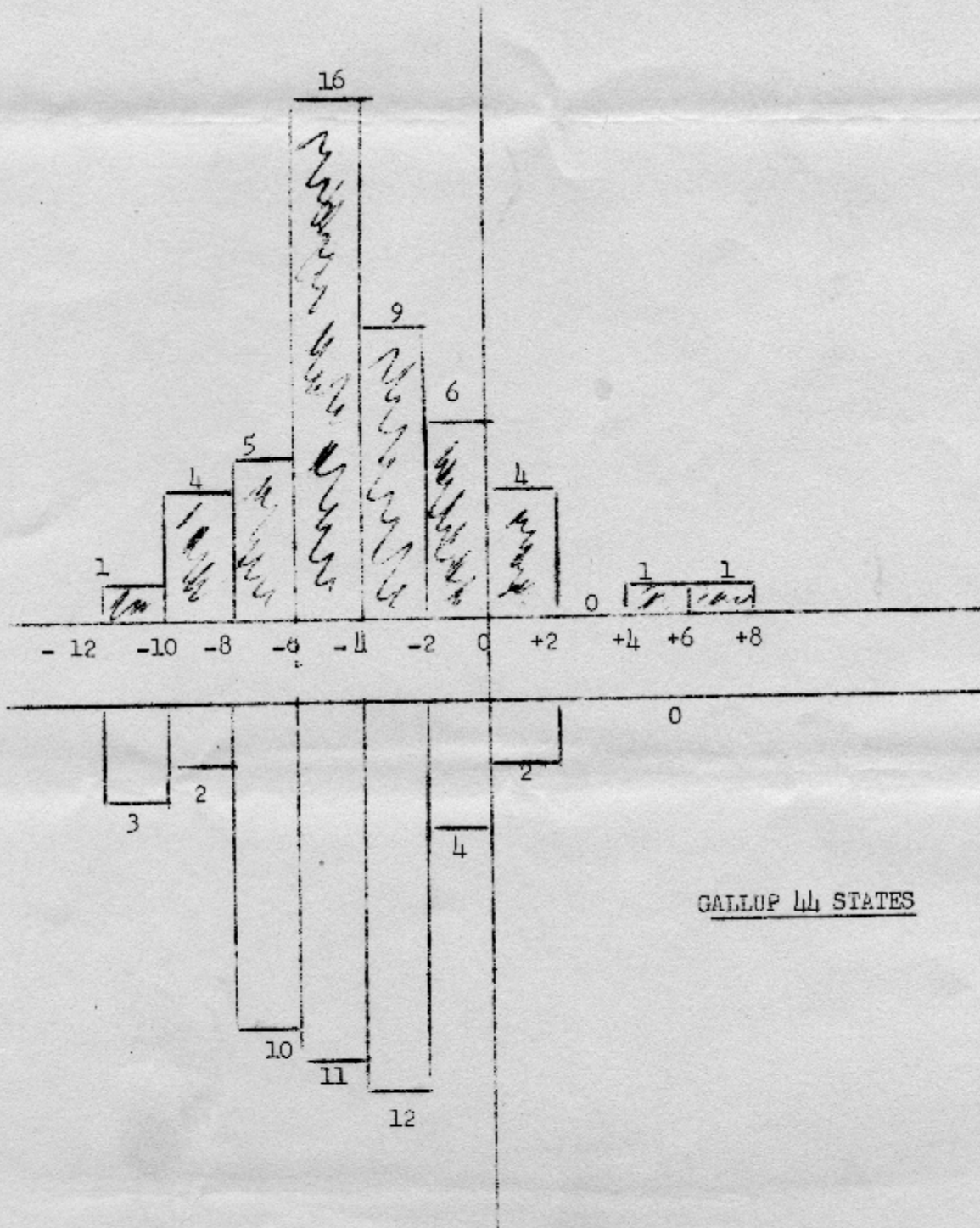
DATA ON THE 1948 PRESIDENTIAL ELECTION POLLS

I. Percentage of Total Presidential Vote

	<u>Dewey</u>	<u>Truman</u>	<u>Thurmond</u>	<u>Wallace</u>
Actual vote	45.1	49.5	2.4	2.4
Crossley	49.9	44.8	1.6	3.3
Gallup	49.5	44.5	2.0	4.0
Roper	52.2	37.1	5.2	4.3

II. Difference between Forecast Percentage for Truman and Actual Percentage

CROSSLEY 47 States



GALLUP 44 STATES

III. Systematic Error in Forecasting the Democratic Percentage by States

	<u>Crossley</u>	<u>Gallup</u>
1936	- 4.6	- 6.0
1940	- 2.3	- 2.0
1944	- 1.7	- 2.3
1948	- 3.7	- 5.1

IV. Sample Breakdown by Education

	<u>U. S.</u>	<u>Gallup</u>	<u>Roper</u>
Grade School or less	43.5	35.3	27.5
High School	43.4	46.8	48.8
College	<u>13.0</u>	<u>17.9</u>	<u>23.7</u>
	100.0%	100.0%	100.0%

V. Representative Counties Within State

	<u>New Jersey</u>		<u>Pennsylvania</u>	
	<u>Truman</u>	<u>Dewey</u>	<u>Truman</u>	<u>Dewey</u>
State Vote	46.7	51.1	47.2	51.3
Average of Counties	47.7	50.4	47.7	51.2
Gallup Prediction from County polls	38.5	57.8	44.1	54.0

VI. Order on the Poll Ballot

- (A) "If the Presidential election were being held today, how would you vote - for Dewey, Truman, etc."
- (B) "If the Presidential election were being held today, how would you vote - for Truman, Dewey, etc."

	<u>FORM A</u>	<u>FORM B</u>
Dewey	46%	41%
Truman	31%	35%

VI. October Preference and November Vote in Elmira, N.Y.

	<u>October Preference</u>	<u>November Vote</u>
Dewey	51.7%	47.6%
Truman	22.7	24.0
Other	0.8	3.4
Undecided	4.4	
^{Not} Expect to Vote	20.4	25.0
	<hr/>	<hr/>
Total	100.0%	100.0%

<u>October Preference</u>	<u>November Vote</u>				<u>Total</u>
	<u>Dewey</u>	<u>Truman</u>	<u>Other</u>	<u>Did not Vote</u>	
Dewey	44.9	2.6	0.9	3.3	51.7
Truman	0.6	19.2	0.6	2.3	22.7
Others	-	0.4	0.4	-	0.8
Undecided:					
leaning toward Dewey	0.4	0.4	0.4	-	1.2
leaning toward Truman	0.1	0.6	-	0.3	1.0
not leaning	0.5	0.4	1.0	0.3	2.2
Do not expect to vote	<u>1.1</u>	<u>0.4</u>	<u>0.1</u>	<u>18.8</u>	<u>20.4</u>
TOTAL	47.6	24.0	3.4	25.0	100.0

VII. Dewey Percentage by States

Over 60.0	Vermont
55.0 - 59.9	Connecticut, Maine
52.5 - 54.9	Kansas, Nebraska, New Hampshire
50.0 - 52.4	Indiana, New Jersey, North Dakota, Oregon, Pennsylvania, South Dakota

VII. Continued

47.5 - 49.9	California, Idaho, Illinois, Iowa, Maryland, Michigan, Nevada, Ohio
45.0 - 47.4	Colorado, New York, Utah, Wisc, Wyoming
40.0 - 44.9	Arizona, Kentucky, Mass., Minn., Missouri, Montana, New Mexico, Rhode Island, Virginia, Washington, West Virginia
Below 40.0	Alabama, Arkansas, Florida, Georgia, Louisiana, Mississippi, North Carolina, South Carolina, Oklahoma, Tennessee, Texas

VIII. % Point Difference between Truman and Dewey Vote in States with Narrow Margins

	<u>Truman</u>	<u>Dewey</u>	<u>Difference</u>
California	47.8	47.4	0.4
Idaho	50.2	47.5	2.7
Illinois	50.4	49.6	0.8
Iowa	50.8	48.0	2.8
Maryland	49.6	48.3	1.3
Michigan	49.7	48.0	1.7
Nevada	50.4	47.3	3.1
Ohio	49.5	49.2	0.3

Sources of Forecasting Error

1. Sample Design: selection of areas or quotas
2. Selection of Individual Respondents
3. Questionnaire and Instructions
4. Interviewing
5. Screening the Non-voters
6. Interpreting the Undecided Voters.
7. Adjustments and Corrections for time
8. Presentation and Interpretation of Results.

Mr. Silberman

Greece
occ II

Examples of how the functioning of markets was assured by administrative devices in classical Greece

Excerpts from Pseudo-Aristotle: OECONOMICA II

1. Control of supply: When the city of Byzantium was "suffering from want of food and lack of money, they made the ships from the Black Sea put in; but as time went on, the merchants protested and so they (the city) paid interest at ten percent and ordered those who purchased anything to pay the ten percent in addition to the price." (NOTE: the city forced the merchants to remain in Byzantium and sell their grain in retail quantities. They protested over having to remain so long.)
2. Control of supply: "The Clazomenians, when they were suffering from famine and were in want of money, decreed that private individuals who had any olive oil should lend it to the state, which would pay them interest. Now olives are abundant in this country. When the owners had lent them the oil, they hired ships and sent it to the emporia from which their corn came, giving the value of the oil as a pledge."
3. Control of demand: During the Athenian siege of the island of Samos, the general, Timotheus, discovered that the supply of grain was being drained from the local army market because of a great influx of visitors and sightseers. He accordingly "forbade the sale of corn ready ground, and of any smaller quantity than a medimnus... accordingly, the commanders of divisions and companies bought up provisions wholesale and distributed them to the soldiers, while the newcomers brought their own provisions with them, and, when they departed, sold anything they had left. The result was that the soldiers had an abundance of money."
4. Giving circulation to token money: "Timotheus, the Athenian, when he was at war with the Olynthians, and in need of money, struck a bronze coinage and distributed it to the soldiers. When they protested, he told them that the merchants and retailers would all sell their goods on the same terms as before. He then told the merchants, if they received any bronze money, to use it again to buy the commodities sent in for sale from the country and anything which was brought in as plunder, and said that, if they brought him any bronze money which they had left over (i.e. at the end of the campaign), they should receive silver for it."

Examples of how a market was transformed into a redistributive device:

1. "The people of Lampsacus, expecting a large fleet to come against them, ordered the dealers to sell a medimnus of barley-meal, of which the market price was four drachmae, at six drachmae, and a chous of oil, the price of which was three drachmae, at four drachmae and a half, and likewise wine and other commodities. The individual seller thus received the usual price, while the city gained the surplus and so was well provided with money."

2. The city of Clazomenae owed mercenary troops a total of twenty talents, which it could not pay. The money was advanced by the generals, who received four talents a year (20%) as interest. "But finding that they did not reduce the principal and that they were continually spending money to no avail, they struck an iron coinage to represent a sum of twenty talents of silver, and then distributing it among the richest citizens in proportion to their wealth they received an equivalent sum in silver. Thus the individuals had money to disburse for their daily needs and the state was freed from debt...." That is, the city repaid its debt with silver talents which had been collected. Then, each year for five years, the four talents which previously had been given the generals as interest was used to retire one fifth of the iron coinage.

3. "Pythocles, the Athenian, recommended to the Athenians that the state should take the lead from the mines at Laurium out of private hands at the market price of two drachmae and that it should itself fix the price at six drachmae and so sell it."

Karl.
Here is an
excerpt
from
book - Paul + George
will write
shortly

Monday & Wednesday - 3 to 4:40

Professors: Bohannan
Dalton
Katzin
Codere

Students are given a choice of writing a term paper, due at the time of the final examination, to be approved by one of the teachers, or else of writing each week a brief (3 page, say) critical examination of materials relating to the topics for discussion for that week. The selection of alternative will be made by the second week of the quarter (Wed. January 16 at the latest) and will be changed only in exceptional circumstances.

Section I:

Week 1: Jan 7 & 9: } The Theoretical and Practical
Week 2: Jan 14 & 16: } Problems of Studying Primitive
Week 3: Jan 21 & 23: } Economy

[The word primitive is used technically to mean economies not based primarily on market principles and not utilizing general purpose moneys. To try to avoid it leads to such a round of euphemism as to be impracticable].

- Topics:
- (1) The three problem areas of Primitive Economy.
 - (2) Aspects of Western Economy and Economies that affect our view of Primitive Economy.
 - (3) Institutionalization of factors of production by non-market mechanisms.
 - (1) Land
 - (2) Labor
 - (3) "Capital"
 - (4) Production and non-markets.
 - (5) Money

Readings

(1) A General View of Economic Anthropology:

- a. Chapter III, "Work and Wealth in Primitive Communities", in Human Types by Firth, Raymond. (Paperback)
- or b. Forde, Daryll and Douglas, Mary, "Primitive Economies", in Man, Culture & Society (Harry Shapiro, editor, Paperback).

(2) The Knight - Herskovits Controversy:

- a. Chapter 2, "Anthropology and Economics", in The Economic Life of Primitive Peoples by M. J. Herskovits, 1940.
- b. Knight's Review and Herskovits' reply. Journal of Political Economy, vol. 49, 1941, pp. 247-268. Republished as an appendix to M. J. Herskovits', Economic Anthropology, 1952.
- c. Part I, Introduction to M. J. Herskovits, Economic Anthropology, pp. 3-66 (especially Chapter 3, "Anthropology and Economics"). [It would be a good idea to read this whole book.]

(3) Karl Polanyi's Position:

- a. "Societies and Economic Systems", Chapter IV in The Great Transformation (paperback), 1944.
- b. "Our Obsolete Market Mentality", Commentary, Feb. 1947, (B-M reprint; also reprinted in Wilson & Kolb, Sociological Analysis).
- c. "The Economy as Instituted Process", Chapter 13 in Trade & Market in the Early Empires (Polanyi, Arensberg & Pearson, editors); reprinted in M. Fried's Readings in Anthropology under the title "Anthropology and Economic Theory". [It would be a good idea to read this ~~whole~~ book.]
- d. Smelser, Neil J., "A Comparative View of Exchange Systems", (Review of article of T & M) Economic Development and Cultural Change, 1959, Vol. 7, pp. 173-182.

(4) The Relevance of Economic Theory to Anthropology:

- a. Dalton, George, "Economic Theory and Primitive Society", AA, Feb. 1961, Vol. 63, pp. 1-25. (B-M reprint).
- b. LeClair, Edward E., Jr., "Economic Theory and Economic Anthropology", AA, Dec. 1962, Vol. 64, No. 6, pp. 1179-1203.
- c. Berliner, Joseph, "The Feet of the Natives are Large", Current Anthropology. (Reprints available at cost from Dr. Bohannan).

(5) Institutionalization of Land, Labor, and Production:

- a. Bohannan, Paul, "Africa's Land", Centennial Review IV, Fall 1960. (Reprints available).

- Polanyi, Karl, C. M. Arensberg and Harry Pearson (eds) Trade and Market in the Early Empires.
Mauss, M., The Gift.
Malinowski, B., Argonauts of the Western Pacific.
Firth, R., A Primitive Polynesian Economy.

Vol. 1 of Thermofax articles:

- A. The Knight-Herskovits Controversy
- B. Karl Polanyi, "Our Obsolete Market Mentality"
- C. Berliner, Joseph S., "The Feet of the Natives are Large"
- D. Chapter III of Raymond Firth's Human Types
- E. Dalton, George, "Economic Theory and Primitive Society"
- F. Bohannan, Paul, Chapters 14--16 of Social Anthropology
- G. Chapter IV of The Great Transformation
- H. Smelser, Neil, Review of Polanyi's Trade and Market

Vol. 2 of Thermofax articles:

- A. Katzin, Margaret, Trade in Subsaharan Africa
- B. Dalton, George, "Traditional Production in Primitive African Economies"
- C. Douglas, Mary, "The Lele Economy Compared with the Bushong"
- D. Bohannan, Paul & George Dalton, "Introduction" to Markets in Africa
- E. Reprints from Encyclopaedia Britannica: "Money" (Firth), "Currency"
- F. Reprint of J. L. Sadie, "The Social Anthropology of Economic Development"
- G. Franz Baermann Steiner, "Towards a Classification of Labor"
- H. Malinowski, B.
- I. DuBois, Cora
- J. Schapera, I.

Anthropology C-41
Economics of Non-Literate Societies

- January 14. Money (Dalton)
16. Discussion of (1) Knight-Herskovits Controversy
(2) Polanyi's position
- January 21. Discussion of the rest of the Core material - come prepared with questions and doubts.
23. Trade and Market
Relevant passages in Polanyi, particularly Chapters 7, 8 and 9
Bovill, Golden Trade of the Moors (a rewrite of Caravans of the Old Sahara)
28. Kula
Malinowski, B., Argonauts
Thomsen, Donald, Ceremonial Exchange Cycle in Arrhenland
Uberoi, The Politics of the Kula Ring
Seligman, C. G., The Melanesians of British New Guinea
30. Prestige Economy in Melanesia
Thurnwald, R., "Pigs as Currency in Buin", Oceania, Vol. 5 (1934-5), pp. 119-41
Oliver, D., A Solomon Island Society
Barnett, H., Palauan Society
Mead, M., The Arapesh monographs in the American Museum of Natural History Series
Early German works on Micronesia (Miller on Yap, etc)
- February 4. Kwakiutl Potlatch
Boas, F., Social Organization and Secret Societies of the Kwakiutl
Codere, H., Fighting with Property (American Ethnological Society Monographs)
Codere, H., "The Amiable Kwakiutl" in E. H. Spicer, Perspectives in American Indian Culture Change
Goldman, I., Chapter on the Kwakiutl in Margaret Mead, Cooperation and Competition
6. Other Potlatches
(Bibliography forthcoming)
11. Bridewealth
Evans-Pritchard, E. E., "An Alternative Term for 'Bride-Price'", Man, Vol. 31, pp. 36-39
Gray, R., "Sonjo Bride-price and the Problem of Wife Purchase", American Anthropologist, 1960, Vol. 62, No. 1, pp. 34-57
Gulliver, P., Letter in reply to Gray's article, American Anthropologist, 1962
Gibson, G., "Bridewealth and other forms of Exchange among the Herero", in Bohannan and Dalton, Markets in Africa

Session 3: Evaluation and Analysis of Polanyi's Ideas and Methodology

Somewhat in the vein of previous evaluation sessions, it will be necessary to assess the following:

- (1) The validity of Polanyi's analysis of nineteenth-century capitalism and its "transformation" -- in America as well as in Europe.
- (2) Polanyi's methodology as a social scientist
- (3) The relationship of his ideas and methods to other authoritative work in economic theory and in economic history
- (4) The relevance of Polyanian ideas to current and vital questions of democracy in the economic-political context of today. Are these ideas universally applicable (i.e., in Africa as well as in Belgium)?

The topics suggested in parts A, B and C (below) will help you to focus on some specific aspects of the evaluation problem. Volunteers will prepare brief oral reports based on these topics. The reports should be outlined, and students should go over them with the instructor before the seminar meeting.

However, it is important to note here that the evaluation process, right at the outset, requires a comparison with pertinent ideas, methods, and historical descriptions from a variety of sources, both original and secondary. The best measure of The Great Transformation's contribution to economic thought is to see its place within the great literature of Political Economy. This approach is recommended for the following reasons:

- (1) The turbulent rapidly changing combat of economic ideas affords little basis for agreement on a single "classic" pertinent to the alternatives confronting democracy today.
- (2) The Polanyi book does provide an excellent vehicle for examining the conflict of ideas referred to above by means of (a) reading drawn from the Bibliograph (b) integrating knowledge gained from your Social Science courses thus far.
- (3) There is no mass of critical literature on Polanyi. This may prove to be a definite advantage in the light of the aforementioned objectives, especially in minimizing pre-digested conclusions. However, students are advised to consult the very scholarly and thorough work by Allen M. Sievers, Has Market Capitalism Collapsed? A Critique of Karl Polanyi's New Economics (now on reserve in bound volumes), as well as Sievers' General Economics, and the other works cited under Session 1 and Bibliography I.

A written paper is required, based on the reading -- in part, at least -- of one or more sources besides The Great Transformation. Students are encouraged to draw on the same material for both their oral and written reports. Guidance for both reports is contained under "Session 3...Questions for Interpretation and Research" and, of course, students are invited to consult with the instructors in the seminar.

EPOCHS IN ECONOMIC HISTORY

CENTURY	PERIOD	CHARACTERISTICS OF PERIOD	AGE AND ITS CHARACTERISTICS
5th to 10th	Early Medieval	Fall of Towns; Solidification of Feudal Institutions	MIDDLE AGES
11th to 14th	Late Medieval	Towns, Guilds, Markets, Fairs, Bourgeoisie	(Feudalism and Manorial Householding)
15th	Transition= Commercial Revolution Accumulation of Capital		
16th and 17th	Mercantilism or Commercial Capitalism	Nation-state, Internal market, Government Control of Economy, Domestic System, Imperialism	C A P I T A L I S M
Early 18th	Mercantilism + Agricultural Revolution and Agricultural Capitalism	Agriculture as a Business, Scientific Agriculture, Second Enclosure Movement, Imperialism	
End of 18th and Early 19th	TRANSITION=INDUSTRIAL REVOLUTION (First in Britain - Later in Continental U. S.)		
19th to 1930's	MARKET CAPITALISM	SELF-REGULATING MARKET	I N D U S T R I A L I S M
1930's to Present	TRANSITION = GREAT TRANSFORMATION (End of self-regulating system; Rise of New Systems)		
			Capitalism, Socialism, Facism, Sovietism Welfare State

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Source: Sievers, General Economics, p. 64.