

A COMPILATION BY DEPARTMENT OF UNIVERSITY OF PENNSYLVANIA THeses AND
DISSERTATIONS OF RELEVANCE FOR INTERDISCIPLINARY RESEARCH
IN FOLKLORE AND FOLKLIFE

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- Linnehan, Edward George. We wear the mask; the use of negro life and character in American drama. (Ph.D.). 1948.
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- Wyd, Lionel Darcy. The Erie canal in folklore and literature. (Ph.D.). 1959.
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- Hogan, Helen Marie. An ethnography of communication among the Ashanti. (M.A.). 1967.
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Bordman, Gerald Martin. The folklore motifs in the Matter of England romances. (Ph.D.). 1950.

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---Compiled by Robert D. Bethke

EDITORIAL (continued from page 48)

administrators will pay attention to an inquiry from a long-established national learned society. At some point in the future it would be splendid to have a Society president, secretary-treasurer or other officer who would be willing to devote time (say while on sabbatical for a term) to such a project, perhaps even travelling around the United States and Canada on a round of personal promotional visits and lecture stops. What such a coordinated campaign might come to is open to question, but universities these days are often seeking unique programs. Folklore which puts emphasis on ethnic groups and black studies will perhaps find a ready welcome.

Likewise the Society might begin to actively seek out monies for the establishment of a central fund for dissertation year fellowships and for the support of research projects to be undertaken by teams of scholars under the auspices of the Society. We are perhaps naive about the ways of foundation grants, but it seems likely that an established learned society with a long and distinguished history would be able to procure relatively substantial funds for dissertation research and for projects to be undertaken by scholars, jointly, under its auspices. The availability of dissertation year funds might stimulate the interest in folkloric subjects in non-folklore departments; the availability of research funds would hopefully put the cooperative spirit which certainly exists on a national level among folklorists into practice.

All the foregoing suggestions have been offered more or less at random and it may perhaps be felt that none of them are really viable. Be that as it may, the point to be made is that we ought to make the Society move in new directions, even if the only tangible result is to make the A.F.S. cohere as a group oriented toward cooperative action as well as intellectual intra-action. The Society has done relatively little in the way of promoting folklore outside the ranks of its membership, and it has done little to promote really close cooperation among its members in joint ventures. For example, we have, as a national society, taken no strong measures to support the proposed American Folklife Foundation; and our committees have generally limited their activities to annual reports and uncoordinated individual activity. We are certainly in need of a much stronger collective self-identity.