I really enjoyed the first session and my own feeling about applied folklore sort of falls in with what was said earlier today. I think really applied folklore for me is simply using folklore to understand each other better as human beings, somewhat similar to what Bruce Jackson said about breaking down barriers which we have existing in our society.

I'd like to mention one or two ideas about the needs which I see for folklore in our work. The first is the importance of a regional approach. Having studied at Penn and been immersed in theory and research in the library and then going to Mississippi where you have the other side of the picture, no theory and a lot of folklore, you're torn between the two and I think there's a need in our country and specifically in Mississippi to develop a regional approach in the study of folklore, regional in the sense that people from that region or people who have a particular interest in that region will go there and do depth studies of the folklore materials. I would tend to agree that simply cataloguing is not enough. We have to relate this to some sort of humanistic intent, and I'd like to mention one or two things which are going on in Mississippi that I feel are important.

The first is a revised history text for the high school programs around the state to replace a text which has been in the schools for many years. There are plans to include a chapter on folklore in it which will try to bring together the traditions of white and black within the state with pictures, accounts of personal experiences, tales and so on, to show the student the traditions of Mississippi and the richness which exists in both black and white cultures within the state.

Second, in regards to my own experiences teaching at Jackson State, I went there requesting at least one folklore course supposedly the "bad" students at Jackson State. Academically, there were poorer students who were in an education program and I was more or less told, "It's too bad, you really won't have much luck in turning these students on." Well, I found just the opposite true. I found that folklore materials in many ways stimulated these students to do not only collecting but very good critical analysis, and this worked in with the sense of ethnic pride which I think could be applied to any group, not necessarily just blacks. I think that folklore as a tool has an awful lot to offer to each region of our nation and to the groups within that region.

Finally, I'd like to mention something which I hope will come off perhaps next summer, a folklore institute within Mississippi which would encourage people like yourselves from outside the South to come in and lecture, to participate in courses and perhaps engage in some field work, field trips within the state.

The film I'm going to show you is in the editing process right now. I'm almost finished with the film editing and its sound track is not yet completed. I will play a few excerpts of sound material. It deals with an old, unusual tradition, the fife and drum group, which still is very, very active in northeast Mississippi near Como, which is the home of Fred
McDowell. Alan Lomax recorded the Young family on the Atlantic label in the Southern Folk Heritage Series. This particular group is headed by Othar Turner and within the community, they're considered by far the best fife and drum group. The Youngs no longer function as a performing group; they've split up. This tradition centers usually around a Labor Day picnic. At which time people come not only from the area, but from different parts of the North. The music is played there for dance purposes. This film was done with my wife and David Evans, a folklorist who studied at UCLA, and is now teaching in Fullerton, California. We tried to present a picture not only of the music itself but of Othar Turner, his family, the process of making the fife, and the activities at the picnic. So without any more conversation from me, let's look at the film.

* This item was originally designed as an introduction to a film made by Bill Ferris. Because of his mentioning of application of folklore in education, it is included. -- Ed.