

OFFICE COPY

FOLKLORE FORUM

(reprinted)

A COMMUNICATION FOR STUDENTS OF FOLKLORE

Volume II Number 1

January 1969

In our last issue the editors suggested that departments for graduate study should have a definite structure for the maintenance of communication between faculty and students. Without a structure of some sort the opportunities for misunderstanding, misrepresentation and misinterpretation are virtually infinite. In the extreme, the faculty view dissatisfied students as members of a dissident minority more interested in disrupting the department than learning the discipline. To the students the faculty appears as an authoritarian power arbitrarily imposing its will upon a larger, though weaker, student body. Too often meetings between faculty and students are confrontations at which the communication level is that of duo-logue: each party permits the other to have its say, perhaps even nodding thoughtfully at seemingly appropriate times, hearing what the other party says, but not listening. When a condition of duo-logue prevails, neither party gains and each is frustrated by the others lack of understanding. What is necessary is a situation in which an intellectual exchange becomes a real possibility, one in which the parties are not aligned against one another, but are actively involved with one another in the attempt to attain a level of true dialogue. There are a number of methods which might facilitate the realization of dialogue. One proposition which we think to be the most direct and effective means by which to achieve thoughtful and fruitful interchange of ideas between faculty and students is the opening of departmental faculty meetings to student representatives. The enactment of such a proposal would structurally reinforce the concept of departmental unity (continued p. 22)

editors

Elliott Oring

James Durham

*

review editor

F. A. de Caro

*

corresponding editor

Robert D. Bethke

(University of Pennsylvania)

*

All correspondence should be addressed to the FOLKLORE FORUM, Editors, c/o Folklore Institute, Indiana University, 714 East 8 Street, Bloomington, Indiana 47401, U.S.A.

Cover design by Lynn Johnson

NOTES for QUERIES

Readers interested in the conception of the hero in Communist China are referred to the following sources material: Chen Yao, "Comrade Chang Szu-teh as I Remember Him," Peking Review, Nos. 36, 37, 38, 39.

Non-smoking material cultists may not have noticed that Theodorus Niemeyer, the Dutch tobacconists, have been featuring folklife in a series on their pocket packets. For example, a "Holland House" packet in hand bears an illustration of a mill and the commentary: "The water-wheel mill can be found in the very few hilly areas of Holland. The water flows along the upper channel on to the paddles of the wheel. The weight of the water then makes the wheel turn. This example stands in the Netherlands Open Air Museum at Arnhem, and was used for chopping up old rags which could then be used for making paper."

Robert Barakat, of Clark University, has sent us the following communication: "During a recent trip to New Orleans, I had the opportunity of speaking to some children from that city ranging in age from about six to nine. Since it was a small party for them, refreshments were served, including a variety of nuts. One child, aged nine, picked out a Brazil Nut from the different nuts and I asked if she knew the names of the different nuts. She then proceeded to name them until she came to the Brazil nut, and hesitated. I prodded her a bit by asking if she knew that these were called 'nigger toes' in the area. She quickly answered that they were called 'colored peoples' toes' not 'nigger toes.'" Interestingly enough, this seems to be a perfect example supporting Ernestine Friedl's hypothesis of lagging emulation. If the "folk" had truly, emulated the speech patterns of the more sophisticated levels of culture, they would have called the Brazil Nuts "black toes" or "Afro-American toes."

The most recent issue (II,4; August 1968) of the irregularly published Louisiana Folklore Miscellany has just reached us. Most of the articles are of regional interest, although the lead essay, by Richard M. Dorson, surveys the "Techniques of the Folklorist." Membership on the Louisiana Folklore Society (c/o Secretary-Treasurer, Department of English, LSU, New Orleans) is \$2.00 per year.

Margaret Bryant writes to inform us that the Dictionary of the American and Canadian proverbs is proceeding slowly upon its way. She encourages collectors of proverbs to publish their materials.

(continued from p. 1) EDITORIAL

and destroy the condition of faculty-student confrontation. A faculty-student union would tend to eliminate notions of students interests or faculty interests and concentrate attention upon the interests of the department. Obviously, a graduate department is not merely faculty or merely students, and departmental interests cannot be simply associated with one or the other group. The creation of a community of interests through the establishment of a faculty-student union within the construct of departmental meetings will not automatically move us from communication to communion, but with such an ordering of interchange within the department, the demands made by the two parties would seem to be of a less self-serving nature.

-- The Editors