

NETWORK ANALYSIS: A CONTRIBUTION TO THE THEORY OF FOLKLORE TRANSMISSION

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What we term network theory is more generally termed interaction theory, and might even more generally be referred to as the theory of interpersonal behavior. Prior to the 1930's interaction theory was studied primarily as an individual phenomenon. The more recent trend, however, has been to study interpersonal behavior through the examination of social groups, partially because of what Cooley, Mead, Parsons and others have termed "the plurality of roles."¹ It might be useful, therefore, to briefly review the history of interaction theory in both periods.

Talcott Parsons, in his article "Social Interaction," spends some time discussing the history of interaction theory.² Interaction theory, as he sees it, was for many years totally ego-centered because of the influence of Descartes. Descartes, with his "Cogito ergo sum," according to Parsons, made the evaluation of any individual interaction a decidedly one-sided affair.

Parsons lists Hobbes and his concept of utilitarian interaction, as the next major force in interaction theory. Hobbes is notably within the Cartesian system because he views all interaction as the machination of an individual attempting to achieve a utilitarian goal. Hegel is likewise within the Cartesian system in that he views all human action as a part of an unfolding ideal "world spirit."

Marx was the next major influence, and it is noteworthy that although he almost totally disagreed with Hegel philosophically he did not violate the Cartesian framework in doing so. He stressed material over ideal factors, and hypothesized that interactions were directed at the achievement of human goals. Social Darwinism, on the whole, stressed the same basic point with the goal merely shifted to survival.

Parsons then explains that the next two major contributors to interaction theory, Freud and Durkheim, were both Cartesians. Freud because as an "instinctivist" he viewed all interaction as biologically oriented, and Durkheim because of his stress upon cultural determinism.

However, Parsons feels that with the coming of Cooley, Mead and social psychology interaction theory finally began to shift from its Cartesian base. Cooley and Mead, as we have previously mentioned, were aware of the problem of any individual being both subject and object of any interaction. Precisely what this means is made quite clear by Parsons.

The crucial reference points are two: (1) that each actor is both acting agent and object of orientation both to himself and others: (2) that, as acting agent, he orients to himself and others and, as object, has meaning to himself and others,

in all of the primary modes or aspects.³

In addition Erving Goffman added to interaction or network theory by noting that there were discrepancies between the image of himself that the actor presents to his audience and his own underlying private attitudes and preoccupations.

In the post World War II period Parsons recognizes three major empirical movements in interaction studies. The first movement, that of Kurt Lewin, is concerned with group dynamics and stresses the possibility of individual goal changes through interaction. The second movement, headed by Bales, stresses technical observation, and is very concerned with formulating a theory of interaction. Homans heads the last movement which is attempting to derive what Homans terms "elementary social behavior" through the use of Skinnerian psychology and certain economic postulates.

In addition to presenting a historical overview of interaction theory Parsons also manages, in the course of his article, to do some significant theorizing of his own. Early in the article he sets up what he terms a "Paradigm of Social Interaction."

An interaction system contains: (1) a set of "units" which interact with each other; (2) a set of rules or other "code" factors, the terms of which structure both the orientation of the units and the interaction itself; (3) an ordered or patterned system or process of the interaction itself, and (4) an environment in which the system operates and with which systematic interchanges take place.⁴

Later in the article he comments, "The most important single condition of the integration of an interaction is a shared basis of normative order,"⁵ by which he means that the subjects involved in the interaction must share in some way at least a common culture. His terminology here is ambiguous, however, for he later states that a common language would satisfy this need. One might argue, however, that interactions can, and sometimes do occur between individuals who have no "shared basis of normative orders," with the exceptions of their both being hominid and living. Some clarification seems to be in order on this point. Near the close of the article, Parsons makes an interesting and acute observation about the membership of any given interaction. He comments that "The unit of collectivity is not the individual in general, but the person in role."⁶ This distinction between the actor and any of his given roles is a crucial one in understanding or formulating any sort of network theory.

In his article "The Study of Groups" George C. Homans makes some interesting comments on the methodology and codification of group studies. He notes that both sociologists and psychologists have become involved in group studies, but that their techniques differ considerably. Sociologists, according to Homans, concern themselves with single real life groups and utilize such anthropological techniques as non-directive interviewing. He cites the 1938 Whitehead "Relay Assembly Test Room" study as an example of this. Psychologists, in his opinion, use artificially constituted groups and a relatively high degree of direction. He also comments that researchers in both

fields have hampered research by continually introducing new codification systems. In fairness to psychology however it should be noted that Homans writes from a strong sociological bias and that Rogers and others are very much concerned with non-directive interviewing. At another point he criticizes psychologists for first formulating theories and then doing research to substantiate the theory.

To explain a phenomenon is to produce a theory of the phenomenon: a theory is nothing if it is not an explanation. Many investigators, especially psychologists, begin their research reports by formulating a theory from which, they assert, the propositions (hypotheses) they tested were derived. Codification begins by disregarding these theories and looking at the empirical findings themselves.⁷

Homans's criticisms of the psychological school may or may not be justified; the fact remains, however, that the errors he criticizes are probably existent in both sociology and psychology, and researchers in both fields would possibly be able to benefit from his criticisms.

In his book, FIRO: A Three Dimensional Theory of Interpersonal Behavior, William C. Schutz of the Department of Social Relations at Harvard University, deals totally with interaction study and theory. FIRO itself stands for Fundamental Interpersonal Relations Orientation. The title is a slightly misleading one, however, in that the three dimensions he is speaking of are inclusion, control and affection, rather than the visual model it suggests. The work is both highly organized and highly readable, and the author takes pride in this when he says, "the two principles for organizing the book are the formal theory, and the rule of Bayes."⁸ Each of his postulates and theorems are straightforwardly presented, and the mode by which their veracity is proved is fully explained. The work was done primarily by questionnaire, and the texts of the questionnaires are included within the volume. The volume, in short, is one that is seminal to the field.

Some of this system is reflected in the final section of this paper. (See Appendix.)

There are three interpersonal need areas, inclusion, control, and affection, sufficient for the prediction of interpersonal behavior. Orientations which an individual acquires toward behavior in these areas are relatively invariant over time. Compatibility of two or more persons depends on (a) their ability to satisfy reciprocally each other's interpersonal needs, (b) their complementarity with respect to originating and receiving behavior in each need area, (c) their similarity with respect to the amount of interchange they desire with other people in each need area. "Roles" may be defined in terms of interpersonal requirements in such a way that a measurement can be made of the compatibility of an individual and a role. Compatibility varies with the type of interaction being experienced. If for example, individuals are engaged in inclusion behavior, or involved in a primary inclusion relation, then compatibility in the inclusion area (K') is the most important determinant of their compatibility in the situation itself. Areas and degrees of compatibility are

therefore distinguishable which are roughly comparable to personal relations that flourish under one set of circumstances but cannot withstand the stress of a different type of relation.

Every interpersonal relation follows the same general development sequence. It starts with inclusion behavior, is followed by control behavior and, finally, affection behavior. This cycle may recur. When the relation approaches termination it reverses direction, and investment from the relation is withdrawn in the order affection, control, and inclusion.

From these postulates it is theoretically possible to predict the course of a relation, if we know the interpersonal orientations of the individual members of the relation and the interpersonal description of the circumstances under which they will interact.⁹

There is, of course, a great deal of research going on in group theory and relations. Tumin lists 456 research projects for the year 1965,¹⁰ and others must have escaped his notice. Numerous group studies can be seen abstracted in both general sociology texts and books dealing with group research. Such a book, Olmstead's The Small Group, presents many interesting examples of this sort.¹¹ Several of these deserve special note.

The "Relay Assembly Room" and "Bank Wiring Observation Room" studies were part of the Hawthorne-Western Electric Studies and are frequently mentioned in sociological texts. These group studies were of people in an industrial situation, and were designed to examine the effects of group on productivity rates. The technique was almost completely observational, with the observer sitting in the rear of the room.

Whyte and Thrasher working independently in Boston and Chicago respectively did considerable research among juvenile gangs. Thrasher in fact studied 1100 Chicago gangs in the 1920's. Both men used exclusively observational techniques.

The Lippitt, White, and Lewin study on "Democratic-Authoritarian, and Laissez-Faire Groups," is another that is often cited. It is the artificially created type of study that Homans complains of. Three groups of five children each were watched at craft projects by four trained observers situated behind a wall with peepholes. The children in each group were matched by IQ, popularity, physical energy, and age. Complete films from each of the four vantage points were taken so that the films could be reviewed to enlarge continuing research.

The usual techniques for approaching group interaction research should be apparent at this point; they are observation, recording, interviewing, and matching. It is also noteworthy that all of these techniques need not be used, and that it might in fact be possible to do so.

The previous discussion of interaction philosophies, theories of interpersonal relations, and individual group studies have probably left the reader wondering what network theory can do for folklore. Until the

approach has been applied and tested, we can only make suggestions about what it might possibly do for the discipline.

For too many years folklorists have been primarily concerned with the collection and annotation of texts. Note was usually made of where the text came from and when it was recorded, and less usually about the informant, his station in life, and what the tale meant to him and the group in which it existed. Bronislaw Malinowski in Magic, Science and Religion did make some statements about the context of the tales told by the Trobriand Islanders. And the so-called märchen-biologen school also concerned itself with this problem. But for the most part, little attention, until recently, had been paid to the tale-telling context. Linda Dégh's "Social Functions of Storytelling" and Folktales and Society, and Gustav Henningsen's two recent articles in the Journal of the Folklore Institute are more recent examples of the concern for the social context of tale telling.

Because of the obvious difficulties involved no definitive and complete contextual studies have yet been made. Since the meaning of any individual piece of lore is so controlled by the context in which it is told it becomes obvious that folklorists must, if they are to consider themselves social scientists rather than antiquarians, consider the text or item in relation to its context. Network theory and analysis can facilitate this type of study in a number of ways.

If one were studying the folklore of a particular group network theory could be used to good advantage in understanding the processes and patterns of transmission. Once the network of the group itself was established it would be possible, through observation and questionnaires to establish the network for any particular folklore genre or item within that group. It might then be possible to determine what the coding rules for the various types of lore within the group were and eventually predict how, where, and to whom any individual piece of lore might travel.

The study of an individual tradition bearer and his repertoire could also be facilitated by network theory. In this case the researcher would initially have to construct a complete network for the subject. He would then, again through observation and questionnaire, establish the networks for the individual pieces within the tradition bearer's repertoire. What item he communicates to whom will reflect a good deal about what he considers to be the cultural values of the groups included in his network. In short, coding rules may again be established and the course of a particular item become apparent.

Another experiment might be the construction of a network for a particular item. By merely charting and plotting the path it takes one might again be able to formulate coding rules. If it were possible to also note change in the course of transmission, and when or where these changes took place it might be possible to formulate some of the rules that cause deliberate and non-deliberate change.

In all of the previously mentioned situations network theory would help make obvious the various forces that control, modify, and direct a specific folklore genre or item. In each case it would act to a great extent as a mirror of culture, and group values and more might be made apparent. The studies might also show some interesting over-all

patterns. For instance, certain types of lore might continually be used to communicate with a segment of one's network because that particular genre might be highly impersonal. Other genres that are more personal might only be used in communicating with one's intimates. Thus, the researcher might find that the "Polack Joke" genre was used in a particular network as a phatic device to avoid communication with those individuals the subject did not like, and that the genre "Agricultural Beliefs" might be an area so sacrosanct that he would discuss it only with his intimates.

There are, of course, many other possible situations in which network theory could be applied to folklore. The variety of approaches will no doubt be limited only by the purposes and ingenuity of the individual researcher.

The interpersonal theory upon which the following methodology is based and the methodology itself are my own creations. I was, however, surprised to find that Schutz's theories and my own were remarkably similar in some respects. This similarity was explained when I noticed that he and I had both been fortunate enough to have been associated with Dr. Elvin Semrad. The graphing system is an extension of a system I developed while involved in group therapy. It should be noted however that the Cartesian coordinate system is frequently used by Bales. No other graphing systems have been duplicated or explained for fear of further complicating the paper. It should be stressed that this technique is not meant to be an ultimate system, it is merely a suggested methodology that could, perhaps, use a good deal of modification.

Suggested Methodology

We have previously discussed what network theory should do for the folklore scholar, and we have also discussed, albeit rather briefly, some of the current systems of network analysis. What now follows is a description of our system of network analysis which not only satisfies what we consider the needs of the folklorist, but also might serve as the base for other types of study.

The system is based on a number of rather basic assumptions. We first assume that any individual belongs to a variety of social groups, and that he plays a social role in each of these groups. Next we assume that his interaction with people within any particular group is governed by a set of variables which include his status within that particular group, his attitudes toward the individual group members, their attitudes towards him, and the purpose or orientation of the particular group.

To achieve a complete interaction network for any particular individual it is necessary to analyse and represent his pattern of interaction in each of the groups that he plays a part in, taking into account all of the previously mentioned parameters. It is also possible to study the interaction network of any particular group by analysing the interaction pattern, within the group, for each of its members, taking into account the same parameters. After much thought and debate a method was conceived by which it became possible to represent all of these variables, as any particular subject conceives them.

The notational technique for pictorializing such an interaction network appears quite complicated when viewed as a whole, but becomes quite simple when each of its steps is considered separately. The first step, depending on whether the interaction network of a group or of an individual is to be studied, is to construct a graph either for the individual's relation to each group, or of each member to the individual group being studied. These graphs will be the standard mathematical four quadrant linear graphs, usually referred to as xx' yy' graphs (see figure 1). Along the xx' axis of each graph a "length of duration" scale would be drawn. The chart would differ from standard mathematical ones, however, in that the values would increase rather than decrease as the intersection of the xx' yy' axis was approached. Thus both the x and x' axes would have values ranging from 20 years to 1 week as one proceeded from the focal point to the extremity of the graph. The yy' axis would have a similar inverted value system, but the commodity represented there would be gradations of "intimacy of communication" ranging from phattic at the extremities to personal at the intersection of the two axis (see figure 1). Each of these graphs would be preferably constructed on a separate sheet so that the graphs for the members within a group or the group graphs for an individual could be superimposed.

The locus for the individual about which any one of these graphs is constructed is the intersection of the xx' and yy' axis, and this is appropriate because the graph will represent his own ego-centered conception of the group. The location of each member of that group in a given quadrant of the graph will obviously depend upon the duration and intimacy of their mutual relationship. The quadrant in which the individual is placed, however, will be determined by the subject's (focal point's) conception of the affections implicit to the relationship. In the outer corner of each of the quadrants a box containing plus and minus signs is found. The signs reflect standard mathematical procedure for plotting combinations of positive and negative coordinates, and for our purposes reflect positive and negative mental conceptions. If we consider the first sign in each box to reflect the subject's (focal point's) attitude toward the individual and the second sign to reflect what the subject thinks the individual thinks of the subject we can place the original duration-intimacy coordinates in the appropriate quadrant. For example, the subject has known individual B.M. for 2 years, he feels they communicate on a high professional but low personal basis, and he conceives of the relationship as one of mutual like. B.M. is thus located in the appropriate coordinates of the upper right-hand quadrant (see figure 1). Subject has known F.B. for 20 years, communicated minimally, and conceives of the relationship as one of like on his part but dislike on the part of F.B. F.B. is thus located in the appropriate spot in the upper left quadrant. Another case, L.R. known to the subject for ~~one~~ month, communication phattic, and the situation one of mutual dislike, would be placed in the lower left quadrant. Further examples would appear to be superfluous, and the intent of the chart should be obvious. It shows the relative propinquity of a given subject to other members of a group to which he belongs. The intimacy-duration scales were inverted to reflect this propinquity. It is interesting that this system seems to present a paradox in that it would represent some mutually negative relationships as close to the subject. This is, of course, no paradox because some long duration-high intimacy relationships might easily result in mutual disdain.

It has perhaps been noted by this time that each set of initials in figure 2 has a numerical superscript. This superscript reflects the subject's evaluation of each of the individual group member's position on a leadership scale. Thus F.B. is the most prominent leader, followed by B.M. who is second and L.R. who is fourth. The unfilled third position, of course, belongs to the subject of the chart.

Finally, there are two other notations on the graph, (G) and (S), that have not yet been explained. The (G) symbol denotes the subject's duration, intimacy and attitude toward the group, and the (S) symbol reflects what he considers to be the group's corresponding view of him. In this case both designations have been represented as identical, but this need not always be the case.

Thus, in the case of the study of the interaction network of an individual a separate graph would be constructed for each of the groups to which he belonged, and he would be the subject (focal point) of each graph. In the case of an interaction study for a particular group a separate graph would be constructed of each individual's conception of the group, and the person whose conceptions were being diagramed would be the focal point. In both cases there would, of course, be other parameters to be considered in network analysis. These could, at least in part, be represented on an individual's data chart (see figure 2). This chart, however, should only have to be consulted to explain peculiar phenomena in the transfer of folklore items, and it is this study of the transfer of folklore items within the network theory that we will now concern ourselves.

Let us first consider the transfer of folklore items within the complete network of a given individual. His, the subject's, complete network would be represented by the superimposition of the acetate graphs describing his relation and conception to the groups he is a part of. The result will be a composite of his relations, and, for the sake of clarity, it might be wise to color code the individual chart's markings: red for family, blue for professional, yellow for religious, etc. . . . It is noteworthy that because of the structure of the graph people who related to the individual in more than one social context would always appear at the same point.

Assuming that this person whose interaction network we are examining is a tradition bearer (as folklorists I assume that we would be most interested in the networks of tradition bearers) we could study the routes which any particular item, genre or even general lore takes. On each individual chart an overlay with sociometric arrows describing the transference of the subject's lore within the group could be made. Colored segments could then be added to the overlay to more clearly outline the areas to which the lore had traveled.

Any type of communication is governed by rules, and the transference of each type or piece of lore is governed by certain socially determined rules. Using the system of color-coded sociometrically marked overlays it would be possible to hypothesize what the individual rules for a particular genre or item might be in that particular social context. Other overlays, representing the spread of that particular genre or item on their appropriate charts, would reflect the interaction rules in other particular social contexts. With sufficient study it might

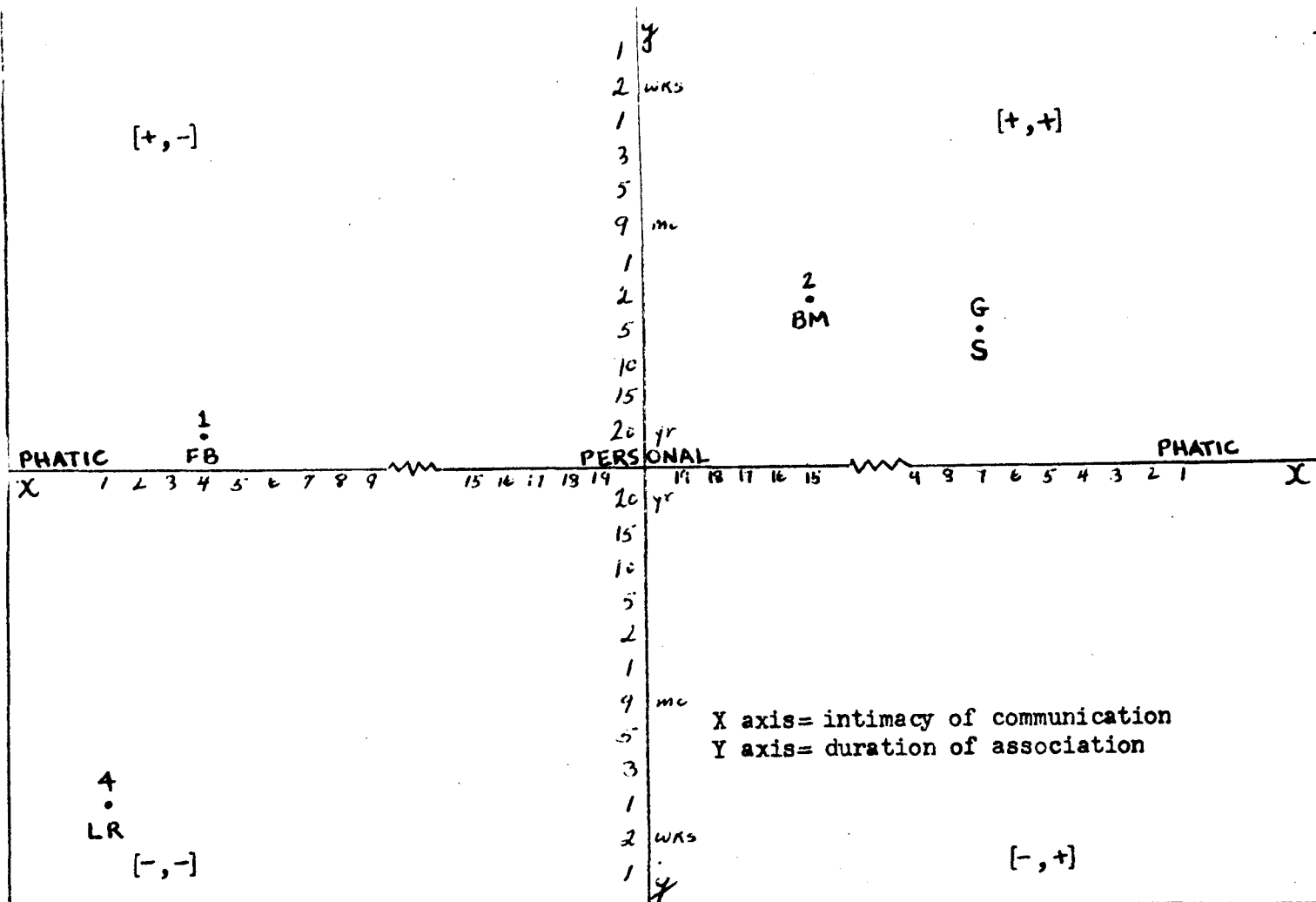


CHART I

Subject	Age	Sex	Mar. stat.	Progeny	educ.	Rel.	Occup.	Extrac.	Polit.	avoc.	Soc. - ec.	Pertinent comments or additional information
J.K.	42	m	m	2f	HS	B	Pr	F	I	Ph	30m	hard of hearing but loquacious
F.B.	85	m	s	0	MA	RC	Pr	S	I	Nu	4m	dymbactic, stingy, charming
L.R.	17	m	d	3m	HS	P	BC	E	R	Sk	6m	cannot relate to women
B.M.	39	f	s	0	BS	A	Bu	Ch	D	In	10m	English subject; hates dogs

1. Age-self-explanatory
2. Sex-m=male, f=female, u=undecided
3. Marital status-m=married, s=single, d=divorced, p=pending
4. Progeny-m=male, f=female; digit signifies number of each
5. Education-()G=digit grade school, ()H=digit high school, HS=high school graduate, BS=Bachelor of Science, etc.
6. Religion-B=Buddhist, RC=Roman Catholic, P=Protestant, J=Jewish, A=Atheist
7. Occupation-Pr=professional, BC=blue collar, Bu=business
8. Extraction-F=French, E=English, S=Spanish, Ch=Chinese
9. Political-I=Independent, D=Democrat, R=Republican
10. Avocation-Ph=philately, Nu=numismatics, Sk=skiing, In=indoors
11. Socio-economic-m=1000 dollars

become possible to predict quite accurately the course that any particular item might take in the context of the various social groups.

The ramifications of this type of study with the context of a single social group should be obvious. By collating the charts of all of the group members one could first obtain a more accurate and complete depiction of the group than one could obtain from a single individual's charts. Then, by applying the techniques used for the analysis of the transference of lore from a single subject, one could determine the interactions and spread of the lore item within that group. Not only would the major bearer's lore paths be illustrated, but also that of the less active or adept tradition bearers.

In both cases, that of the subject or the group, the type of lore that spreads in what direction and to what extent would reflect a great deal about the values of the members of the interaction network on a moral, ethical, aesthetic or intellectual plane, or perhaps any other that a scholar would care to investigate.

The two aforementioned situations, of course, are not the only problems that could be examined by this method. It might prove very fruitful to trace the path of a particular piece of lore throughout a close community, and this type of study might prove even more fruitful if one could determine the extent and types of changes made by specific individuals or groups. The system, in short, is a very general and flexible one, and it is hoped that the individual researcher will feel free to adapt it to his needs.

This network theory for the study of folklore has one very obvious major drawback. It is extremely time consuming, and its success will be limited by the patience and thoroughness of the researcher. Considerable interview and observation time would have to be spent in order to develop a network for an individual subject that approached completeness, and a complete network for an entire group would be even more time consuming. It should, however, prove worthwhile in that it will enable folklorists to come to a fuller appreciation of context and the role it plays in folklore.

APPENDIX

FIRO

Postulate I: Interpersonal Needs

- a. Every individual has three interpersonal needs: inclusion, control, affection.
- b. Inclusion, control and affection constitute a sufficient set of areas of interpersonal behavior for the prediction and explanation of interpersonal phenomena. p. 13.

Theorem I-1: If a representative battery of measure of interpersonal behavior is factor analyzed, the resulting factors will reasonably fall into the three need areas; inclusion, control and affection.

Postulate II: The Postulate of Relational Continuity.

An individual's expressed interpersonal behavior will be similar to the behavior he experienced in his earliest interpersonal relations, usually with his parents, in the following way:

Constancy- When he perceives his adult position in an interpersonal situation to be similar to his own position in a parent-child relation, his adult behavior positively co-varies with his childhood behavior toward his parents.

Principle of Identification- When he perceives his adult position in an interpersonal situation to be similar to his parent's position in his parent-child relation, his adult behavior positively co-varies with the behavior of his parents toward him when he was a child.

Theorem II-1: There is a positive co-variation between reports made by an adult of his childhood relations with his parents, and his present behavior in the areas of inclusion, control and affection.

Postulate III: Postulate of Compatability.

If the compatability of one group, h, is greater than that of another group, m, then the total achievement of h will exceed that of m.

Theorem III-1: If the compatability of one dyad, (y_1), is greater than the compatability of another dyad, (y_2), then the members of (y_1) are more likely to prefer each other for continued personal contact.

Theorem III-2: If the compatability of one group, h, is greater than of another group, m, then the productivity of the goal achievement will exceed that of m.

Theorem III-3: If the compatability of one group, h, is greater than the compatability of another group, m, then h will be more cohesive than m.

Theorem III-4: For each subgroup in an incompatible group, each member should prefer to work with the other member of his subgroup more than with either the member of an antagonistic subgroup or with the neutral member.

Theorem III-5: In the incompatible groups, members of the overpersonal subgroups will have a greater tendency to like each other well than will the members of the underpersonal subgroups.

Theorem III-6: In the incompatible groups overpersonal subgroup members will tend to rank the man they like best higher on competence than an objective estimate would justify. The underpersonal subgroup will not have this tendency.

Theorem III-7: In the compatible groups, those predicted to be focal persons and those predicted to be main supporting members should rank each other very high in the relation of "work well with."

Theorem III-8: In all groups, focal members will be chosen as group leaders by the group members.

Theorem III-9: The effect of compatability on productivity increases as the task situation requires more interchange in the three need areas.

Postulate IV: The Postulate of Group Development.

The formation and development of two or more people into an interpersonal relation (that is, a group) always follows the same sequence.

Principle of group integration- For the time period starting with the group's beginning until three intervals before the group's termination the predominant area of interaction begins with inclusion, is followed by control and finally by affection; this cycle may recur.

Principle of group resolution- The last three intervals prior to a group's anticipated termination follow the opposite sequence in that the predominant area of interpersonal behavior is first affection, then control and finally inclusion.

- Theorem IV-1:
- (1) If a group is high on inclusion compatibility but low on affection and control compatibility, the group members will be most compatible during the initial stages of their relation.
 - (2) If a group is high on control compatibility, but low on inclusion and acceptance compatibility, group members will be most compatible during the middle stages of their relation.
 - (3) If a group is high on affection compatibility, but low on inclusion and control compatibility, group members will be most compatible during the last stages of their relation prior to the separation sequence.

FOOTNOTES

1. Talcott Parsons, "Social Interaction," International Encyclopedia to the Social Sciences (New York: The Macmillan Company, 1968) Volume VII, p. 438.
2. See above note.
3. Ibid., p. 436.
4. Ibid., p. 439.
5. Ibid., p. 437.
6. Ibid., p. 440.
7. George C. Homans, "The Study of Groups," International Encyclopedia to the Social Sciences (New York: The Macmillan Company, 1968), Volume VI, p.226.
8. William C. Schutz, FIRO: A Three Dimensional Theory of Interpersonal Behavior (New York: Rinehart & Company, 1958), p. 9.
9. Ibid., p. 200.
10. Melvin M. Tumin (ed.), Research Annual on Intergroup Relations - 1965 (New York: Frederick A. Praeger, Inc., 1966).
11. Michael S. Olmstead, The Small Group (New York: Random House, 1959), pp. 25-62.

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BOOK REVIEWS: REVISITED (Continued from page 77)

to see all of us engage in some kind of constructive dialogue on these theoretical points, and I suggest respectfully that if your journal wishes to continue this very fine service of discussing a matter of such importance to us all, it might consider a continual column in which such matters may be argued out, and might start lobbying for a panel meeting which might be convened at local folklore societies, as well as the national meeting, on this very subject. If there is any way that I can be of help in these matters I shall be more than happy to do whatever I can.

Thanks very much for soliciting my opinions.

Yours truly,

Barre Toelken, Book Review Editor
Western Folklore