



American  
Folklore  
Society

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Keeping Folklorists Connected

## **Folklore at the Crossroads**

2014 Annual Meeting Program and Abstracts

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2014 Annual Meeting Program and Abstracts

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Wilhelm F. H. Nicolaisen (2002)

Henry Glassie (2010)

Linda Dégh (2004)

Michael Owen Jones (2010)

Don Yoder (2006)

Wolfgang Mieder (2012)

Richard Bauman (2008)

Lee Haring (2013)

**Kenneth Goldstein Award for Lifetime Academic Leadership**

Edward D. Ives (2003)

Daniel W. Patterson (2009)

Roger D. Abrahams (2005)

Barre Toelken (2011)

Elaine J. Lawless (2007)

Margaret R. Yocom (2013)

**Benjamin A. Botkin Prize** for outstanding achievement in public folklore

Bess Lomax Hawes (1994)	James P. Leary (2005)
Archie Green (1995)	Elaine Thatcher (2006)
Jane Beck (1996)	Steve Zeitlin (2007)
Daniel Sheehy (1997)	Yvonne R. Lockwood (2008)
Joe Wilson (1997)	Elaine Eff (2009)
James S. Griffith (1998)	Carol Edison (2010)
Richard Kurin (1999)	Peggy A. Bulger (2011)
Bob Fulcher (2000)	Amy E. Skillman (2011)
Hal Cannon (2001)	Bob Gates (2012)
Robert Baron (2002)	Ethel Raim (2012)
Nicholas R. Spitzer (2002)	Paddy Bowman (2013)
Alan A. Jabbour (2003)	Kay Turner (2013)
Jens Lund (2004)	

**Zora Neale Hurston Prize** for outstanding student work related to African American folklore

Edward Lessor (1996)	Quan Lateef (2004)
Krista Thompson (1997)	Scott M. Edmondson (2005)
Peter J. Brownlee (1998)	Tracy Carpenter (2007)
Patrick A. Polk (2000)	Aron Myers (2008)
Amy McKibbin (2001)	Jelani Mahiri (2009)
Antony Cherian (2002)	Sheila M. Bock (2010)
Mark Westmoreland (2002)	Vincent Joos (2011)
Wanda G. Addison (2003)	Kate Parker Horgan (2012)

**Américo Paredes Prize** for outstanding engagement with the communities one studies, and/or encouragement of students and colleagues to study their home communities

William A. Wilson (2002)	Barry Jean Ancelet (2008)
Norma E. Cantú (2003)	Debora Kodish (2009)
C. Kurt Dewhurst (2004)	Daniel Sheehy (2010)
Marsha MacDowell (2004)	Olga Nájera-Ramírez (2011)
Enrique Lamadrid (2005)	Olivia Cadaval (2012)
The "El Río" Project (2006)	James S. Griffith (2013)
Barre Toelken (2007)	

**Chicago Folklore Prize** for best folklore book of the year

1998: **Jane Sugarman**, *Engendering Song: Singing and the Social Order at Prespa Albanian Weddings*

1998: **Regina Bendix**, *In Search of Authenticity: The Formation of Folklore Studies*

1999: **Susan Slyomovics**, *The Object of Memory: Arab and Jew Narrate the Palestinian Village*

1999: **Harold Scheub**, *Story*

2000: **Glenn Hinson**, *Fire in My Bones: Transcendence and the Holy Spirit in African American Gospel*

2000: **John D. Niles**, *Homo Narrans: The Poetics and Anthropology of Oral Tradition*

- 2001: **Daniel W. Patterson**, *A Tree Accurst: Bobby McMillon and Stories of Frankie Silver*
- 2002: **Linda Dégh**, *Legend and Belief: Dialectics of a Folklore Genre*
- 2003: **Bill C. Malone**, *Don't Get Above Your Raisin': Country Music and the Southern Working Class*
- 2004: **Enrique R. Lamadrid**, *Hermanitos Comanchitos: Indo-Hispano Rituals of Captivity and Redemption*
- 2004: **Barre Toelken**, *The Anguish of Snails: Native American Folklore in the West*
- 2005: **Marcia Gaudet**, *Carville: Remembering Leprosy in America*
- 2006: **Jo Farb Hernández**, *Forms of Tradition in Contemporary Spain*
- 2007: **Cristina Bacchilega**, *Legendary Hawai'i and the Politics of Place: Tradition, Translation, and Tourism*
- 2007: **James P. Leary**, *Polkabilly: How the Goose Island Ramblers Redefined American Folk Music*
- 2008: **Felicia R. McMahon**, *Not Just Child's Play: Emerging Tradition and the Lost Boys of Sudan*
- 2009: **Ray Cashman**, *Storytelling on the Northern Irish Border*
- 2009: **Michael Dylan Foster**, *Pandemonium and Parade: Japanese Monsters and the Culture of Yōkai*
- 2010: **David Delgado Shorter**, *We Will Dance Our Truth: Yaqui History in Yoeme Performances*
- 2011: **Amira Mittermayer**, *Dreams That Matter: Egyptian Landscapes of the Imagination*
- 2012: **Debra Lattanzi Shutika**, *Beyond the Borderlands: Migration and Belonging in the United States and Mexico*
- 2013: **Laura J. Olson and Svetlana Adonyeva**, *The Worlds of Russian Village Women: Tradition, Transgression, Compromise*



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# GENERAL INFORMATION

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## REGISTRATION

Registration is required for attendance at all sessions and meetings. The registration desk is located in the lobby outside the Sweeney Ballroom at the Santa Fe Community Convention Center throughout the meeting.

Registration hours are 2:00–7:00 p.m. on Wednesday, 7:30 a.m.–3:30 p.m. on Thursday and Friday, and 7:30 a.m.–noon on Saturday.

Each registrant receives one copy of this program book. Extra copies are available for \$10.

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## MEETING ROOMS

All annual meeting events take place in the Santa Fe Community Convention Center (SFCC) or on the ground floor of the Eldorado Hotel. Sessions and events scheduled at the Eldorado Hotel are identified explicitly in the program summary and schedule. Unless otherwise noted, rooms are in the SFCC.

SFCC ground floor: lobby, Coronado, DeVargas, Kearney, Lamy, Milagro, O’Keeffe, Peralta, Sweeney Ballroom A/B/C/D/E/F

SFCC second floor: Board Room, Nambe, Ohkay Owingeh, Pojoaque

Eldorado Hotel: Agave Lounge, DeVargas, Gallery, Old House Restaurant, Sunset, Zia A

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## MEETING SERVICES

Please report any problems or special requests during the meeting to the staff at the registration desk, which also serves as the lost and found center for the meeting. Information about AFS membership, publications, and activities is also available there.

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## MEMORIALS

Tributes to departed colleagues are read during a time of remembrance in the Opening Ceremonies on Wednesday, 7:00–8:30 p.m. Only statements that are submitted to AFS by October 1 will be included in the ceremonies.

In addition, a memorial board and table are located in the SFCC lobby for other tributes to any of our departed friends and colleagues from 8:00 a.m. on Thursday until noon on Saturday. Paper, pens, and push pins will be provided for anyone who would like to post remembrances. Mementos may also be displayed on the table, but food and live candles are not permitted. The lobby is a public space, so please do not leave any mementos that would be painful to lose. Displayed materials must be reclaimed before noon on Saturday.

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## EXHIBITIONS

Publishers’ book exhibits and exhibits by AFS sections and other organizations are located in Sweeney E/F. Exhibit hours are 9:00 a.m.–1:00 p.m. and 2:00–6:00 p.m. on Thursday and

Friday and 9:00 a.m.–1:00 p.m. on Saturday. AFS provides complimentary beverages in the book room in the middle of each morning and afternoon it is open.

New Mexican artists are present to display their work in the Artists' Marketplace in Sweeney E/F, 9:00 a.m.–1:00 p.m. and 2:00–6:00 p.m. on Thursday and Friday. See the special event abstracts (pg. 71) for more information.

## PLENARY SESSIONS

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### Wednesday, November 5

Opening Ceremonies: 7:00–8:30 p.m., Sweeney A/B

Opening Plenary Address: **Nora Naranjo-Morse** (multimedia artist, Tewa Pueblo Indian, mother, student), "Cause and Effect." Sweeney A/B, 8:30–10:00 p.m.

### Friday, November 7

The AFS Fellows' Francis Lee Utley Memorial Lecture: **Simon J. Bronner** (Penn State Harrisburg), "Convergences in the Hyper Era: Thirty Years after *American Folklore Studies*." Sweeney A/B, 4:15–5:45 p.m.

### Saturday, November 8

Candidates' Forum: Sweeney A/B, 4:15–5:00 p.m.

AFS Business Meeting: Sweeney A/B, 5:00–6:00 p.m.

Presidential Address: **Simon Lichman** (Centre for Creativity in Education and Cultural Heritage, Israel), "Prayer Carpets and Apricot Stones: How Folklore Is Used in 'Coexistence' Education between Israeli and Palestinian Communities and Its Potential Application to Other Multicultural Settings and Conflict Situations." Sweeney A/B, 6:00–7:00 p.m.

## ◇ DIAMOND PRESENTATIONS

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Introduced to the annual meeting in 2010, Diamond presentations are short, formalized presentations structured by time and images: each one is seven minutes long and organized around 21 slides that are set to advance automatically every 20 seconds. Diamond presentations are allotted additional time for follow-up discussion. These presentations or sessions are flagged in the program schedule with a ◇.

## GENERAL SESSIONS

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Up to 18 concurrent sessions are scheduled Thursday through Saturday at 8:00–10:00 a.m., 10:15 a.m.–12:15 p.m., and 2:00–4:00 p.m.

## EVENTS

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See the section-sponsored lecture (pg. 67) and special event abstracts (pg. 69) for more information about evening events.

See the index of events (pg. 185) for help locating all events— including business meetings, receptions, tours, and workshops, as well as section-sponsored, Diamond, and media sessions—by name, type, or sponsorship.

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### **OPPORTUNITIES for STUDENTS, FIRST-TIME ATTENDEES, and YOUNG PROFESSIONALS**

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All scheduled events are open to all meeting participants unless otherwise specified.

#### **Wednesday, November 5**

Folklore Studies in a Multicultural World Series Workshop. Sponsored by the Andrew W. Mellon Foundation and the American Folklore Society. For invited participants only. Pojoaque, 8:00 a.m.–5:00 p.m.

#### **Thursday, November 6–Saturday, November 8**

Shadowing program. Sponsored by the Executive Board. Preregistration required.

#### **Thursday, November 6**

Welcome Breakfast for First-Time Attendees, International Participants, and Stipend Recipients. Sponsored by the Executive Board. SFCC lobby, 7:00–8:00 a.m.

AFS Cultural Diversity Committee Brown Bag. Sweeney C, 12:15–2:00 p.m.

Lunch with *Journal of Folklore Research* editor Michael Dylan Foster. Sponsored by the Executive Board. Preregistration required. Location TBA, 12:15–2:00 p.m.

Student-only reception. Sponsored by the Graduate Student Section. Eldorado Agave Lounge, 6:00–8:00 p.m.

#### **Friday, November 7**

Fellows Reception for Students. Sponsored by the AFS Fellows and the Graduate Student Section. For students and AFS Fellows only. Sweeney C, 6:00–7:30 p.m.

Public Programs Section Mixer for Students and Young Professionals. Sweeney D, 8:00–9:00 p.m.

#### **Saturday, November 8**

AFS Fellows Breakfast of (Folklore) Champions. Sponsored by the AFS Fellows. Preregistration required. Eldorado Old House Restaurant, 7:30–9:00 a.m.

Graduate Student Section Business Meeting. Sweeney D, 12:15–2:00 p.m.





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# PROGRAM SUMMARY

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**WEDNESDAY, NOVEMBER 5**

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Registration desk: 2:00–7:00 p.m., SFCC lobby

**8:00 a.m.–5:00 p.m.**

AFS Executive Board Meeting (for invited participants only): Board Room

Folklore Studies in a Multicultural World Workshop (for invited participants only): Pojoaque

**8:30 a.m.–5:00 p.m.**

Tour: High Road (preregistration required): departs from SFCC lobby

Tour: New Mexico Fiber Arts (preregistration required): departs from SFCC lobby

**9:00 a.m.–3:30 p.m.**

Tour: Pueblo Pottery Firing with Robert Tenorio (preregistration required): departs from SFCC lobby

**11:00 a.m.–4:00 p.m.**

Experiments in Exhibition Workshop (preregistration required): Museum of International Folk Art

**3:00–4:30 p.m.**

David Shuldiner Lecture: Coronado

Lecture Sponsored by the Space, Place, and Landscapes Section: Kearney

**3:00–5:00 p.m.**

Editors' Meeting (for invited participants only): SFCC DeVargas

Workshop: Using OHMS to Index Oral Histories (preregistration required): Ohkay Ohwingeh

**4:30–6:00 p.m.**

World Café: Lamy

**5:00–6:00 p.m.**

Cultural Diversity Committee Meeting (for invited participants only): Nambe

**7:00–8:30 p.m.**

Opening Ceremonies: Sweeney A/B

**8:30–10:00 p.m.**

Opening Plenary Address: Sweeney A/B

**9:30–11:00 p.m.**

Welcome Reception (cash bar): Sweeney C/D

## THURSDAY, NOVEMBER 6

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Registration desk: 7:30 a.m.–3:30 p.m., SFCC lobby  
Exhibits: 9:00 a.m.–1:00 p.m., 2:00–6:00 p.m., Sweeney E/F  
Artists' Marketplace: 9:00 a.m.–1:00 p.m., 2:00–6:00 p.m., Sweeney E/F

### 7:00–8:00 a.m.

Executive Board Welcome Breakfast for First-Time Attendees, International Participants, and Stipend Recipients: SFCC lobby

### 8:00–10:00 a.m.

- 01-01 Pottery of the US South I: Tradition, Place, and Today's Potters: Sweeney A
- 01-02 Humor: Sweeney B
- 01-03 Exploring Open Access Folklore Scholarship I: How Open Folklore Can Help You to Be a Smarter (!) Folklorist: Sweeney C
- 01-04 Dress, Culture, and Identity: Museum Collections and Outreach: Sweeney D
- 01-05 Channeling Wonder I: Televising Fairy-Tale Genders: Coronado
- 01-06 Archie Green Fellowships: Documenting Occupational Folklife at an Economic Crossroads: Kearney
- 01-07 Space, Place, and Belief: Peralta
- 01-08 Latino/Chicano Folklore I: Lamy
- 01-09 Folklife Festivals: At the Crossroads of Local and (Inter)National Representation: O'Keeffe
- 01-10 Building Networks for Social Justice Organizing: SFCC DeVargas
- 01-11 Folklore and Literature I: Milagro
- 01-12 Migrations and Adaptations I: Nambe
- 01-13 Monstrous Ideas and Popular Monstrosities: Pojoaque
- 01-14 Folklore and Religion I: Ohkay Ohwingeh
- 01-16 Legends and Danger: Eldorado Sunset
- 01-17 Intracultural and Intercultural Folklore across South Asian Borders I: Eldorado Zia A
- 01-18 Thinking through Abundance and Scarcity: Adaptations in Folk Economics: Eldorado DeVargas

### 10:15 a.m.–12:15 p.m.

- 02-01 Pottery of the US South II: Continuity and the Current Renewal of Craft: Sweeney A
- 02-02 Elevating the Poetic to the Ordinary: Sweeney B
- 02-03 Exploring Open Access Folklore Scholarship II: Myths and Opportunities of Open Access: Sweeney C
- 02-04 Roundtable: AFS Policy Working Group on Folklife and Museums: Sweeney D
- 02-05 Channeling Wonder II: Fairy-Tale (Un)Realities on Television: Coronado
- 02-06 Brains, Broccoli, and Haggis: Ideal versus Real Foodways among Zombies, Poets, and Scots: Kearney
- 02-07 Mediterranean Women at the Crossroads: Peralta
- 02-08 Latino/Chicano Folklore II: Lamy
- 02-09 Curating Visual Identities: African American Artisans, Exemplars, and the Arts of Adornment: O'Keeffe
- 02-10 Common Threads: Weaving Shared Resources into a National Collaboration: SFCC DeVargas
- 02-11 Folklorists as Filmmakers: Milagro
- 02-12 Occupational Lore: Nambe
- 02-13 The Crossroads of Place and Gender: Virtual, Spiritual, and Recreational Expressions of Identity: Pojoaque

- 02-14 Indigenous Folklore in Conflict, Activism, and Renewal: Ohkay Ohwingeh
- 02-15 Folklore and Literature II: Board Room
- 02-16 The Folkloresque: Reframing Folklore in a Popular Culture World: Eldorado Sunset
- 02-17 Intracultural and Intercultural Folklore across South Asian Borders II: Eldorado Zia A
- 02-18 Folk Medicine and Health I: Eldorado DeVargas

#### **12:15–2:00 p.m.**

Cultural Diversity Committee Brown Bag (open meeting): Sweeney C  
 Publications Committee Meeting (for invited participants only): Ohkay Owingeh  
 Working Group on Folklore and Historic Preservation Policy Open Meeting: Sweeney D  
 Section Business Meetings  
     Archives and Libraries: Kearney  
     British Folk Studies: Coronado  
     Dance and Movement Analysis: Peralta  
     Folklore and Creative Writing: Pojoaque  
     Folklore and Education: Nambe  
     Music and Song: O’Keeffe  
     New Directions in Folklore: SFCC DeVargas  
     Nordic-Baltic Folklore: Milagro

#### **2:00–4:00 p.m.**

- 03-01 Flamenco and New Mexican Heritage: Sweeney A
- 03-02 Theory I: Sweeney B
- 03-03 Abduction, Horror, Murder, and Mayhem: The Missing Person Paradox: Sweeney C
- 03-04 ♦ Current Digital Projects in Ethnographic Museum Contexts: Sweeney D
- 03-05 At the Crossroads of Folklore and Oral History: The Veterans History Project: Coronado
- 03-06 Festival: Kearney
- 03-07 The Studies of Women’s Folklore in China: A Disciplinary Discussion and Reflection:  
Peralta
- 03-08 Films: Documenting Latino and Latino Americano Traditions through Digital Ethnographies:  
Lamy
- 03-09 At the Crossroads of Folklore and Health: Character, Caricature, Characterization:  
O’Keeffe
- 03-10 Notes from the Frontiers of Cultural Sustainability: Indigenous Scholars of Northeast India:  
SFCC DeVargas
- 03-11 Shared Traditions: The Practice of Apprenticeship Programs: Milagro
- 03-12 *Sabato Rodia’s Towers in Watts: Art, Migrations, Development*: Samplings: Nambe
- 03-13 Folklore’s Funny Bones: Pojoaque
- 03-14 Revitalization in Ojibwe Cultures Today: Ohkay Ohwingeh
- 03-16 Folklore of Euromaidan: Eldorado Sunset
- 03-17 Folk Art, Folk Craft I: Eldorado Zia A
- 03-18 Towards a Trauma-Informed Ethnography: A Training Session for Folklorists:  
Eldorado DeVargas

#### **3:45–5:00 p.m.**

Folklore Studies in a Multicultural World Reception and Book Signing for Ian Brodie’s  
*A Vulgar Art: A New Approach to Stand-Up Comedy*: Sweeney E/F

#### **4:15–5:30 p.m.**

Jewish Folklore and Ethnology Section Business Meeting: Eldorado Old House Restaurant

**4:15–6:00 p.m.**

Local Learning Happy Hour: Eldorado bar  
SIEF Birthday Party: location TBA  
Walking Workshop: Writing at the Crossroads (preregistration required): departs from SFCC lobby

**4:15–6:15 p.m.**

Hands On with the Folklore Collections Database and the *AFS Ethnographic Thesaurus*  
(preregistration encouraged but not required; bring your own laptop): SFCC DeVargas  
State Folklore Journals Open Discussion: Milagro

**4:30–5:45 p.m.**

Donors' Reception (for invited participants only): Eldorado Agave Lounge

**5:00–7:30 p.m.**

Open House on Museum Hill: 710 Camino Lejo

**6:00–8:00 p.m.**

Student-Only Reception: Eldorado Agave Lounge

**7:00–9:00 p.m.**

Women's Section Business Meeting: Sweeney C

**8:00–9:30 p.m.**

Stith Thompson Lecture: Coronado

**8:00–10:00 p.m.**

Film: *This Ain't No Mouse Music!* The Story of Chris Strachwitz and Arhoolie Records (92 mins.):  
Sweeney B  
Film: *In the Land of the Head Hunters*: A Newly Restored Version of Edward S. Curtis's 1914  
Silent Film Made with the Kwakwaka'wakw (Kwakiutl) of British Columbia (65 mins.): O'Keeffe

**8:00–10:30 p.m.**

Concert: Puro Corazón: Sounds of the Southwest and Latin America (advance ticket  
purchase required): Sweeney D

**9:00–11:00 p.m.**

Book Party: Presenting New Publications by Mediterranean Studies Section Members: Milagro  
Ohio State University Reception: Kearney  
University of Missouri Reception: Lamy

**9:00 p.m.–midnight**

Instrumental Music Jam Session: Ohkay Owingeh  
Vocal Music Jam Session (Singaround): Pojoaque

**FRIDAY, NOVEMBER 7**

Registration desk: 7:30 a.m.–3:30 p.m., SFCC lobby  
 Exhibits: 9:00 a.m.–1:00 p.m., 2:00–6:00 p.m., Sweeney E/F  
 Artists' Marketplace: 9:00 a.m.–1:00 p.m., 2:00–6:00 p.m., Sweeney E/F

**7:00–8:00 a.m.**

Executive Director's Breakfast with Section Conveners: Eldorado Gallery

**8:00–10:00 a.m.**

- 04-01 Movement Creates Museum: Activist Beginnings of Historic Sites of Conscience: Sweeney A
- 04-02 At the Crossroads of Folk Narrative, TV, and Gender: Sweeney B
- 04-03 Contracting Folklorists and Folklorists Contracting: A Symbiotic Relationship: Sweeney C
- 04-04 Folkloristic Approaches to Medieval Culture: Sweeney D
- 04-05 Enacting Tradition in Socialist and Post-Socialist Contexts: Coronado
- 04-06 Theory II: Kearney
- 04-07 Foodways I: Peralta
- 04-08 Archives, Museums, Collections I: Lamy
- 04-09 Folklore and the Digital World: O'Keeffe
- 04-10 Belief—Life and Death: SFCC DeVargas
- 04-11 Fieldwork: Milagro
- 04-12 Television Drama in the Eastern Mediterranean: Politics, Narrative, and Creativity: Nambe
- 04-13 Perform-It-Yourself: International Folk and Popular Cultures: Pojoaque
- 04-14 Cultural Crossroads in Blue Ridge Traditions: Ohkay Ohwingeh
- 04-15 Reconsidering East Asian Folklore in Terms of Intercultural Relations: Board Room
- 04-16 Alan Lomax in Michigan: The Cooperative Revitalization of an Archival Collection: Eldorado Sunset
- 04-17 Creating in the Cracks: Folklore in Creative Writing: Eldorado Zia A
- 04-18 Agriculture at a Crossroads I: Engaging in Folklore Research with Farmers: Eldorado DeVargas

**10:15 a.m.–12:15 p.m.**

- 05-01 Advice from the Dark Side: Folklorists Who Are University Administrators Help Us Strategize Growth: Sweeney A
- 05-02 Autobiographical Artifacts: Lives Lived through Things: Sweeney B
- 05-03 At the Crossroads of Museums and the Marketplace: Sweeney C
- 05-04 Folklore and Race at the Crossroads of the Past and the Future: Sweeney D
- 05-05 Critical Latino/Latin American Folkloristics for/in the 21st Century: Coronado
- 05-06 Advocacy Teach-In: Kearney
- 05-07 Legends: Peralta
- 05-08 Migrations and Adaptations II: Lamy
- 05-09 African and African American Folklore: O'Keeffe
- 05-10 Mythology as Cultural Knowing I: Texts, Beings, and Intersecting Categories: SFCC DeVargas
- 05-11 Folklore and Tourism: Milagro
- 05-12 Asian American Folklore: Crossroads of the Third Culture: Nambe
- 05-13 Folk Medicine and Health II: Pojoaque
- 05-14 Folklore and Literature: Intertextual Representations of the American Midwest: Ohkay Ohwingeh
- 05-15 Ritual and Identity: Board Room
- 05-16 Animals and the Spiritual Imagination: Eldorado Sunset

- 05-17 Poetics and Performance in/of Online Communities: Eldorado Zia A  
05-18 Agriculture at a Crossroads II: Engaged and Engaging Communities: Eldorado DeVargas

**12:15–2:00 p.m.**

Digital Practices in History and Ethnography Meetup: Pojoaque  
Fellows Business Meeting: Sweeney C  
Section Business Meetings  
Chicano/a and Folklore Latino, Latinoamericano, y Caribeño: Coronado  
Children's Folklore: Milagro  
Folk Belief and Religious Folklife: Kearney  
Folk Narrative: O'Keeffe  
Folklore and Oral History: SFCC DeVargas  
Foodways: Peralta  
Independent Folklorists: Lamy  
Socialist and Post-Socialist Area Studies: Nambe  
Transnational Asia/Pacific: Sweeney D

**2:00–4:00 p.m.**

- 06-01 Road Crossings, Crossroads, and the Study of Folklore: Sweeney A/B  
06-03 Archives, Museums, and Collections II: Sweeney C  
06-04 Heartbeat: Native Music in Time and Place and All Spaces Between: Sweeney D  
06-05 ♦ People and Things: Material Culture Research at the Crossroads: Coronado  
06-06 Cultural Conservation and Authenticity: Kearney  
06-07 New Scholarship on German and Russian Folk-Tale Studies: Peralta  
06-08 Representations of Folklore, Power, and Sexuality: Latino, Latin American, and Caribeño  
Films and Documentaries: Lamy  
06-09 Common Ground, Slippery Meaning: Humor, Liminality, and Emergence in Iran, Turkey,  
and Armenia: O'Keeffe  
06-10 Mythology as Cultural Knowing II: Between Historical Experience and Imaginal Realities:  
SFCC DeVargas  
06-11 Material Culture: Milagro  
06-12 Occupational Lore: The Land and the Sea: Nambe  
06-13 Shakespeare and Spenser: Early Modern Adaptations of Folklore: Pojoaque  
06-14 Asia: Ohkay Ohwingeh  
06-15 When Folklore, Storytelling, Writing, and Research Meet at a Crossroad, Who Has the Right  
of Way?: Board Room  
06-16 State Folklife Programs at 40: Forging a Strong Future: Eldorado Sunset  
06-17 Bodylore and Fat Studies: Sociological, Historical, and Ethnographic Considerations:  
Eldorado Zia A  
06-18 Farming, Food, and Tourism: Eldorado DeVargas

**4:15–5:45 p.m.**

Francis Lee Utley Memorial Lecture: Sweeney A/B

**6:00–7:00 p.m.**

Wayne State University Press Reception: SFCC lobby

**6:00–7:30 p.m.**

Fellows Reception for Students: Sweeney C

**7:00–8:00 p.m.**

Public Programs Section Meeting: Sweeney D

**8:00–9:00 p.m.**

Public Programs Section Mixer for Students and Young Professionals: Sweeney D

**8:00–9:30 p.m.**

Don Yoder Lecture in Religious Folklife and Folk Belief: Sweeney B  
Phillips Barry Lecture: Coronado

**8:00–11:00 p.m.**

Three Films: History Honored through Ritual: Accounts of Histories That Are Kept Alive and Remembered through Ritualized Presentation: O’Keeffe

**9:00–11:00 p.m.**

Indiana University Reception: Kearney  
Memorial University of Newfoundland Reception: Lamy

**9:00 p.m.–midnight**

Instrumental Music Jam Session: Ohkay Owingeh  
Vocal Music Jam Session (Singaround): Pojoaque

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**SATURDAY, NOVEMBER 8**

Registration desk: 7:30 a.m.–noon, SFCC lobby  
Exhibits: 9:00 a.m.–1:00 p.m., Sweeney E/F

**7:30–9:00 a.m.**

Breakfast of (Folklore) Champions: Eldorado Old House Restaurant

**8:00–10:00 a.m.**

- 07-01 At the Crossroads of Museums and Communities: Sweeney A
- 07-02 Soldier Talk: Beyond the “War Story”: Sweeney B
- 07-03 Fieldwork at the Crossroads: Exploring Fieldwork Practice through the LGBTQA Lens:  
Sweeney C
- 07-04 Folklore and Community Engagement: Sweeney D
- 07-05 Folklore and Popular Culture: Coronado
- 07-06 Songs, Stitches, Women, and Witches: Femininity in Scandinavian Folklore: Kearney
- 07-07 Commemoration and Remembrance: Peralta
- 07-08 Reconsidering Traditional Cultural Places: Successes, Dilemmas, and Works in Progress: Lamy
- 07-09 Family and Regional Foodways at the Crossroads of Tradition and Change: O’Keeffe
- 07-10 Dance and Movement: SFCC DeVargas
- 07-11 Barns: Folkloristic Perspectives on a North American Icon: Milagro
- 07-12 Creating Connections in Story and Song: Nambe
- 07-13 Cold War Mary: Pojoaque

- 07-14 Transitions: Ohkay Ohwingeh
- 07-16 PACT (Preserving America's Cultural Traditions) Business Meeting: Eldorado Sunset
- 07-17 Ireland, the British Isles, and Colonies: Eldorado Zia A
- 07-18 Performance Studies: Eldorado DeVargas

**10:15 a.m.–12:15 p.m.**

- 08-01 Dan Sheehy: Resonando la Canción de un Valiente: Sweeney A
- 08-02 Where Have All the Folklorists Gone?: Vernacular Architecture Studies and Our Discipline: Sweeney B
- 08-03 Positioning Positionality: Negotiating the Embedded Narrative Work of Both the Interviewee and Interviewer in Ethnographic Research: Sweeney C
- 08-04 ♦ Diamond and Media Presentations: Sweeney D
- 08-05 At the Crossroads of Folklore and Museum Education: Coronado
- 08-06 Women's Folklore: Kearney
- 08-07 A Conversation with National Partners: A Look at Our Discipline Today and Beyond: Peralta
- 08-08 Folklore Studies and ICH Work in China: Case Studies: Lamy
- 08-09 The Hammer of Justice and the Bell of Freedom: Folklore and Legacies of Resistance: O'Keeffe
- 08-10 Faux-Lore: Traditional Practice in Digital Communities: SFCC DeVargas
- 08-11 Foodways II: Milagro
- 08-12 Advances in Folklore Scholarship: New Directions in Folk Arts Scholarship: Nambe
- 08-13 Animal Studies at the Crossroads: Pojoaque
- 08-14 Children's Folklore: Ohkay Ohwingeh
- 08-17 Remapping 19th-Century Fairy Tales: Eldorado Zia A
- 08-18 Political Instability and the Search for Meaning: Rumor and Gossip in Post-Cold War Societies: Eldorado DeVargas

**12:15–2:00 p.m.**

Middle Atlantic Folklife Association (MAFA) Brown Bag Meeting: Sweeney C  
 Roundtable: Past, Present, and Future: Perspectives on Critical Latino Folkloristics: Milagro  
 Section Business Meetings  
     African Folklore: Kearney  
     Folk Arts and Material Culture: Pojoaque  
     Folklore and Literature: SFCC DeVargas  
     Graduate Students: Sweeney D  
     History and Folklore: O'Keeffe  
     LGBTQA: Nambe  
     Medieval and Early Modern Folklore: Peralta  
     Mediterranean Studies: Lamy  
     Politics, Folklore, and Social Justice: Coronado

**2:00–4:00 p.m.**

- 09-01 Talking Folklore: A Conversation with Leaders in the Field: Sweeney A
- 09-03 Community Crossroads: Integrating Folk Art, Media, and Youth to Impact HIV/AIDS Advocacy: Sweeney C
- 09-04 Storytelling at the Crossroads of Community and Commodity: Sweeney D
- 09-05 Legends II: Coronado
- 09-06 ♦ At the Crossroads of Tales and Computers: Visualizing Fairy-Tale Wonder through Filmographies and Computational Folkloristics: Kearney
- 09-07 The Crossroads Are Owned: Folklore Institutions and the Negotiation of Public and Personal Tradition: Peralta
- 09-08 The Plazas of New Mexico: Discussion and Book Signing: Lamy



- 09-09 Boundaries and Decision Making at the Crossroads of Theory and Practice: O'Keeffe
- 09-10 Representations, Misrepresentations, and Digital Ethnography: Black Folklore, Granny Midwives, and the Crack Mother Icon: SFCC DeVargas
- 09-11 The Lore, the Lure, and the Common Core: Of Writing and the STEM Disciplines: Milagro
- 09-12 Immigrant Oral Narratives: Nambe
- 09-13 Folk Art, Folk Craft II: Pojoaque
- 09-14 Local Actors in Folklore Transmission and Practice in Contemporary China: Ohkay Ohwingeh
- 09-15 From Wiggins Mill Road to Goldsboro Street: Interdisciplinary Collaboration and the Vollis Simpson Whirligig Project: Board Room
- 09-16 Museums and Intangible Heritage: Connecting the Tangible with the Intangible: Eldorado Sunset
- 09-17 Contemporary Mormon Folklore: Eldorado Zia A
- 09-18 Folk Music: Eldorado DeVargas

**4:15–5:00 p.m.**

Candidates' Forum: Sweeney A/B

**5:00–6:00 p.m.**

AFS Business Meeting: Sweeney A/B

**6:00–7:00 p.m.**

Presidential Invited Address: Sweeney A/B

**8:00–9:00 p.m.**

Dan Crowley Storytelling Concert: O'Keeffe

**8:00 p.m.–midnight**

Dance Party: Sweeney E/F

**9:00 p.m.–midnight**

Instrumental Music Jam Session: Ohkay Owingeh  
Vocal Music Jam Session (Singaround): Pojoaque



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## PROGRAM SCHEDULE: WEDNESDAY

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**2:00–7:00 p.m.**

**Registration desk**

SFCC lobby

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**8:00 a.m.–5:00 p.m.**

**AFS Executive Board Meeting**

Board Room

For invited participants only

**Folklore Studies in a Multicultural World Workshop**

Pojoaque

Sponsored by the Andrew W. Mellon Foundation and the American Folklore Society.

For invited participants only.

**Erika Brady** (Western Kentucky University), **Ray Cashman** (The Ohio State University),  
and **Marcia Gaudet** (University of Louisiana, Lafayette), mentors

**Craig Gill** (University Press of Mississippi), **Sheila Leary** (University of Wisconsin Press),  
and **Laurie Matheson** (University of Illinois Press), editors

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**8:30 a.m.–5:00 p.m.**

**Tour: High Road**

Departs from SFCC lobby

Preregistration required

**Claude Stephenson** (New Mexico State Folklorist, emeritus), guide

**Tour: New Mexico Fiber Arts**

Departs from SFCC lobby

Preregistration required

**Laura Marcus Green** (independent) and **Carol Cooper** (arts-based community and  
economic development consultant), leaders

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**9:00 a.m.–3:30 p.m.**

**Tour: Pueblo Pottery Firing with Robert Tenorio**

Departs from SFCC lobby

Preregistration required

**Antonio Chavarria** (Museum of Indian Arts and Culture), leader

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**11:00 a.m.–4:00 p.m.**

**Experiments in Exhibition Workshop**

Museum of  
International Folk Art

Sponsored by the Museum of International Folk Art, the AFS Working Group on  
Folklore and Museum Policy and Practice, the Folklore and Education Section, and  
Local Learning: The National Network for Folk Arts in Education. Preregistration required.

**Carrie Hertz** (Castellani Art Museum of Niagara University) and **Suzanne Seriff** (Museum of International Folk Art), leaders

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**3:00–4:30 p.m.**

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Coronado **David Shuldiner Lecture**

Sponsored by the Politics, Folklore, and Social Justice Section

**William Westerman** (New Jersey City University), chair

**Dharamsing Teron** (independent, Karbi, Assam, India), Exploring Karbi Folklore: Imagining the Other Worldview

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Kearney **Lecture Sponsored by the Space, Place, and Landscapes Section**

**Meg Glaser** (Western Folklife Center), chair

**Jack Loeffler** (independent and The Lore of the Land, Inc.), Perceiving Patterns through Aural History

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**3:00–5:00 p.m.**

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SECC DeVargas **Editors' Meeting**

For invited participants only

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Ohkay Ohwingeh **Workshop: Using OHMS to Index Oral Histories**

Sponsored by the Archives and Libraries Section. Preregistration required.

**Doug Boyd** (University of Kentucky Libraries), chair

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**4:30–6:00 p.m.**

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Lamy **World Café**

Sponsored by the Committee on International Issues

**Katherine Borland** (The Ohio State University) and **Michael Dylan Foster** (Indiana University), facilitators

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**5:00–6:00 p.m.**

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Nambe **Cultural Diversity Committee Meeting**

For invited participants only

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**7:00–8:30 p.m.**

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Sweeney A/B **Opening Ceremonies**

**Hakim Bellamy** (poet, Albuquerque, NM) and **Carlos Contreras** (poet, Albuquerque, NM), featured performers

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**8:30–10:00 p.m.**

**Opening Plenary Address**

Sweeney A/B

Laura Marcus Green (independent), chair

Nora Naranjo-Morse (multimedia artist, Tewa Pueblo Indian, mother, student),  
Cause and Effect

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**9:30–11:00 p.m.**

**Welcome Reception**

Sweeney C/D

Cash bar



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## PROGRAM SCHEDULE: THURSDAY

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7:30 a.m.–3:30 p.m.

**Registration desk**

SFCC lobby

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9:00 a.m.–1:00 p.m., 2:00–6:00 p.m.

**Exhibits**

Sweeney E/F

**Artists' Marketplace**

Sweeney E/F

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7:00–8:00 a.m.

**Executive Board Welcome Breakfast for  
First-Time Attendees, International Participants, and Stipend Recipients**

SFCC lobby

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8:00–10:00 a.m.

**Pottery of the US South I: Tradition, Place, and Today's Potters**

Sweeney A

Sponsored by the Museum of International Folk Art. See also 02-01.

01-01

**Karen Duffy** (independent), chair

8:00 **Charles G. Zug III** (University of North Carolina, emeritus), North Carolina Pottery Traditions

8:30 **Ben Owen III** (Ben Owen Pottery, Seagrove, NC), A Potter's Perspective

9:00 **Kim Ellington** (Ellington Pottery, Vale, NC), A Potter's Perspective

9:30 **Henry Glassie** (Indiana University, emeritus), discussant

**Humor**

Sweeney B

01-02

**Lisa Gabbert** (Utah State University), chair

8:00 **Elliott Oring** (California State University, Los Angeles), Demythologizing the Jewish Joke

8:30 **Heather N. Rhodes-Johnson** (University of Missouri), Killer Kangaroos, Drowned Moonshiners, and the Cataroo: Humor and Ridicule in River Guides' Narratives

9:00 **Kayla Colleen Carroll** (Memorial University of Newfoundland), "Newfoundlander Versus": Popularity, Humour, Empowerment, and Authenticity in a Newfoundland YouTube Series

9:30 **Lisa Gabbert** (Utah State University), Suffering and Laughter: Further Explorations

**Exploring Open-Access Folklore Scholarship I:**

**How Open Folklore Can Help You to Be a Smarter (!) Folklorist**

Sweeney C

Sponsored by AFS and the Indiana University Bloomington Libraries. See also 02-03.

01-03

**Timothy Lloyd** (American Folklore Society), chair

**Jason Baird Jackson** (Mathers Museum of World Cultures, Indiana University),

**Moirá L. Marsh** (Indiana University Bloomington Libraries), **Garett Montanez** (Indiana

University Bloomington Libraries), **Carolyn Walters** (Indiana University Bloomington Libraries)

Sweeney D **Dress, Culture, and Identity: Museum Collections and Outreach**

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01-04 Sponsored by the Folklore and Education Section

Lisa Rathje (Local Learning and Company of Folk), chair

- 8:00 **Joanna Pecore** (Towson University), Exploring Dress, Culture, and Identity in Asian Art
- 8:30 **Lisa Falk** (Arizona State Museum), Invitations to Deduction, Speculation, and Fantasy: Expressing and Reading Identity through Photographs
- 9:00 **Sally A. Van de Water** (Smithsonian Center for Folklife and Cultural Heritage), Sartorial Autobiographies, Fashion Shows, and Exhibits about Us: Youth-Run Programs of the Will to Adorn Project
- 9:30 **Lisa Rathje** (Local Learning and Company of Folk), discussant

Coronado **Channeling Wonder I: Televising Fairy-Tale Genders**

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01-05 Sponsored by the Folk Narrative Section and the Women's Section. See also 02-05.

Claudia M. Schwabe (Utah State University), chair

- 8:00 **Kirstian Lezubski** (University of Winnipeg), The Power to Revolutionize the World, or Absolute Gender Apocalypse? Queering the New Fairy-Tale Feminine in *Revolutionary Girl Utena*
- 8:30 **Shuli Barzilai** (The Hebrew University of Jerusalem), Catherine Breillat's Rescripting of Charles Perrault's "Bluebeard"
- 9:00 **Brittany Warman** (The Ohio State University), Hearing Her Song: Examining (Feminist?) Messages in the "Briar Rose" Episode of the Japanese Anime *Grimm's Fairy Tale Classics*
- 9:30 **Patricia Sawin** (University of North Carolina, Chapel Hill), Things Walt Disney Didn't Tell Us (But at Which Rodgers and Hammerstein At Least Hinted): The 1965 Made-for-TV Musical *Cinderella*

Kearney **Archie Green Fellowships: Documenting Occupational Folklife at an Economic Crossroads**

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01-06

Nancy Groce and Elizabeth Peterson (American Folklife Center), chairs

- 8:00 **Deborah Fant** (independent), Washington Works: From the Rosies Forward, Washington's Women in Trades
- 8:30 **Tanya Finchum** (Oklahoma State University) and **Juliana Nykolaiszyn** (Oklahoma State University Library), Documenting Tent Circus Life: From Avoiding Gray Roads to Following the Arrows
- 9:00 **Sara Jordan** (independent), "I Pray For Them": Occupational Folklore of Housekeepers in Salt Lake City, Utah
- 9:30 **Lucy M. Long** (Center for Food and Culture), Ethnic Grocery Stores as Sites for Commerce and Community

Peralta **Space, Place, and Belief**

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01-07

Nikki Cox (California State University, Northridge), chair

- 8:00 **Semontee Mitra** (Penn State Harrisburg), Worship of Goddess Durga: An Ethnographic Study of Hindu Religious Festivals in the United States
- 8:30 **Holly Everett** (Memorial University of Newfoundland), Just a Lost Place: Ephemerality and Memorial Assemblage
- 9:00 **Jeffrey Garn Howard** (Idaho State University), Giufà's Trickster Exploits: The Subversive Mimicry of the Hybrid Sicilian Other
- 9:30 **Nikki Cox** (California State University, Northridge), Tangible Communitas: A Folkloric Investigation of Community at the Los Angeles Wisdom Tree



**Latino/Chicano Folklore I**Lamy  
01-08**Michael Joseph Alarid** (University of Nevada, Las Vegas), chair

- 8:00 **William Calvo** (Skidmore College), Jesús Malverde: Traveling between a Saint and a Sinner
- 8:30 **Felipe Ruibal** (University of New Mexico), Antes y Ahora: Triplex Signs in Verbal Performance Folklore
- 9:00 **Aimee Villarreal** (University of New Mexico), Borderlands Charisma and the Return of the Viacrucis to Public Space
- 9:30 **Michael Joseph Alarid** (University of Nevada, Las Vegas), Murder at the Fandango: The Commodification of the Traditional Fandango in Santa Fe County, 1846-60

**Folklife Festivals: At the Crossroads of Local and (Inter)National Representation**O'Keeffe  
01-09**Thomas G. Richardson** (Birthplace of Country Music Museum), chair

**Jessica Anderson Turner** (Birthplace of Country Music Museum), **Jade D. Banks** (Mind-Builders), **John Fenn** (University of Oregon), **Josh Kohn** (Mid Atlantic Arts Foundation), **Blaine Waide** (National Council for the Traditional Arts)

**Building Networks for Social Justice Organizing**SFCC DeVargas  
01-10

Sponsored by the Politics, Folklore, and Social Justice Section

**Meredith Martin-Moats** (McElroy House / Politics, Folklore, and Social Justice Section), chair

**Nelda Ault** (Cache Refugee and Immigrant Connection / Folklore and Education Section), **Christina Barr** (Nevada Humanities / Public Programs Section), **Julián Carrillo** (Indiana University / Chicana/o Section and Folklore Latino, Latinoamericano, y Caribeño Section), **Nicholas Hartmann** (Memorial University of Newfoundland / New Directions in Folklore Section), **Jacqueline McGrath** (College of DuPage / Women's Section), **Selina Morales** (Philadelphia Folklore Project / AFS Cultural Diversity Committee), **Amber Ridington** (Memorial University of Newfoundland and independent / Independent Folklorists Section)

**Folklore and Literature I**Milagro  
01-11**Theresa Lloyd** (East Tennessee State University), chair

- 8:00 **Teresa Westfall** (Western Kentucky University), Silence, Voice, and Identity in Maxine Hong Kingston's *The Woman Warrior*
- 8:30 **Wajuppa Tossa** (Mahasarakham University, Thailand), Thai Literary Allusions in an Ancient Thai Fortunetelling Manuscript
- 9:00 **Sarah Wagner** (University of Kentucky), Folklife in Norman Rockwell's Illustrations of Mark Twain's *The Adventures of Tom Sawyer*
- 9:30 **Theresa Lloyd** (East Tennessee State University), Appalachian Folklore and Its Uses: Presenting Oral Texts in a Literary Anthology

**Migrations and Adaptations I**Nambe  
01-12**Pam Tinker** (George Mason University), chair

- 8:00 **Tom Van Buren** (ArtsWestchester), Danzaqs of Southern Peru in the US: Crossed Scissors at the Crossroads of History and Immigration
- 8:30 **Line Førre Grønstad** (Norwegian Museum of Cultural History), Honor and Punishment through Choice of Surnames

- 9:00 **Fernando Fischman** (Universidad de Buenos Aires and CONICET), *Becoming Jewish Argentine in Public: The Fashioning of Traditions for New Audiences*
- 9:30 **Pam Tinker** (George Mason University), *The Evolving Sense of Place among Cherokee People of East and West*

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Pojoaque **Monstrous Ideas and Popular Monstrosities**

01-13

**Anne E. Duggan** (Wayne State University), chair

- 8:00 **Adam Yerima** (Wayne State University), "It's a Vervain Bomber Grenade Launcher or Something Like That": Gender, Race, and Antimonster Technologies in *The Vampire Diaries*
- 8:30 **Kimberly J. Lau** (University of California, Santa Cruz), *Monstrous Longings*
- 9:00 **Anne E. Duggan** (Wayne State University), *Monstrous Modernity on French Television: La Brigade des Maléfices (The Curse Brigade)*
- 9:30 **Lewis C. Seifert** (Brown University), *Creole Monsters: Patrick Chamoiseau, Folklore, and the Postcolonial Imaginary*

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Ohkay Ohwingeh **Folklore and Religion I**

01-14

**Andrew Peck** (University of Wisconsin, Madison), chair

- 8:00 **Dale Joseph Rose** (Western Kentucky University), *The Master's Legacy: La Mission de l'Esprit Saint, A Quebecois Denomination*
- 8:30 **Amanda Randhawa** (The Ohio State University), *Meenakshi's Other Face: Agency in Construction of the Rural Divine in Tamilnadu*
- 9:00 **Karen Canning** (Genesee-Orleans Regional Arts Council) and **Christine Frances Zinni** (State University of New York, Brockport), *Evviva San Giuseppe!: Continuity and Change in Western New York Saint Joseph's Day Celebrations*
- 9:30 **Andrew Peck** (University of Wisconsin, Madison), *Bird Jesus Wept: Playing with Vernacular Religion Online*

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Eldorado Sunset **Legends and Danger**

01-16

**Robert Glenn Howard** (University of Wisconsin, Madison), chair

- 8:00 **Claire Stacy Scheid** (University College Cork and Rajiv Gandhi University), "Avoid the Dark and Carry Ginger": Jungle Abduction Narratives among the Adi of Arunachal Pradesh, India
- 8:30 **James Deutsch** (Smithsonian Center for Folklife and Cultural Heritage), *From Trinity to Crossroads: Folklore of the First Atomic Bomb Tests*
- 9:00 **Shannon K. Larson** (Indiana University), *Removing the Straightjacket: The Negotiation of Denbigh Asylum through Legend and Belief*
- 9:30 **Robert Glenn Howard** (University of Wisconsin, Madison), *The New Age Apocalypse Goes Online: Folk Belief in a Digital Age*

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Eldorado Zia A **Intracultural and Intercultural Folklore across South Asian Borders I**

01-17

See also 02-17

**Carola Erika Lorea** (La Sapienza University of Rome), chair

- 8:00 **Benjamin Krakauer** (Emory University), *Participatory Baul-Fakir Music at the Border*
- 8:30 **Santanu Dutta** (Sambhu Nath College), *Making Traditional Music Modern: MTV Coke Studio and Cultural Politics in Contemporary South Asia*

- 9:00 **Carola Erika Lorea** (La Sapienza University of Rome), Territory, Loss, and Identity: The Songs of a Displaced Guru and His Performers  
 9:30 **Frank J. Korom** (Boston University), discussant

**Thinking through Abundance and Scarcity: Adaptations in Folk Economics** Eldorado DeVargas  
 01-18

**Puja Batra-Wells** (The Ohio State University), chair

- 8:00 **Puja Batra-Wells** (The Ohio State University), Art/Work: Evaluating Artistic Labor and the Manufacture of Fungible Value  
 8:30 **Cristina Benedetti** (The Ohio State University), Festival Economics: Ludic Labor in Late Capitalism  
 9:00 **Cassie R. Patterson** (The Ohio State University), Articulating Significance in a Small Rust Belt City: Public Display and Community Engagement in Portsmouth, Ohio  
 9:30 **Amy E. Shuman** (The Ohio State University)

**10:15 a.m.–12:15 p.m.**

**Pottery of the US South II: Continuity and the Current Renewal of Craft** Sweeney A  
 Sponsored by the Museum of International Folk Art. See also 01-01. 02-01

**Karen Duffy** (independent), chair

- 10:15 **John Burrison** (Georgia State University), Continuity in Clay: Northeast Georgia Folk Pottery  
 10:45 **Mark Hewitt** (W. M. Hewitt Pottery, Pittsboro, NC), A Potter's Perspective  
 11:15 **Daniel Johnston** (Daniel Johnston Pottery, Seagrove, NC), A Potter's Perspective  
 11:45 **Henry Glassie** (Indiana University, emeritus), discussant

**Elevating the Poetic to the Ordinary** Sweeney B  
 02-02

**Amy E. Shuman** (The Ohio State University), chair

- 10:15 **Ana Cara** (Oberlin College), Can an Erudite Poet Write Folk Poetry?: J. L. Borges's Milonga Poems  
 10:45 **Simon Lichman** (Centre for Creativity in Education and Cultural Heritage, Israel), Parts of Myself I Didn't Know Were Missing: A Personal Encounter with the Holocaust and the Poetics of Autoethnography  
 11:15 **Charles L. Briggs** (University of California, Berkeley), Performing "Biotech Buzz": Poetic Alignments of Competing Interests and Ethics in Announcing New Drugs for Rare Diseases  
 11:45 **Amy E. Shuman** (The Ohio State University), The Transformative Poetics of Style

**Exploring Open-Access Folklore Scholarship II: Myths and Opportunities of Open Access** Sweeney C  
 Sponsored by AFS and the Indiana University Bloomington Libraries. See also 01-03. 02-03

**Maira L. Marsh** (Indiana University Libraries), chair

**Anthony Bak Buccitelli** (Penn State Harrisburg), **Frog** (University of Helsinki), **Mare Kõiva** (Estonian Literary Museum), **Frank J. Korom** (Boston University), **David J. Puglia** (Penn State Harrisburg), **Diane I. Tye** (Memorial University of Newfoundland)

**Roundtable: AFS Policy Working Group on Folklife and Museums** Sweeney D  
 Sponsored by the AFS Working Group on Folklore and Museum Policy and Practice 02-04

**C. Kurt Dewhurst** (Michigan State University Museum) and **Suzanne Seriff** (Museum of International Folk Art), chairs

**Marsha Bol** (Museum of International Folk Art), **Carrie Hertz** (Castellani Art Museum of Niagara University), **Jason Baird Jackson** (Mathers Museum of World Cultures, Indiana University), **Marsha MacDowell** (Michigan State University Museum), **Charles Seemann** (Western Folklife Center), **Daniel Sheehy** (Smithsonian Folkways Recordings)

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**Coronado** **Channeling Wonder II: Fairy-Tale (Un)Realities on Television**

02-05 Sponsored by the Folk Narrative Section. See also 01-05.

**Pauline Greenhill** (University of Winnipeg), chair

- 10:15 **Jodi McDavid** (Cape Breton University), Worlds within Worlds: Depicting Fairy-Tale Superheroes in Children's Television
- 10:45 **John Rieder** (University of Hawai'i, Mānoa), The Fairy Tale and the Commercial: "Fractured Fairy Tales"
- 11:15 **Cristina Bacchilega** (University of Hawai'i, Mānoa), The Fairy Tale and the Commercial: The Italian *Carosello*
- 11:45 **Claudia M. Schwabe** (Utah State University), Magic Realism in *Grimm* and *Once Upon a Time*

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**Kearney** **Brains, Broccoli, and Haggis: Ideal versus Real Foodways among Zombies, Poets, and Scots**

02-06 Sponsored by the Foodways Section

**LuAnne K. Roth** (University of Missouri), chair

- 10:15 **Joy Fraser** (George Mason University), Haggis-Fed Rustics?: Images of Scottishness and the Story of Scotland's National Dish
- 10:45 **Michael Owen Jones** (University of California, Los Angeles), Percy Shelley, "The First Celebrity Vegan": On Meat, Sex, and Broccoli
- 11:15 **LuAnne K. Roth** (University of Missouri), "All We Wanna Do Is Eat Your Brains": Food, Identity, and Subjectivity in Zombie-as-Protagonist Narratives
- 11:45 **Lucy M. Long** (Center for Food and Culture), discussant

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**Peralta** **Mediterranean Women at the Crossroads**

02-07

**Incoronata Inserra** (University of Hawai'i, Mānoa), chair

- 10:15 **Simona Frasca** (independent), Mediterranean Wave: Music, Women, and Ethnicity
- 10:45 **Joan Saverino** (Arcadia University), Embodied Femininity: White Lace, Women's Work, and Lives of Feeling in a Calabrian Town
- 11:15 **Carol Silverman** (University of Oregon), Negotiating Reputation through Dance: Macedonian Muslim Romani Performance Practices in New York
- 11:45 **Incoronata Inserra** (University of Hawai'i, Mānoa), Video Ethnography as Cultural Change: Salvatore Raiola's Progressive Representation of Tammurriata Female Performers

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**Lamy** **Latino/Chicano Folklore II**

02-08

**Marilyn M. White** (Kean University, retired), chair

- 10:15 **David P. Sandell** (Texas Christian University), Mexican Retablos, a Folk Saint, and Village Life: The Range of Folklore Theory and a Space of Aesthetic Production
- 10:45 **María Herrera-Sobek** (University of California, Santa Barbara), El Chapo Guzmán Narcocorridos: The New "Movimiento Alterado" Narcocorridos: Violence, Torture, and Death in the Creation of a Folk Legend

11:15 **Daniel S. Margolies** (Virginia Wesleyan College), Situating Sustainability in Conjunto Music and Texas Czech Polka

11:45 **Marilyn M. White** (Kean University, retired), *Birds of Paradise*: Construction of Latina Identity

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**Curating Visual Identities: African American Artisans, Exemplars, and the Arts of Adornment**

O'Keeffe

02-09

**Diana Baird N'Diaye** (Smithsonian Center for Folklife and Cultural Heritage), chair

10:15 **Diana Baird N'Diaye** (Smithsonian Center for Folklife and Cultural Heritage), "She Makes All My Clothes": Self Fashioning, African American Artisans of Style, and The Will to Adorn

10:45 **Sherrae M. Hayes** (Michigan State University), SWAG = Style with a Goal: Exploring Fashion/Style as a Critical Literacy of Urban Black Youth

11:15 **Candacy Taylor** (independent), Not Just about the Hair: African American Hair Salon Narratives

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**Common Threads: Weaving Shared Resources into a National Collaboration**

SECC DeVargas

02-10

**Amy E. Skillman** (Goucher College), chair

**Natasha Agrawal** (Trenton School District, Trenton, NJ), **Amber Dodge** (Goucher College and Lutheran Social Services), **Lisa Overholser** (New York Folklore Society), **Gregory L. Sharrow** (Vermont Folklife Center), **Lynn Williamson** (Institute for Community Research)

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**Folklorists as Filmmakers**

Milagro

Sponsored by the Public Programs Section

02-11

**Joey Brackner** (Alabama Center for Traditional Culture), chair

**Chris Holmes** (Alabama Public Television), **Winifred Lambrecht** (independent and Rhode Island School of Design), **Sharon Sherman** (independent and University of Oregon)

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**Occupational Lore**

Nambe

02-12

**Angus Gillespie** (Rutgers University), chair

10:15 **Sæbjörg Freyja Gísladóttir** (University of Iceland), From Fisherwoman to Factory: On Being a Woman in an Icelandic Fishing Village

10:45 **Charlie Groth** (Bucks County Community College), Talking the Walk: Processional Storytelling and Sense of Place at a Traditional Haul-Seine Fishery

11:15 **Yuko Nakamura** (University of Wisconsin, Milwaukee), In the Backstage: Occupational Affects in Making a Place for Holiday Eating at Boulevard Inn, Milwaukee, Wisconsin

11:45 **Angus Gillespie** (Rutgers University), Occupational Folklore of Police Officers

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**The Crossroads of Place and Gender: Virtual, Spiritual, and Recreational Expressions of Identity**

Pojoaque

Sponsored by the LGBTQA Section

02-13

**Lydia Bringerud** (Memorial University of Newfoundland), chair

10:15 **Benjamin Staple** (Memorial University of Newfoundland), Gender Play: The Performance of Elves and Orcs as Gendered Subjects in *Warhammer Online*

10:45 **Lydia Bringerud** (Memorial University of Newfoundland), Cleanliness Is Next to Godliness: Eastern Orthodox Women and Proximity to the Sacrament

11:15 **Stephen Wall** (Memorial University of Newfoundland), Written on the Walls of the "Man Cave": Expressions of Wealth, Leisure, and Traditional Masculinity

11:45 **Cory W. Thorne** (Memorial University of Newfoundland), discussant

Ohkay Ohwingeh **Indigenous Folklore in Conflict, Activism, and Renewal**

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02-14 See also 03-14

**Tim W. Frandy** (University of Wisconsin, Madison), chair

- 10:15 **Hilary Leathem** (University of Chicago), Beyond the Colonial Gaze: History and Myth in Lamu Island
- 10:45 **Sarah Gordon** (Indiana University), "Your Lice Tastes Awful!": Ethics, Worldview, and Land Ownership at the Mouth of Bear River
- 11:15 **Joseph J. Z. Weiss** (University of Chicago), Going Home to Haida Gwaii: Homecoming Narratives, Renewal, and Transformation on the Northwest Coast
- 11:45 **Rhonda Dass** (Minnesota State University, Mankato), Cultural Crossroads and Visibility: American Indian Women and Activism

Board Room **Folklore and Literature II**

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02-15

**Lacey Skorepa** (Wayne State University), chair

- 10:15 **Sara Butler Dockery** (National Watch and Clock Museum), "Deep in the Meadow": The Use of Folklore in Suzanne Collins's *Hunger Games* Trilogy
- 10:45 **John Dillon** (University of Notre Dame), W. B. Yeats and F. G. Lorca—European Modernism and Vernacular Culture
- 11:15 **Lacey Skorepa** (Wayne State University), Mediating Life and Death: Angela Carter's Crepuscular Countess in "The Lady of the House of Love"

Eldorado Sunset **The Folkloresque: Reframing Folklore in a Popular Culture World**

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02-16

**Jeff Tolbert** (Indiana University), chair

- 10:15 **Trevor Blank** (State University of New York, Potsdam), Giving the "Big Ten" a Whole New Meaning: Tasteless Humor and the Response to the Penn State Sexual Abuse Scandal
- 10:45 **Tim Evans** (Western Kentucky University), Folklore, Intertextuality, and the Folkloresque in the Works of Neil Gaiman
- 11:15 **Chad Buterbaugh** (Indiana University), Exploring Narrative Variation in the Multimedia Interchange
- 11:45 **Michael Dylan Foster** (Indiana University), The Folkloresque Spiral: Toward a Theory of Allusion, Authority, and Creation

Eldorado Zia A **Intracultural and Intercultural Folklore across South Asian Borders II**

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02-17

See also 01-17

**Benjamin Krakauer** (Emory University), chair

- 10:15 **Sufia Uddin** (Connecticut College), Displacing Narratives of the Forest: Bonbibbi Comes to the City
- 10:45 **Sudipta Sen** (University of California, Davis), Betwixt Hindus and Muslims: The Many Lives of Zafar Khan, the Ghazi of Tribeni
- 11:15 **Brenda Beck** (University of Toronto), The Voyage of a Medieval Tamil Folk Epic: Contrasting Interpretations in Present-Day Canada and India
- 11:45 **Frank J. Korom** (Boston University), discussant

Eldorado DeVargas **Folk Medicine and Health I**

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02-18

**Yvonne J. Milspaw** (Harrisburg Area Community College), chair

- 10:15 **Ethan Philip Sharp** (University of Kentucky), The Authority of an Addict: Mutual Support Communities and Addiction Treatment in Northeastern Mexico
- 10:45 **Fernando Orejuela** (Indiana University), Childhood at the Crossroads: Belief, Narrativization, and Children with ADHD Today
- 11:15 **Yvonne J. Milspaw** (Harrisburg Area Community College), At the Crossroads: Charms, Charming, and the Persistence of Folk Healing in German Pennsylvania

**12:15–2:00 p.m.**

**Cultural Diversity Committee Brown Bag** (open meeting) Sweeney C

**Publications Committee Meeting** Ohkay Owingeh  
For invited participants only

**Working Group on Folklore and Historic Preservation Policy Open Meeting** Sweeney D

**Section Business Meetings** See below

Archives and Libraries: Kearney  
British Folk Studies: Coronado  
Dance and Movement Analysis: Peralta  
Folklore and Creative Writing: Pojoaque  
Folklore and Education: Nambe  
Music and Song: O'Keeffe  
New Directions in Folklore: SFCC DeVargas  
Nordic-Baltic Folklore: Milagro

**2:00–4:00 p.m.**

**Flamenco and New Mexican Heritage** Sweeney A  
Sponsored by the AFS Local Planning Committee 03-01

**Nicolasa Chavez** (Museum of International Folk Art), chair

**María Benítez** (Estampa Flamenca and Institute for Spanish Arts), **Lili del Castillo** (Rincón Flamenco), **Teo Morca** (dancer, choreographer, and author), **Jaime Martínez** (guitarist), **Chuscales** (guitarist)

**Theory I** Sweeney B  
03-02

**Lee Haring** (Brooklyn College, emeritus), chair

- 2:00 **Benjamin Gatling** (Duke University), Narrative Nostalgia, Folkloristics, and Post-Socialist Studies
- 2:30 **Gregory Hansen** (Arkansas State University), Vernacular Theory at the Intersection of Public and Academic Folklore
- 3:00 **Coralynn Davis** (Bucknell University), Folk Narrative as Theory: Maithil Women's Stories about Stories
- 3:30 **Lee Haring** (Brooklyn College, emeritus), Against Untranslatability

**Abduction, Horror, Murder, and Mayhem: The Missing Person Paradox** Sweeney C  
03-03

**Diane E. Goldstein** (Indiana University), chair

- 2:00 **Diane E. Goldstein** (Indiana University), "Last Seen": Local Social Problems and the Search for Lauren
- 2:30 **Susan Lepselter** (Indiana University), Madeleine and the Gypsies
- 3:00 **Paulina Guerrero** (Indiana University), All of You Speak for Me: Community Polyphony and Constructions of Missing Women
- 3:30 **Elizabeth Tucker** (Binghamton University), Ariel Castro's House of Horrors

Sweeney D

03-04

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♦ **Current Digital Projects in Ethnographic Museum Contexts**

Sponsored by the AFS Working Group on Folklore and Museum Policy and Practice

**Jason Baird Jackson** (Mathers Museum of World Cultures, Indiana University), chair

- 2:10 **Aaron Glass** (Bard Graduate Center), The Distributed Text: Uniting Museums, Archives, and Indigenous Knowledge around Franz Boas's 1897 Monograph
- 2:20 **Marsha MacDowell** (Michigan State University Museum and Michigan Traditional Arts Program), The Quilt Index: Preserving, Making Accessible, and Facilitating Use of Dispersed Public and Private Collections of Thematic Material Culture
- 2:30 **Mary Worrall** (Michigan State University Museum and Michigan Traditional Arts Program), The Quilt Index: A Thematic Material Culture Digital Repository of Collections, Folklore, and Education
- 2:40 **Lynne Swanson** (Michigan State University Museum and Michigan Traditional Arts Program), A Museum-Based State Folk Arts Program: History and Challenges of Developing, Caring for, and Making Accessible Its Collections
- 2:50 **Daniel C. Swan** (Sam Noble Museum, University of Oklahoma), Painting a New Battle Tipi: Digital Media in Museum-Community Collaborations
- 3:00 **Amber Ridington** (Memorial University of Newfoundland and independent), Digital Control: Indigenous Archives and Land-Rights Management in Canada

Coronado

03-05

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**At the Crossroads of Folklore and Oral History: The Veterans History Project**

Sponsored by the American Folklore Society

**Dana M. Ernst** (Columbia University), chair

**Timothy Lloyd** (The Ohio State University), **Robert W. Patrick** (American Folklife Center)

Kearney

03-06

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**Festival**

**Susan Roach** (Louisiana Tech University), chair

- 2:00 **Leslie Wade** (University of Arkansas), Folklore in an Urban Renaissance: Mardi Gras at a Crossroads
- 2:30 **Robin Roberts** (University of Arkansas), "The Real World You Never Saw": Mardi Gras and Television Outsiders on Floats
- 3:00 **Barry Jean Ancelet** (University of Louisiana, Lafayette), "Swollen with Meaning": The Grand Marais Mardi Gras from the Inside Out
- 3:30 **Susan Roach** (Louisiana Tech University), Ritual Analysis of the Louisiana Delta Easter Rock

Peralta

03-07

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**The Studies of Women's Folklore in China: A Disciplinary Discussion and Reflection**

Sponsored by the Transnational Asia/Pacific Section and the Women's Section

**Jing Li** (Gettysburg College) and **Margaret A. Mills** (The Ohio State University, emerita), chairs

- 2:00 **Junxia Wang** (East China Normal University), From Item to Context: (Re)Thinking the Paradigm Shift of Women's Folklore Scholarship in China



- 2:30 **Li Kang** (Beijing Normal University), Renarrating Gender Norms in Traditional Chinese Society: A Study of the Tales of Qiao-Nü (Wise and Adept Female)
- 3:00 **Weihua Wang** (The Central Minzu University of China), Folk Beliefs of Female Deities in Rural Chinese Communities: The Case of the Mount Tai Worship in Yuqian Village, Shandong Province, China
- 3:30 **Hehong Gao** (The Chinese Academy of Social Sciences), Female Narrations in Ethnic Minority Cultures in Northeastern China

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**Films: Documenting Latino and Latino Americano Traditions through Digital Ethnographies**

Lamy

Sponsored by the Chicana/o Section and the Folklore Latino, Latinoamericano, y Caribeño Section

03-08

**Yessica Garcia Hernandez** (University of California, San Diego), chair

- 2:00 **Mary Alfaro** (University of California, Los Angeles), O Poder da Criação: Female Trailblazers and Innovators of Samba-Reggae Music from Salvador, Bahia
- 2:30 **María Angélica Rodríguez** (independent), La Vieja Guardia: Salsa Dancing in Cali, Colombia
- 3:00 **Yessica Garcia Hernandez** (University of California, San Diego), Creating Banda Scenes for el Día de la Virgen at the Placita Olvera

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**At the Crossroads of Folklore and Health: Character, Caricature, Characterization**

O'Keeffe

03-09

**Sheila M. Bock** (University of Nevada, Las Vegas), chair

- 2:00 **Andrea Kitta** (East Carolina University), "Because I'm Smart": The HPV Vaccine and Representations of the Antivaccinators
- 2:30 **Olivia Caldeira** (Memorial University of Newfoundland), Disability and Inclusion: Myths and Mascots
- 3:00 **Sheila M. Bock** (University of Nevada, Las Vegas) and **Kate Horigan** (Western Kentucky University), Character Building: Narrative Negotiations of Female Family Roles

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**Notes from the Frontiers of Cultural Sustainability: Indigenous Scholars of Northeast India**

SECC DeVargas

Sponsored by the Politics, Folklore, and Social Justice Section

03-10

**William Westerman** (New Jersey City University), chair

- 2:00 **Winniefred Donn** (North East Hill University), The Naming Ceremony of the Khasi
- 2:20 **Ranibala Devi Khumukcham** (Manipur University), Belief Narratives: A Case Study of the Meitei Community
- 2:40 **Tolheishel Khaling** (Central University of Jharkhand), Khoibu: Survival of a Forgotten Tribe
- 3:00 **Nabam Nakha Hina** (Rajiv Gandhi University), The Folktale as Source of Nyishi Customary Laws
- 3:20 **G. Kanato Chopi** (Central University of Jharkhand), Textile as Text: Reinterpreting Art, Aesthetics, and Oral Narratives of the Sumi Naga
- 3:40 **Margaret Lyngdoh** (Tartu University), Tiger Transformation and Dream Hermeneutics amongst the Khasi Indigenous Community in Northeast India

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**Shared Traditions: The Practice of Apprenticeship Programs**

Milagro

Sponsored by the Public Programs Section

03-11

**Anne Pryor** (Wisconsin Arts Board), chair

**Emily West Afanador** (Oregon Folklife Network), **Pat Atkinson** (Nevada Arts Council), **Deborah A. Bailey** (Missouri Folk Arts Program), **Steven Hatcher** (Idaho Commission on the Arts), **Anne Kimzey** (Alabama State Council on the Arts), **Erin McConnell** (Wisconsin Arts Board)

**Nambe** ***Sabato Rodia's Towers in Watts: Art, Migrations, Development: Samplings***

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03-12 Sponsored by the Mediterranean Studies Section

Joseph Sciorra (Queens College), chair

- 2:00 Luisa Del Giudice (independent), The Watts Towers Anew
- 2:30 Laura E. Ruberto (Berkeley City College), A California Detour on the Road to Italy: The Hubcap Ranch, the Napa Valley, and Italian American Identity
- 3:00 Jo Farb Hernández (SPACES and San José State University), Local Art, Global Issues: Tales of Survival and Demise among Contemporary Art Environments
- 3:30 Dorothy Noyes (The Ohio State University), discussant

**Pojoaque** **Folklore's Funny Bones**

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03-13

David Stanley (Westminster College), chair

Jens Lund (independent), Nancy C. McEntire (Indiana State University), Kay Turner (New York University)

**Ohkay Ohwingeh** **Revitalization in Ojibwe Cultures Today**

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03-14 See also 02-14

Mary Magoulick (Georgia College), chair

- 2:00 Mary Magoulick (Georgia College), Telling New Myths: Contemporary Native American Animal Narratives from Michigan
- 2:30 Chelsea M. Mead (Minnesota State University, Mankato), Anishinaabemowin Revitalization and Living Language
- 3:00 Colin Gioia Connors (University of Wisconsin, Madison), These Canoes Carry Culture: Negotiating the Content and Goals of an Ethnographic Film
- 3:30 Tim Frandy (University of Wisconsin, Madison), "We'll Never Lose These Games Again": Revitalization and Health at the Ojibweg Winter Games

**Eldorado Sunset** **Folklore of Euromaidan**

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03-16

Natalie Kononenko (University of Alberta), chair

- 2:00 Charitie V. Hyman (University of Wisconsin, Madison), Rhyming the Revolution: Ukrainian Folk Music and the Euromaidan Protests
- 2:30 Nataliya Bezborodova (University of Alberta), "Hedgehog in the Fog" as Euromaidan Hero
- 3:00 Natalie Kononenko (University of Alberta), The Folk Material Culture of Euromaidan
- 3:30 Natalia Lysiuk (Taras Shevchenko National University of Kiev), Folk Portrayals of Yanukovich

**Eldorado Zia A** **Folk Art, Folk Craft I**

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03-17

Kirstin C. Erickson (University of Arkansas), chair

- 2:00 Phoebe S. Millerwhite (independent), What's in a Name?: An Examination of the Intersection where Fine Art and Folk Art Meet
- 2:30 Heather Joseph-Witham (Otis College of Art and Design), The Gnomification of Oakland
- 3:00 Charlotte Hyltén-Cavallius (Multicultural Centre Sweden), Crafting Identity: On the Organization of Authenticity, Recognition, and Identification in Sámi Craft (Duodji)
- 3:30 Kirstin C. Erickson (University of Arkansas), A Tale of Two Exhibits: Nostalgia, Irony, and the Politics of Representation in a Community Museum

**Towards a Trauma-Informed Ethnography: A Training Session for Folklorists**

Eldorado DeVargas

03-18

Glenn Hinson (University of North Carolina, Chapel Hill), chair

Amy Bauman (Institute for Contemporary Psychotherapy),  
workshop leader**3:45–5:00 p.m.****Folklore Studies in a Multicultural World Reception and****Book Signing for Ian Brodie's *A Vulgar Art: A New Approach to Stand-Up Comedy***

Sweeney E/E

Sponsored by the Andrew W. Mellon Foundation and AFS. Hosted by the University  
of Illinois Press, University of Wisconsin Press, and University Press of Mississippi.**4:15–5:30 p.m.****Jewish Folklore and Ethnology Section Business Meeting**Eldorado Old  
House Restaurant

Light refreshments provided

**4:15–6:00 p.m.****Local Learning Happy Hour**

Eldorado bar

**SIEF Birthday Party**

Location TBA

Sponsored by the International Society for Folklore and Ethnology (SIEF)

**Walking Workshop: Writing at the Crossroads**

Departs from SFCC lobby

Sponsored by the Folklore and Creative Writing Section. Preregistration required.

Christine J. Widmayer (University of Wisconsin, Madison) and Margaret R. Yocom (George  
Mason University), leaders**4:15–6:15 p.m.****Hands On with the Folklore Collections Database and the *AFS Ethnographic Thesaurus***

SFCC DeVargas

Sponsored by the Archives and Libraries Section. Preregistration encouraged but not required.

Bring your own laptop.

Andy Kolovos (Vermont Folklife Center), chair

4:15 Bert Lyons (American Folklife Center) and Steve Green (Western Folklife Center),  
Hands On with the Folklore Collections Database5:15 Catherine H. Kerst and Margaret Kruesi (American Folklife Center), Hands On with  
the *AFS Ethnographic Thesaurus***State Folklore Journals Open Discussion**

Milagro

Sponsored by the North Carolina Folklore Society

Joy M. Salyers (North Carolina Folklore Society), chair

**4:30–5:45 p.m.**

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Eldorado

Agave Lounge

**Donors' Reception**

For invited participants only

**5:00–7:30 p.m.**

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710 Camino Lejo

**Open House on Museum Hill**

Sponsored by the Museum of International Folk Art and the Museum of Indian Arts and Culture

- Free shuttle provided from SFCC to Museum Hill (710 Camino Lejo), 4:00–8:00 p.m.
- All Museum of International Folk Art (MOIFA) and Museum of Indian Arts and Culture (MIAC) galleries and gift shops open
- Performance by Cibecue Creek Apache Crown Dancers and bonfire, Milner Plaza at MIAC. Cosponsored by the Dance and Movement Analysis Section
- MOIFA exhibition opening: *Pottery of the U.S. South: A Living Tradition*
- New “pop-up” exhibit experiment, Girard Wing, MOIFA. Cosponsored by the AFS Working Group on Folklore and Museum Policy and Practice, the Folklore and Education Section, and Local Learning: The National Network for Folk Arts in Education
- Additional MOIFA and MIAC exhibitions (see special event abstracts)
- Music by the Watermelon Mountain Jug Band, MOIFA
- Cash bar and food trucks providing local and international fare for purchase

**6:00–8:00 p.m.**

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Eldorado

Agave Lounge

**Student-Only Reception**

**7:00–9:00 p.m.**

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Sweeney C

**Women's Section Business Meeting**

**8:00–9:30 p.m.**

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Coronado

**Stith Thompson Lecture**

Sponsored by the Folk Narrative Section

Adam D. Zolkoover (independent), chair

Robert W. Patrick (American Folklife Center), Veterans History Project: The Challenge of Expectations—Perceptions, Pitfalls, and Reality

**8:00–10:00 p.m.**

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Sweeney B

**Film: *This Ain't No Mouse Music! The Story of Chris Strachwitz and Arhoolie Records* (92 mins.)**

Sponsored by the Public Programs Section

Chris Simon (Sageland Media), filmmaker

**Film: *In the Land of the Head Hunters: A Newly Restored Version of Edward S. Curtis's 1914 Silent Film Made with the Kwakwaka'wakw (Kwakiutl) of British Columbia*** (65 mins.)

O'Keeffe

Aaron Glass (Bard Graduate Center), presenter

**8:00–10:30 p.m.**

**Concert: Puro Corazón: Sounds of the Southwest and Latin America**

Sweeney D

Sponsored by the Chicano/a Section and the Folklore Latino, Latinoamericano, y Caribeño Section. Advance ticket purchase required.

Cipriano y Arturo: New Mexican Nueva Canción

**Cipriano Vigil** (Northern New Mexico College), **Arturo Montoya** (Northern New Mexico College)

New Mexico Folk Music and Original Compositions

**David F. García** (University of Texas, Austin), **Jeremías Martínez** (New Mexican artist and composer, Truchas, NM)

Historical and Traditional Music of the Southwest

**Brenda M. Romero** (University of Colorado, Boulder), **Enrique Lamadrid** (University of New Mexico)

Mexican, Chicano, and Latin American Music

**Chuy Martinez** (City of Albuquerque Cultural Services Department), **Oti Ruiz** (community cultural worker of New Mexico)

Songs Performed by a New Mexican Musical Family

**Peter J. García** (California State University, Northridge), **Juan Sebedeo Lucero** (New Mexican folk performer), **Clorinda Aragon y Lucero** (New Mexican folk performer), **Rosa Lucero y García** (New Mexican folk performer)

**9:00–11:00 p.m.**

**Book Party: Presenting New Publications by Mediterranean Studies Section Members**

Milagro

**Ohio State University Reception**

Kearney

**University of Missouri Reception**

Lamy

**9:00 p.m.–midnight**

**Instrumental Music Jam Session**

Ohkay Owingeh

**Vocal Music Jam Session (Singaround)**

Pojoaque



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## PROGRAM SCHEDULE: FRIDAY

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**7:30 a.m.–3:30 p.m.**

**Registration desk**

SFCC lobby

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**9:00 a.m.–1:00 p.m., 2:00–6:00 p.m.**

**Exhibits**

Sweeney E/F

**Artists' Marketplace**

Sweeney E/F

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**7:00–8:00 a.m.**

**Executive Director's Breakfast with Section Conveners**

Eldorado Gallery

For section conveners only

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**8:00–10:00 a.m.**

**Movement Creates Museum: Activist Beginnings of Historic Sites of Conscience**

Sweeney A

Sponsored by the AFS Local Planning Committee

04-01

**Suzanne Seriff** (Museum of International Folk Art), chair

**Yolanda Chávez Leyva** (University of El Paso), **Maryann Cortese** (Bosque Redondo Memorial), **Isis Ferguson** (Jane Addams Hull-House), **Barbara Lau** (Pauli Murray Project), **Jennifer Scott** (The New School for Public Engagement)

**At the Crossroads of Folk Narrative, TV, and Gender**

Sweeney B

04-02

**Jeana S. Jorgensen** (Butler University), chair

8:00 **Kim Snowden** (University of British Columbia), "What's in the Basket Little Girl?": Reading Buffy as Little Red Riding Hood

8:30 **Linda J. Lee** (University of Pennsylvania), Rehabilitating the Child-Stealing Witch: Motherhood and Magic in ABC's *Once Upon a Time*

9:00 **Jeana S. Jorgensen** (Butler University), Gendering *Lost Girl*: Transforming Fairy-Tale and Legend Intertexts in TV

9:30 **Cristina Bacchilega** (University of Hawai'i, Mānoa), discussant

**Contracting Folklorists and Folklorists Contracting: A Symbiotic Relationship**

Sweeney C

Sponsored by the Independent Folklorists Section and the Public

04-03

Programs Section

**Maida Owens** (Louisiana Folklife Program), chair

**Harold Anderson** (One World Living Art), **Juan Dies** (Sones de Mexico Ensemble), **Douglas Manger** (HeritageWorks), **Clifford Murphy** (Maryland Folklife Program), **Rachelle Hope Saltzman** (Oregon Folklife Network)

**Sweeney D Folkloristic Approaches to Medieval Culture**

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04-04 Sponsored by the Medieval and Early Modern Folklore Section

**Steve Stanzak** (Indiana University), chair

- 8:00 **Deborah K. E. Crawford** (independent), Saints' Dedications, Saints' Stories: An Opportunity for Folklorists
- 8:30 **Steve Stanzak** (Indiana University), The Hagiographic/Ethnographic Method of Thomas of Cantimpré
- 9:00 **Judith Lanzendorfer** (University of Findlay), Syncretism of Light: Reimagining Baldr as Jesus in the Visions of St. Birgitta of Sweden
- 9:30 **Theresa A. Vaughan** (University of Central Oklahoma), Medieval Cooks: Someone's in the Kitchen, but Who?

**Coronado Enacting Tradition in Socialist and Post-Socialist Contexts**

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04-05 Sponsored by the Socialist and Post-Socialist Area Studies Section

**Erik A. Aasland** (Biola University), chair

- 8:00 **István Povedák** (Hungarian Academy of Sciences and University of Szeged), Inventing, Reinterpreting, or Destructing Tradition?: The Post-Socialist Hungarian Case
- 8:30 **Cory W. Thorne** (Memorial University of Newfoundland), Resistance and Transformation in Alamar, the Wing of the Sea: Havana's Iconic Soviet-Bloc Public Housing Project
- 9:00 **Erik A. Aasland** (Biola University), "A Horse—A Person's Wings": Reevaluation of the Kazakh Nomadic Ideal on the Internet
- 9:30 **Jack Santino** (Bowling Green State University), discussant

**Kearney Theory II**

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04-06

**Shandi Lynne Wagner** (Wayne State University), chair

- 8:00 **Anne Arundel Locker-Thaddeus** (Texas A&M University), Comparison in a Crowded Field: Choosing a Folk Narrative Analysis Technique
- 8:30 **John Laudun** (University of Louisiana, Lafayette), Counting Tales: Towards a Computational Model of Narrative
- 9:00 **Valdimar Tr. Hafstein** (University of Iceland), Andersen and the Grimms: Authors, Editors, Folk
- 9:30 **Shandi Lynne Wagner** (Wayne State University), The Intersection of Folklore and Fairy Tale in the Ghostly Little Red Riding Hood of Elizabeth Gaskell's "Curious, If True" (1860)

**Peralta Foodways I**

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04-07

**M. Dustin Knepp** (University of Central Arkansas), chair

- 8:00 **Lacey Cornell** (Foodcorps Arkansas), How Susan Got Her Groove Back: Making Art with "Iced" Cream
- 8:30 **Sara Jane Bell** (Sandhills Community College), From Cassata Siciliana to Cleveland Cassata: Reading Aesthetics, Identity, and Tradition in Evolving Layers of Cake
- 9:00 **M. Dustin Knepp** (University of Central Arkansas), Food, Family, and Life: Representations of a Chicano Experience in the Art of Joe Lopez

**Lamy Archives, Museums, Collections I**

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04-08

**Jennifer Goodlander** (Indiana University), chair



- 8:00 **Michael Duma** (James Madison University), Folklore versus History, a Conflict between Disciplines at the Frontier Culture Museum
- 8:30 **Trausti Dagsson** (University of Iceland), Geographical Mapping of Sagnagrunnur, a Database of Icelandic Legends in Print
- 9:00 **Jennifer Goodlander** (Indiana University), At the Crossroads of Tradition and Invention: Khmer Heritage through Sbeik Thom in Museums and Performance

**Folklore and the Digital World**

O'Keeffe

04-09

**Anthony Bak Buccitelli** (Penn State Harrisburg), chair

- 8:00 **Irina Sadovina** (University of Tartu), Vladimir Putin in the Garden of Eden: Changing the World, One Photoshopped Image at a Time
- 8:30 **Erin Kathleen Bahl** (The Ohio State University), Sacred Screens: Digital Design and the Divine Liturgy in a Columbus Greek Orthodox Cathedral
- 9:00 **Ida Tolgensbakk** (University of Oslo), What to Do about Memes as a Folklorist? Or: How the Kebab May Be a Symbol of Swedishness
- 9:30 **Anthony Bak Buccitelli** (Penn State Harrisburg), I, Phone: Mobile Technologies and the Embodied Performance of Folklore

**Belief—Life and Death**

SFCC DeVargas

04-10

**Michael S. Kinsella** (University of California, Santa Barbara), chair

- 8:00 **William James Dewan** (University of New Mexico), Seeing Is Believing/Believing Is Seeing: Reconsidering the Role of the Memorata in Supernatural Belief
- 8:30 **Sverker Hyltén-Cavallius** (University of Gothenburg), Death in the Museum: Narrating and Visualizing Death and Mass Extinction in Natural History Museums
- 9:00 **Montana C. Miller** (Bowling Green State University), Going In: A Trauma-Informed Methodology for Ethnography among Skydivers
- 9:30 **Michael S. Kinsella** (University of California, Santa Barbara), Cognition, Experience, and Belief in the Afterlife Movement

**Fieldwork**

Milagro

04-11

**Jay Mechling** (University of California, Davis, emeritus), chair

- 8:00 **Meagan Evelyn Gough** (University of Saskatchewan), You Never Sit by the Same River Twice: The Life History of Stó:lō Elder Archie Charles and Reflections on Collaborative Research
- 8:30 **Lars Kaijser** (Stockholm University), Ambiguous Sharks and Existential Jellyfishes: On Narratives of Nature and Genres of Aquatic Environments
- 9:00 **John Price** (Penn State Harrisburg), The Tavern: A Case Study in 21st-Century Community
- 9:30 **Jay Mechling** (University of California, Davis, emeritus), Sandwork

**On Television Drama in the Eastern Mediterranean: Politics, Narrative, and Creativity**

Nambe

Sponsored by the Mediterranean Studies Section

04-12

**Arzu Öztürkmen** (Boğaziçi University), chair

- 8:00 **Arzu Öztürkmen** (Boğaziçi University), Creative Collaboration in the Making of the Turkish Dizi: Actors, Fans, and Screen Writers
- 8:30 **Burcu Yıldız** (Istanbul Technical University), Musical Narratives as Creative Contribution to Turkish Dizi Production
- 9:00 **Christa Salamandra** (Lehman College), Syrian Drama's Dark Aesthetic: A Visual Language of Critique

Pojoaque **Perform-It-Yourself: International Folk and Popular Cultures**

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04-13

Jeremy Stoll (Northeastern Illinois University), chair

- 8:00 Callie Clare (Northern Kentucky University), High Performance: Functionality and Expression in Off-Road Trucks
- 8:30 Jeremy Stoll (Northeastern Illinois University), DIY Comics: International Storytelling in India
- 9:00 David Lewis (Indiana University and Birthplace of Country Music Museum), DIY Music Spaces as Sites for Social Change: The Alternative Arts Scene in Trinidad and Tobago

Ohkay Ohwingeh **Cultural Crossroads in Blue Ridge Traditions**

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04-14

Sponsored by the Music and Song Section

Cece Conway (Appalachian State University), chair

- 8:00 Shawn Terrell (Appalachian State University), Folk Veterinary Medicine in the Blue Ridge
- 8:30 L. Kaitlin Williams (Appalachian State University), The Role of Traditional Appalachian Ballad Singing in Shelia Kay Adams's Novel *My Old True Love*
- 9:00 Catherine Brohaugh (Appalachian State University), The Middle Place: Traditional Ballads at the Crossroads between Generations
- 9:30 Cece Conway (Appalachian State University), Carolina Chocolate Drops and Cultural Exchange Concerts Invigorate Musical Crossroads and Sustainability Locally and Internationally

Board Room **Reconsidering East Asian Folklore in Terms of Intercultural Relations**

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04-15

Sponsored by the Transnational Asia/Pacific Section

Fumihiko Kobayashi (The Hebrew University of Jerusalem), chair

- 8:00 Fumihiko Kobayashi (The Hebrew University of Jerusalem), Japanese Folklore at the Crossroads: Spotlighting the Significance of Intercultural Impacts on the Japanese Folklore Tradition
- 8:30 Noriko Tsunoda Reider (Miami University), "The Tale of Amekawamiko": A Japanese Version of "Cupid and Psyche"
- 9:00 Levi Gibbs (Dartmouth College), "Culture Paves the Way, Economics Comes to Sing the Opera": Folksongs, Dow Chemical, and the Largest Joint Venture in China

Eldorado Sunset **Alan Lomax in Michigan: The Cooperative Revitalization of an Archival Collection**

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04-16

Sponsored by the Archives and Libraries Section, the Nordic-Baltic Folklore Section, and the Public Programs Section

James P. Leary (University of Wisconsin, Madison), chair

Todd Harvey (American Folklife Center), Nathan Salsburg (Association for Cultural Equity), Nicole Saylor (American Folklife Center), Guha Shankar (American Folklife Center), Laurie K. Sommers (Michigan State University Museum)

Eldorado Zia A **Creating in the Cracks: Folklore in Creative Writing**

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04-17

Jackson Medel (University of Missouri), chair

- 8:00 Alison Balaskovits (University of Missouri), Food My Father Feeds Me, Love My Husband Shows Me
- 8:30 Misha Rai (Florida State University), Housewives, Mothers
- 9:00 Christine J. Widmayer (University of Wisconsin, Madison), Counting Crows
- 9:30 Jackson Medel (University of Missouri), Finding/Naming the Trail of the Past

**Agriculture at a Crossroads I: Engaging in Folklore Research with Farmers**

Eldorado DeVargas

See also 05-18

04-18

Ann K. Ferrell (Western Kentucky University), chair

- 8:00 **Kristi Young** (Brigham Young University), Legacy and Memory: Agriculture and the James George Stratton Family
- 8:30 **Kim Stryker** (George Mason University), The Cultivation of Farm Identity among "Pick-Your-Own" Farmers of Fauquier County, Virginia
- 9:00 **Ann K. Ferrell** (Western Kentucky University), Kentucky Women in Agriculture: Women and the Changing Agricultural Landscape
- 9:30 **Sandy Rikoon** (University of Missouri, Columbia), discussant

**10:15 a.m.–12:15 p.m.****Advice from the Dark Side:****Folklorists Who Are University Administrators Help Us Strategize Growth**

Sweeney A

Sponsored by AFS

05-01

Diane E. Goldstein (Indiana University), chair

**Michael J. Bell** (Interim Provost, Transylvania University), **Michael R. Evans** (Provost and Vice President for Academic Affairs, Unity College), **Charlie McCormick** (Provost and Vice President for Academic Affairs, Schreiner University), **Sandy Rikoon** (Associate Dean for Research and Graduate Studies, University of Missouri), **Mark Workman** (Former Provost and Vice President for Academic Affairs, University of North Florida)

**Autobiographical Artifacts: Lives Lived through Things**

Sweeney B

05-02

Pravina Shukla (Indiana University), chair

- 10:15 **Diane Tye** (Memorial University of Newfoundland), Food and Everyday Life: Reading a Recipe Collection
- 10:45 **Pravina Shukla** (Indiana University), Sartorial Autobiographies: A Life Lived through Clothes
- 11:15 **Maggie Holtzberg** (Massachusetts Cultural Council), A Life Saved by Clay: Yary Livan, Cambodian Ceramicist
- 11:45 **Gerald L. Pocius** (Memorial University of Newfoundland), Architectural Autobiographies: Social Positioning and Status in Two Regency Newfoundland Houses

**At the Crossroads of Museums and the Marketplace**

Sweeney C

Sponsored by the AFS Working Group on Folklore and Museum Policy and Practice

05-03

Suzanne Seriff (Museum of International Folk Art), chair

**Marsha Bol** (Museum of International Folk Art), **Ronda Brulotte** (University of New Mexico), **Deborah Kapchan** (New York University), **Cory Kratz** (Emory University), **Charles Seemann** (Western Folklife Center), **Daniel Sheehy** (Smithsonian Folkways Recordings), **Luis Tapia** (contemporary Spanish market artist, Santa Fe, NM)

**Folklore and Race at the Crossroads of the Past and the Future**

Sweeney D

05-04

Claire Schmidt (Missouri Valley College), chair

- 10:15 **Elaine J. Lawless** (University of Missouri), "Let Me Tell You What It Was Like to Be a Black Farmer Here": Negotiating the Claims of Racism Embedded in Ethnographic Narrative
- 10:45 **Lucia Pawlowski** (University of St. Thomas), White Supremacy and the Fetish of Black Masculinity in Lars von Trier
- 11:15 **Anand Prahlad** (University of Missouri), Don't Let Him Go, Even If He Hollers: Riddick and the Badman into the Future
- 11:45 **Claire Schmidt** (Missouri Valley College), "...So I Licked Him!": The Motif of the Lickable Chocolate Black Person

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**Coronado** **Critical Latino/Latin American Folkloristics for/in the 21st Century**

05-05

**Mintzi Auanda Martinez-Rivera** (Indiana University), chair

- 10:15 **Olivia Cadaval** (Smithsonian Center for Folklife and Cultural Heritage), A Curatorial Moment: A Case Study on Cultural Representation Practices
- 10:45 **Mintzi Auanda Martinez-Rivera** (Indiana University), Decolonizing Folklore: Latino/Latin American Folkloristics in/for the 21st Century
- 11:15 **Maribel Alvarez** (The University of Arizona), Latino Folkloristics and Coalition Building in the Times of Cólera
- 11:45 **Norma E. Cantú** (University of Missouri, Kansas City), Transfronteras and the Americanness That Deceives: Rethinking Chicana/o and Latina/o Folkloristics

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**Kearney** **Advocacy Teach-In**

05-06

Sponsored by the Public Programs Section

**Susan Eleuterio** (independent), chair

**Robert Baron** (New York State Council on the Arts), **Brent Björkman** (Kentucky Folklife Program, Western Kentucky University), **Peggy Bulger** (independent), **Mira Johnson** (Folk Art PA), **Ellen McHale** (New York Folklore Society), **Julia Olin** (National Council for the Traditional Arts)

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**Peralta** **Legends I**

05-07

**Frank de Caro** (Louisiana State University), chair

- 10:15 **Særun Lisa Birgisdóttir** (University of Iceland), The Hidden People amongst Us: Oral Legends of Gay Men in Iceland
- 10:45 **Benjamin Radford** (Center for Inquiry), Bitter Harvest: The Organ Theft Urban Legends
- 11:15 **Jennifer Gipson** (University of Wisconsin, Madison), The Cow That Was, the Wisconsin State Quarter That Was Not: Modern Representations of French Exploration and the Fur Trade in the Upper Midwest
- 11:45 **Frank de Caro** (Louisiana State University), Ghost Stories of Old New Orleans as a Source

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**Lamy** **Migrations and Adaptations II**

05-08

**Jared Lee Schmidt** (Minnesota State University, Mankato), chair

- 10:15 **Vincent Joos** (University of North Carolina, Chapel Hill), Creating Spaces of Belonging in a Small Southern Town: Haitian Migration and Folklore in Mount Olive, North Carolina
- 10:45 **Sandra Grady** (Federal Bureau of Investigation), Linguists at the Crossroads: Professionalizing Indigenous Cultural Expertise at the Federal Bureau of Investigation
- 11:15 **Doreen Helen Klassen** (Memorial University of Newfoundland, Grenfell Campus), "There Was Nothing Here": A Sociophenomenological Analysis of Low German-Speaking Belizean Mennonite Women's Migration Narratives

- 11:45 **Jared Lee Schmidt** (Minnesota State University, Mankato), Walnut Grove, Minnesota:  
Exploring the Heritage of Laura Ingalls Wilder and the Impact of Hmong Diaspora on  
Tradition and Community Identity

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**African and African American Folklore**

O'Keeffe

05-09

**Emily Zobel Marshall** (Leeds Metropolitan University), chair

- 10:15 **Karen Singer Jabbour** (independent) and **Alan Jabbour** (independent), A Tour of  
Alabama Bare-Earth Cemeteries  
10:45 **Elaine Y. Yau** (University of California, Berkeley), Visual Vocality: Tradition and Innovation in  
Sister Gertrude Morgan's Pictorial Practice  
11:15 **John F. Moe** (The Ohio State University), African American Folk Art and Oral Narrative in  
Post-World War II America: Artistic Expression and the Struggle for Justice  
11:45 **Emily Zobel Marshall** (Leeds Metropolitan University), A Question of Origins? Brer Rabbit  
at the Cultural Crossroads

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**Mythology as Cultural Knowing I: Texts, Beings, and Intersecting Categories**

SECC DeVargas

Sponsored by the Nordic-Baltic Folklore Section. See also 06-10.

05-10

**Frog** (University of Helsinki), chair

- 10:15 **Dan Ben Amos** (University of Pennsylvania), Myth and Humor  
10:45 **Lotte Tarkka** (University of Helsinki), Cosmic Nostalgia: Representations of Wailing, Exile,  
and Homesickness  
11:15 **Robert Segal** (University of Aberdeen), The Blurry Line in Myth among Humans, Gods,  
and Animals: The Case of the Snake in the Garden of Eden  
11:45 **Frog** (University of Helsinki), Religions in the Blender, or, When Mythologies Meet

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**Folklore and Tourism**

Milagro

05-11

**Lynda Daneliuk** (Memorial University of Newfoundland), chair

- 10:15 **Terri Van Orman** (Goucher College and Folklore Village), Folk from "Off": The Role of  
the Back-to-the-Landers in the Perpetuation of Traditional Craft and Music Practices in  
Stone County, Arkansas  
10:45 **Casey R. Schmitt** (University of Wisconsin, Madison), Holding Up the Tower: Positioning of  
Self and Place in Tourist Pose Photographs  
11:15 **David Gunnarsson** (Stockholm University), Self-Representation and Credibility: Muslim  
Guides' Narratives of Themselves at the Guided Tours of a Stockholm Mosque  
11:45 **Lynda Daneliuk** (Memorial University of Newfoundland), Vampires Buried at the  
Crossroads: Belief, Authenticity, and Dark Tourism in New Orleans

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**Asian American Folklore: Crossroads of the Third Culture**

Nambe

Sponsored by the Transnational Asia/Pacific Section

05-12

**Fariha I. Khan** (University of Pennsylvania), chair

- 10:15 **Juwen Zhang** (Willamette University), Differentiating Generational Diasporic Identity at Crossroads  
10:45 **Margaret Magat** (independent), Boondocks: An American Legacy from the Other  
11:15 **Sojin Kim** (Smithsonian Center for Folklife and Cultural Heritage), Far East: Locating Asia/  
Asian America at the Smithsonian Folklife Festival  
11:45 **Fariha Khan** (University of Pennsylvania), South Asian American College Students:  
The (Apologetic) Discourse of Ethnic Identity

Pojoaque  
05-13

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**Folk Medicine and Health II**

**K. Brandon Barker** (Indiana University), chair

- 10:15 **Annie Tucker** (University of California, Los Angeles), Therapeutic Gamelan: Responding to Autism in Javanese Indonesia
- 10:45 **Kaitlyn Berle** (Western Kentucky University), Menarche, Menstruation, and Women's Storytelling
- 11:15 **K. Brandon Barker** (Indiana University), The Folklore of Concussions in American Football

Ohkay Ohwingeh  
05-14

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**Folklore and Literature: Intertextual Representations of the American Midwest**

Sponsored by the Folklore and Literature Section

**Shelley Ingram** (University of Louisiana, Lafayette), chair

- 10:15 **Alina Dana Weber** (Florida State University), German "Wild West" Novels as Folkloric-Literary Fictions
- 10:45 **Jess Lamar Reece Holler** (University of Pennsylvania), Farming by Subscription: Regionalism, Ethnography, and Representing the Midwestern Farm Voice in Progressive-Era Agricultural Magazines
- 11:15 **Todd Richardson** (University of Nebraska, Omaha), The Moral Economy of Willa Cather Fans in the Early 21st Century
- 11:45 **Shelley Ingram** (University of Louisiana, Lafayette), And a Fish Slid Down His Pants: Regional Fiction and the Study of Folklore and Literature, from Hamlin Garland to Jonathan Franzen

Board Room  
05-15

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**Ritual and Identity**

**Mark Bender** (The Ohio State University), chair

- 10:15 **Zhang Shuai** (Shan Dong University), Metaphor and Modify: An Interpretation of the Mutual-Construction between Local Ritual and Relation among Villages through the Xian Jiao Ceremony
- 10:45 **John C. Van Orman** (Ozarka College), The Ukrainian Lira: A Contemporary Symbol of Ukrainian Independence
- 11:15 **Chia-Hui Lu** (University of Pennsylvania), Contemporary Exorcism, Ritual of Healing, and the Song Jiang Militia

Eldorado Sunset  
05-16

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**Animals and the Spiritual Imagination**

Sponsored by the Folk Belief and Religious Folklife Section

**Sabina Magliocco** (California State University, Northridge), chair

- 10:15 **Erika Brady** (Western Kentucky University), "Soft Kitty, Warm Kitty": Everyday Art and the Pet Serenade
- 10:35 **Carolyn E. Ware** (Louisiana State University), Animals, Spirituality, and Veterinary Medicine
- 10:55 **Sabina Magliocco** (California State University, Northridge), Beyond the Rainbow Bridge: Animal Spirits in Contemporary Pagan Religions
- 11:15 **Leonard Norman Primiano** (Cabrini College), One Donkey, Two Cows, and the Virgin Mary: Votive Animals and the Visual Culture of Catholic Intercession
- 11:35 **Tok Thompson** (University of Southern California), Animals' Cultural Imaginations: Towards a Study of Nonhominid Aesthetics

**Poetics and Performance in/of Online Communities**

Eldorado Zia A

05-17

Jason Nguyen (Indiana University), chair

- 10:15 **Monica H. Foote** (Indiana University), Leaving Academia for Buzzfeed: Academic Discourse in Public Popular Spaces
- 10:45 **Dominick Tartaglia** (Indiana University), Online Gaming and Mythological Framing: Twitch Plays Pokémon's Church of the Helix
- 11:15 **Kurt Baer** (Indiana University) and **Jason Nguyen** (Indiana University), Learning How to State: Between Interrogatives and Inquiry in Cyberspace
- 11:45 **Susan Lepselter** (Indiana University), discussant

**Agriculture at a Crossroads II: Engaged and Engaging Communities**

Eldorado DeVargas

See also 04-18

05-18

Ann K. Ferrell (Western Kentucky University), chair

- 10:15 **Rachel Reynolds Luster** (Oregon County Food Producers and Artisans Co-Op, and Arkansas State University), Traditional Knowledge Saves the Day: How Agriculture Is Building and Sustaining Community in the Missouri Ozarks
- 10:45 **Rosa Thornley** (Utah State University), The Farm in Literature and Culture: A Higher Education Curriculum Model
- 11:15 **Hayden Roberts** (Oklahoma Folklife Council), Place Identity and County Fairs in Oklahoma
- 11:45 **Kara Rogers Thomas** (Frostburg State University), Studying Sustainable Foodways in Mountain Maryland

**12:15–2:00 p.m.****Digital Practices in History and Ethnography Meetup**

Pojoaque

Sponsored by the Digital Practices in History and Ethnography Interest Group of the Research Data Alliance

**Fellows Business Meeting**

Sweeney C

**Section Business Meetings**

See below

Chicano/a and Folklore Latino, Latinoamericano, y Caribeño: Coronado

Children's Folklore: Milagro

Folk Belief and Religious Folklife: Kearney

Folk Narrative: O'Keeffe

Folklore and Oral History: SFCC DeVargas

Foodways: Peralta

Independent Folklorists: Lamy

Socialist and Post-Socialist Area Studies: Nambe

Transnational Asia/Pacific: Sweeney D

**2:00–4:00 p.m.****Road Crossings, Crossroads, and the Study of Folklore**

Sweeney A/B

Sponsored by the AFS Fellows

06-01

Jack Santino (Bowling Green State University), chair

**José E. Limón** (University of Notre Dame), **Sabina Magliocco** (California State University, Northridge), **Margaret A. Mills** (The Ohio State University, emerita), **Jack Santino** (Bowling Green State University)

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**Sweeney C Archives, Museums, and Collections II**

06-03

**Wolfgang Mieder** (University of Vermont), chair

- 2:00 **Jillian Gould** (Memorial University of Newfoundland), The Early Life and WPA Fieldwork of Herbert Halpert: Collecting Folklore from New York City to the Southern States
- 2:30 **Joshua C. Caffery** (John W. Kluge Center), The Field and the Mountain: Researching Unearthed Photos from John Lomax's 1934 and 1940 Louisiana Excursion
- 3:00 **Johannes Mueske** (University of Zurich), Swissness on Tape: Shortwave Radio, the Duer Collection of Popular Music, and the Politics of Cultural Promotion in Switzerland (1950s–70s)
- 3:30 **Wolfgang Mieder** (University of Vermont), "What's Sauce for the Goose Is Sauce for the Gander": The Proverbial Fight for Women's Rights by Elizabeth Cady Stanton and Susan B. Anthony

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**Sweeney D Heartbeat: Native Music in Time and Place and All Spaces Between**

06-04

Sponsored by the AFS Local Planning Committee

**Antonio Chavarria** (Museum of Indian Arts and Culture), chair

**Steve Fadden** (Institute of American Indian Arts), **John Garcia** (Santa Clara Pueblo), **Tara Gatewood** (Native America Calling), **Ehren K. Natay** (Poeh Arts)

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**Coronado ♦ People and Things: Material Culture Research at the Crossroads**

06-05

**Suzanne Godby Ingalsbe** (Smithsonian Institution and Indiana University), chair

- 2:10 **Emily Buhrow** (Mathers Museum of World Cultures, Indiana University), Transforming Function, Form, and Meaning: Eastern Cherokee Basketry, a Case Study
- 2:20 **Hadley W. Jensen** (Bard Graduate Center), Visualizing Navajo Craft: James Mooney and the Cultures of Collecting and Display in the American Southwest
- 2:30 **Jon Kay** (Traditional Arts Indiana and Indiana University), "Quarreling with Modernity": Gustave Baumann's Brown County Prints
- 2:40 **Teresa Klassen** (Indiana University), Expressive-Subsistence Genres: A Crossroads of Art and Utility
- 2:50 **James B. Seaver** (Indiana University), Collecting Dust? The Uncertain Future of Classic American Collecting Pastimes
- 3:00 **Suzanne Godby Ingalsbe** (Smithsonian Institution and Indiana University), Collecting at the Crossroads: A Case Study in Catholic Material Culture
- 3:10 **Katharine R. M. Schramm** (Mathers Museum of World Cultures, Indiana University), The Woman, the Wax Prints, and the Wardrobe: Opportunity Knocks at the Mary Warren Collection
- 3:20 **Ellen Sieber** (Mathers Museum of World Cultures, Indiana University), The Collection Makes the Collector: How Collecting Can Shape a Life
- 3:30 **Daniel C. Swan** (Sam Noble Museum, University of Oklahoma), discussant

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**Kearney Cultural Conservation and Authenticity**

06-06

**Jin Feng** (Lawrence Technological University), chair

- 2:00 **Zhou Lyu** (Tsinghua University), Preservation of Traditional Villages: Issues of Authenticity
- 2:30 **Wen Fan** (Peking University), The Changing Memories and Ethnic Identity: The Meanings of the Qiang Villages and Watchtowers



- 3:00 **Jin Feng** (Lawrence Technological University), Brother's Five Houses  
 3:30 **Jiang Lu** (Eastern Michigan University), The Discontinuity and Continuity of the Chinese Artisan Tradition in Northern Shaanxi

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**New Scholarship on German and Russian Folk-Tale Studies**

 Peralta  
 06-07

- Jeanmarie Rouhier-Willoughby** (University of Kentucky) and **Linda Worley** (University of Kentucky), chairs
- 2:00 **Ann Schmiesing** (University of Colorado, Boulder), Disability and Able-Bodiedness in the Grimms' Fairy Tales  
 2:20 **Veronica Muskeli** (University of Washington, Seattle), Unsettling Representation of the Forest in Northern Russian Memorates  
 2:40 **Zora Kadyrbekova** (McGill University), Human-Animal Relationships in Russian Fairy Tales  
 3:00 **Izabela Zdun** (McGill University), The Fairy-Tale Genre in Lyudmila Petrushevskaya's Works: The Interplay between Literature and Folklore

**Representations of Folklore, Power, and Sexuality:**
**Latino, Latin American, and Caribeño Films and Documentaries**

 Lamy  
 06-08

Sponsored by the Folklore Latino, Latinoamericano, y Caribeño Section

- Guillermo De Los Reyes** (University of Houston), chair
- 2:00 **Solimar Otero** (Louisiana State University), Religion, Revolution, and Machismo: Sara Gómez's *De Cierta Manera*  
 2:30 **Eric Mayer-García** (Louisiana State University), Reimagining Latino New Orleans: The Portrait Work and Docudrama of José Torres-Tama  
 3:00 **Guillermo De Los Reyes** (University of Houston), Mechanisms of Control Prodding the Body from Left and Right in *The Kiss of the Spider Woman* and *Before Night Falls*  
 3:30 **Brenda Romero** (University of Colorado, Boulder), discussant

**Common Ground, Slippery Meaning:**
**Humor, Liminality, and Emergence in Iran, Turkey, and Armenia**

 O'Keeffe  
 06-09

- Meltem Turkoz** (Isik University), chair
- 2:00 **Afsane Rezaie** (The Ohio State University), Political Humor in Trying Times: The "Thanks Rouhani" Joke Cycle and Its Conflicting Interpretations  
 2:30 **Aylin Vartanyan** (Bosphorus University), Turn of Breath: Exploring Liminality through Boal's Forum Theater  
 3:00 **Meltem Turkoz** (Isik University), Geographies of Emergence and Meaning in Protest Cycles  
 3:30 **Dorothy Noyes** (The Ohio State University), discussant

**Mythology as Cultural Knowing II: Between Historical Experience and Imaginal Realities**

 SFCC DeVargas  
 06-10

Sponsored by the Nordic-Baltic Folklore Section. See also 05-10.

- Karina Lukin** (University of Helsinki), chair
- 2:00 **Karina Lukin** (University of Helsinki), Pathways of Heroes and Shamans in Nenets Shamanistic Poetry  
 2:30 **Eila Stepanova** (University of Helsinki), Roads between Worlds in Karelian Ritual Poetry  
 3:00 **Ulla Savolainen** (University of Helsinki), The Return Home: Narrative Imagination in Travels through Time  
 3:30 **Lotte Tarkka** (University of Helsinki), discussant

Milagro  
06-11

**Material Culture**

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Joseph Sciorra (Queens College), chair

- 2:00 **Rebecca J. Keyel** (University of Wisconsin, Madison), "Never Knit Your Man a Sweater": Knitters and the Sweater Curse
- 2:30 **Cynthia Chavez Lamar** (National Museum of the American Indian, Smithsonian Institution), Interpreting Objects in Collections through Collaboration with Indigenous Peoples
- 3:00 **Takashi Takahara** (Aichi University), Kinuura Kannon: Multilayer Collaboration by Two Ceramic Traditions in Takahama, Japan
- 3:30 **Joseph Sciorra** (Queens College), Embroidered Stories: Interpreting Women's Domestic Needlework from the Italian Diaspora

Nambe  
06-12

**Occupational Lore: The Land and the Sea**

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Thomas A. McKean (Elphinstone Institute, University of Aberdeen), chair

- 2:00 **Joshua Chrysler** (Western Kentucky University), Coon Hunting and Narrative in Allen County, Kentucky
- 2:30 **John Bodner** (Memorial University of Newfoundland, Grenfell Campus), "We're Buried People": Silence and the Narratives of Marijuana Workers
- 3:00 **Delanna Reed** (East Tennessee State University), Riding the Rails: Stories of Southern Appalachian Railroad History
- 3:30 **Thomas A. McKean** (Elphinstone Institute, University of Aberdeen), Building Boats, Building Social Resilience

Pojoaque  
06-13

**Shakespeare and Spenser: Early Modern Adaptations of Folklore**

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Sponsored by the Medieval and Early Modern Folklore Section

Kerry Kaleba (independent), chair

- 2:00 **Charlotte Artese** (Agnes Scott College), "Like the Old Tale": Shakespeare as Folktale Adapter
- 2:30 **Sara Cleto** (The Ohio State University), "Love, and Be Silent": Fairy-Tale Conventions in Shakespeare's *King Lear*
- 3:00 **Joshua Commander** (California State University, Stanislaus), The Hollow Christ, His Brittle Glory, and His Sour Cross: An Examination of *The Hollow Crown's* Representation of Shakespeare's Richard of Bordeaux as a Counterfeit of Christ
- 3:30 **Amber N. Slaven** (University of Louisiana, Lafayette), Continually at the Crossroads? The Overlapping Liminality of Redcrosse Knight as a Fairy Changeling

Ohkay Ohwingeh  
06-14

**Asia**

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Charles Douglas La Shure (Seoul National University), chair

- 2:00 **Jared Miracle** (Texas A&M University), Western Bushido: The American Invention of Asian Martial Arts
- 2:30 **Nankuaimodege** (Xinjiang Normal University, China), Morin Huur: An Ancient Folk Instrument Thriving Today
- 3:00 **Linda Kinsey Adams Spetter** (Cisco College) and **Miyuki Izumisawa** (Baiko Gakuin University), Performance of Purification Rituals in Japan
- 3:30 **Charles Douglas La Shure** (Seoul National University), The Clever Servant: A Korean Trickster Cycle

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**When Folklore, Storytelling, Writing, and Research Meet at a Crossroad, Who Has the Right of Way?** Board Room  
06-15

Jenn Horn (University of Southern Indiana), chair

- 2:00 **Brianne DiBacco** (University of Southern Indiana), At the Crossroads of Culture and College in Basic Writing Programs  
 2:30 **Leisa Belleau** (University of Southern Indiana), The King's Daughter No More: One Woman at the Crossroads of Past and Future  
 3:00 **Sarah Wangler** (Northwestern Michigan College), Isle of Wounds: H.D.'s *The Gift*: Weaving Penelope's Web through Story, Legend, Language, and Culture  
 3:30 **Jenn Horn** (University of Southern Indiana), Veterans, Nonveterans, and Heroes Meeting at the Intersection of Life Experience

**State Folklife Programs at 40: Forging a Strong Future** Eldorado Sunset  
Sponsored by the American Folklore Society 06-16

Clifford Murphy (Maryland Traditions), chair

Theresa Colvin (Maryland State Arts Council), Al Head (Alabama State Council on the Arts), Bill Ivey (Vanderbilt University), Alan Jabbour (independent), Timothy Lloyd (American Folklore Society)

**Bodylore and Fat Studies: Sociological, Historical, and Ethnographic Considerations** Eldorado Zia A  
06-17

Danae M. Faulk (University of Missouri), chair

- 2:00 **Kate S. Kelley** (University of Missouri), Embodying Theology: Secular Dualism in American Culture  
 2:30 **Danae M. Faulk** (University of Missouri), #Effyourbeautystandards: Hashtagging as Transgression in Digital Fatshion Communities  
 3:00 **Jason A. Whitesel** (Pace University), Big Gay Men: Girth, Mirth, and the Politics of Fat Stigma  
 3:30 **Kimberly J. Lau** (University of California, Santa Cruz), discussant

**Farming, Food, and Tourism** Eldorado DeVargas  
06-18

Sean Galvin (LaGuardia Community College), chair

- 2:00 **Sophie Elpers** (Meertens Institute), Tradition as Argument for the Future: A Position in the Debate about Continuity and Change in Farmbuilding after World War II in the Netherlands  
 2:30 **Adrienne Rose Johnson** (Stanford University), Foodways and the Myths of Human Origins  
 3:00 **Laufey Haraldsdottir** (Holar University College), Food Crossing Nature and Culture in Tourism in Iceland  
 3:30 **Sean Galvin** (LaGuardia Community College), Mixed Market Community Building

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**4:15–5:45 p.m.**

**Francis Lee Utley Memorial Lecture** Sweeney A/B  
Sponsored by the AFS Fellows

Erika Brady (Western Kentucky University), chair

Simon J. Bronner (Penn State Harrisburg), Convergences in the Hyper Era: Thirty Years after *American Folklore Studies*

**6:00–7:00 p.m.**

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SECC lobby      **Wayne State University Press Reception**

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**6:00–7:30 p.m.**

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Sweeney C      **Fellows Reception for Students**  
Sponsored by the AFS Fellows and the Graduate Student Section. For students and AFS Fellows only.

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**7:00–8:00 p.m.**

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Sweeney D      **Public Programs Section Meeting**

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**8:00–9:00 p.m.**

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Sweeney D      **Public Programs Section Mixer for Students and Young Professionals**  
Sponsored by the Public Programs Section and the Graduate Student Section

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**8:00–9:30 p.m.**

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Sweeney B      **Don Yoder Lecture in Religious Folklife and Folk Belief**  
Sponsored by the Folk Belief and Religious Folklife Section

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Leonard Norman Primiano (Cabrini College) and Margaret Kruesi (American Folklife Center),  
chairs

Henry Glassie (Indiana University, emeritus), Text and Icon in Religious Art

Leonard Norman Primiano (Cabrini College), discussant

Coronado      **Phillips Barry Lecture**  
Sponsored by the Music and Song Section

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Stephen D. Winick (American Folklife Center), chair

Daniel Sheehy (Smithsonian Folkways Recordings) Great Music with a Great Story:  
Curating Smithsonian Folkways Recordings

**8:00–11:00 p.m.**

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O'Keeffe      **Three Films: History Honored through Ritual: Accounts of  
Histories That Are Kept Alive and Remembered through Ritualized Presentation**

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T. J. Martinez (University of New Mexico), chair

8:00      John Jota Leaños (University of California, Santa Cruz), *Frontera! Revolt and Rebellion on  
the Río Grande* (40 min.)

9:00      T. J. Martinez (University of New Mexico), *Acequia* (35 min.)

9:45      Bruce "Pacho" Lane (Ethnoscope Film & Video), *A Defender of His People* (57 min.)

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**9:00–11:00 p.m.**

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**Indiana University Reception** Kearney

**Memorial University of Newfoundland Reception** Lamy

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**9:00 p.m.–midnight**

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**Instrumental Music Jam Session** Ohkay Owingeh

**Vocal Music Jam Session (Singaround)** Pojoaque



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## PROGRAM SCHEDULE: SATURDAY

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**7:30 a.m.–noon**

**Registration desk**

SFCC lobby

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**9:00 a.m.–1:00 p.m.**

**Exhibits**

Sweeney E/F

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**7:30–9:00 a.m.**

**Breakfast of (Folklore) Champions**

Eldorado Old  
House Restaurant

Sponsored by the AFS Fellows. Preregistration required.

**Norma E. Cantú** (University of Missouri, Kansas City), **James S. Griffith** (University of Arizona), **William Hansen** (Indiana University, emeritus), **Jay Mechling** (University of California, Davis, emeritus)

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**8:00–10:00 a.m.**

**At the Crossroads of Museums and Communities**

Sweeney A

Sponsored by the AFS Working Group on Folklore and Museum Policy and Practice

07-01

**Carrie Hertz** (Castellani Art Museum of Niagara University), chair

**Gabrielle A. Berlinger** (Bard Graduate Center and Tenement Museum), **Hanna Griff-Sleven** (Museum at Eldridge Street), **Becky Menlove** (Natural History Museum of Utah)

**Soldier Talk: Beyond the “War Story”**

Sweeney B

Sponsored by the Folk Narrative Section

07-02

**Tad Tuleja** (independent), chair

8:00 **Carol Burke** (University of California, Irvine), Sex on the FOB

8:30 **Kristiana Willsey** (Indiana University), “He Gave Me His Navy SEAL Powers”: Critiques of Storytelling Rights

9:00 **Richard Burns** (Arkansas State University), “Suck It Up, Buttercup!”: Boot Camp Oral Traditions

9:30 **Tad Tuleja** (independent), When Master Narratives Leak

**Fieldwork at the Crossroads:**

**Exploring Fieldwork Practice through the LGBTQA Lens**

Sweeney C

Sponsored by the LGBTQA Section

07-03

**James Tyler Chadwell** (George Mason University), chair

**James Tyler Chadwell** (George Mason University), **Lisa L. Higgins** (University of Missouri)

**Sweeney D Folklore and Community Engagement**

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07-04 Sponsored by the Folklore and Education Section, the Politics, Folklore and Social Justice Section, and the Public Programs Section

**Katherine Borland** (The Ohio State University), chair

- 8:00 **Jan Rosenberg** (Heritage Education Resources), Rachel Davis DuBois, the Workshop for Cultural Democracy, Social Justice, and the Parranda
- 8:30 **Margaret K. Brady** (University of Utah), Crossing the Great Divide: Service Learning's Unexpected Impact on the Academy and the Public Sphere
- 9:00 **Anna Beresin** (University of the Arts), Neighborhood Engagement at The University of the Arts: The Place of Ethnography
- 9:30 **Katherine Borland** (The Ohio State University), From Community Service Learning to Community Action Research: Lessons from the Academic Trenches

**Coronado Folklore and Popular Culture**

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07-05

**Elissa R. Henken** (University of Georgia), chair

- 8:00 **Kinga Povedák** (MTA-SZTE Research Group for the Study of Religious Culture), The Sound of Vernacular Christianity: Transmission and Spread of Contemporary Religious Music
- 8:30 **Disha Acharya** (University of Louisiana, Lafayette), Where Sita Crosses Dolly: Hindu Epics and the Indian Soap Opera
- 9:00 **William M. Clements** (independent), Making Folklore Visible: The Case of Calendar Lore
- 9:30 **Elissa R. Henken** (University of Georgia), Deadly Play: The Dangers of Video Games

**Kearney Songs, Stitches, Women, and Witches: Femininity in Scandinavian Folklore**

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07-06 Sponsored by the Nordic-Baltic Folklore Section

**Amber J. Rose** (University of Wisconsin, Madison), chair

- 8:00 **Anna Rue** (University of Wisconsin, Madison), Beyond the Church Basement Lady: Gender and Norwegian American Folk Music
- 8:30 **Sallie Steiner** (University of Wisconsin, Madison), Economies of Fiber: Sunnfjord, Norway
- 9:00 **Eerika Koskinen-Koivisto** (University of Helsinki), Folklore Studies and the Grand Narrative of Strong Finnish Women
- 9:30 **Amber J. Rose** (University of Wisconsin, Madison), The Milk-Stealing Witch: Sexualized Subtext in Scandinavian Legendry

**Peralta Commemoration and Remembrance**

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07-07

**Marilyn Motz** (Bowling Green State University), chair

- 8:00 **Jerrold Hirsch** (Truman State University), The Contested Legacy of Pete Seeger: Studying the Obituaries and Memorials
- 8:30 **Robert T. Dobler** (University of Oregon), Memorial Tattoos: Embodied Grief and Vernacular Commemoration
- 9:00 **Mark Y. Miyake** (State University of New York, Empire State College), Contemporary Practices Shaped by Historical Narrative: The Power of the Monroe Myth in the Bluegrass Music Community
- 9:30 **Marilyn Motz** (Bowling Green State University), Heritage of Conflict: Civil War Commemoration on the Kansas-Missouri Border



**Reconsidering Traditional Cultural Places: Successes, Dilemmas, and Works in Progress**

Lamy

Sponsored by the AFS Working Group on Folklore and Historic Preservation Policy

07-08

Laurie K. Sommers (Laurie Kay Sommers Consulting), chair

Tina Bucuvalas (City of Tarpon Springs, FL), Elizabeth King (Wyoming State Historic Preservation Office), Jeff Pappas (New Mexico State Preservation Office), Virginia Siegel (Western Kentucky University)

**Family and Regional Foodways at the Crossroads of Tradition and Change**

O'Keeffe

Sponsored by the Foodways Section

07-09

Rachelle Hope Saltzman (University of Oregon), chair

- 8:00 Emily Ridout (University of Oregon), Derby City, Bourbon City: Festival, Terroir, Taste, and Place in the Kentucky Derby Festival
- 8:30 Mical Lewis (University of Oregon), From the Cauldron of Roberta Lewis: Hospitality, Communitas, and Family Identity
- 9:00 Alicia K. Roberts (University of Oregon), Going for Doughboys: A Rhode Island Summer Tradition
- 9:30 Holly Yates (University of Oregon), Bánh Tét: A Taste of Authenticity

**Dance and Movement**

SECC DeVargas

07-10

Daniela Ivanova-Nyberg (independent), chair

- 8:00 Jeanette Mollenhauer (The University of Sydney), Crossroads in Identity, Folklife, and Research: Traditional Dance and Music in Sydney, Australia
- 8:30 Bruno Seraphin (University of Oregon), *Year of the Possum* and Authenticities: Folk Revival and Reciprocal Filmmaking with the Green Grass Cloggers
- 9:00 Eric Cesar Morales (Indiana University), Dressing Up as the Hula Girl: When and Why Society Accepts Cultural Appropriation
- 9:30 Daniela Ivanova-Nyberg (independent), Bulgarian Recreational Folk Dance Repertoire Today: Field Studies in Bulgaria and North America

**Barns: Folkloristic Perspectives on a North American Icon**

Milagro

07-11

Thomas R. Carter (University of Utah), chair

- 8:00 Kristin M. Catherwood (Memorial University of Newfoundland), A Day in the Life of a Barn: The Barn and the Family Farm in Southern Saskatchewan
- 8:30 Meghann E. Jack (Memorial University of Newfoundland), The Barn in Northeastern Nova Scotia
- 9:00 John D. LaDuke (Memorial University of Newfoundland), The Architecture of Hop Houses in Otsego County, New York
- 9:30 Thomas R. Carter (University of Utah), From Form to Function: Making Barns a Working Part of Nevada Ranches

**Creating Connections in Story and Song**

Nambe

07-12

Wanda G. Addison (National University), chair

- 8:00 Wanda G. Addison (National University), Circle Chants at the Crossroads of Community
- 8:30 Waylon C. Lenk (independent), Film: *Living Stories: Contemporary Native Storytelling in the Pacific Northwest* (60 min.)

Pojoaque  
07-13

### **Cold War Mary**

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**Peter Jan Margry** (University of Amsterdam and Meertens Institute), chair

- 8:00 **Jeffrey Bennett** (University of Missouri, Kansas City), The Blue Army and the Red Scare: A Study of American Psychopolitics
- 8:30 **Peter Jan Margry** (University of Amsterdam and Meertens Institute), Contested Cold War Marian Politics: The Pentagon of the Empire of Mary
- 9:00 **Monique Scheer** (University of Tübingen), The Embattled Virgin: Marian Imagery Transformed by Wartime
- 9:30 **Sandra Zimdars-Swartz** (University of Kansas), Our Lady of Necedah and Her Weapons of Faith

Ohkay Ohwingeh  
07-14

### **Transitions**

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**Cherry P. Levin** (independent), chair

- 8:00 **Jeffery Learning** (Memorial University of Newfoundland), Bullying the Teacher: A Look at the Notion of "Safe Schools" through the Eyes of Teachers
- 8:30 **Helena Anna Mina Hornfeldt** (Stockholm University), Fears in Motion: Children's Narratives and Cultural Scripts of Fear
- 9:00 **Anna Pitcher Christiansen** (Utah State University), Reflections of a Digital Age: Categorizing Bloody Mary Videos on YouTube
- 9:30 **Cherry P. Levin** (independent), Toward a Structural Morphology of Traditional Wedding Ritual

Eldorado Sunset  
07-16

### **PACT Business Meeting**

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Eldorado Zia A  
07-17

### **Ireland, the British Isles, and Colonies**

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**Greg Kelley** (University of Guelph, Humber), chair

- 8:00 **Ian Russell** (Elphinstone Institute, University of Aberdeen), Carols at the Crossroads: The Encounter of Carolers from the New World with Their Old World Cousins
- 8:30 **Caroline Miller** (University of North Carolina, Chapel Hill), Playing Poor: Images of Irish Travellers in Settled People's Narratives
- 9:00 **Richard Alexander Allen** (University of Iceland), The Hunger Strike of 1981: Historical Discourse and Folk Narratives in Northern Ireland
- 9:30 **Greg Kelley** (University of Guelph, Humber), Haunting Visitors: Tourism, Narrative, and the Spectral

Eldorado DeVargas  
07-18

### **Performance Studies**

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**Martha C. Sims** (The Ohio State University), chair

- 8:00 **Venla Sykäri** (University of Helsinki), The Creation of an Oral Poetic Register at the Crossroads of Genre-, Tradition- and Language-Specific Impacts: The Case of Finnish Improvised Freestyle Rap
- 8:30 **Pablo Martín Dominguez** (Indiana University), They Were All My Grandfather: Public and Private Narrations and Memory in Spain
- 9:00 **Brett H. Lowry** (Texas A&M University), At the Crossroads of Antiquity and Modernity: The (Re)Construction and Performance of Modern Druidic Rituals in Texas
- 9:30 **Martha C. Sims** (The Ohio State University) and **Caitlin Anderson** (MSstation), Marked by Disease, (Body) Modified by Choice: Hope, Signification, and Stigma in MS Tattoos

**10:15 a.m.–12:15 p.m.****Daniel Sheehy: Resonando la Canción de un Valiente**

Sweeney A

Sponsored by the Chicana/o Section and the Folklore Latino,  
Latinoamericano, y Caribeño Section

08-01

**Olga Najera-Ramirez** (University of California, Santa Cruz) and **Russell C. Rodriguez**  
(Alliance for the California Traditional Arts), chairs

**Alex Chavez** (University of Notre Dame), **Daniel Sheehy** (Smithsonian Folkways  
Recordings)

**Where Have All the Folklorists Gone?: Vernacular Architecture Studies and Our Discipline**

Sweeney B

Sponsored by the AFS Working Group on Folklore and Historic Preservation Policy

08-02

**Michael Ann Williams** (Western Kentucky University), chair

**Thomas R. Carter** (University of Utah), **Henry Glassie** (Indiana University, emeritus),  
**Gerald L. Pocius** (Memorial University of Newfoundland)

**Positioning Positionality: Negotiating the Embedded****Narrative Work of Both the Interviewee and Interviewer in Ethnographic Research**

Sweeney C

08-03

**Elaine J. Lawless** (University of Missouri), chair

- 10:15 **Darcy Holtgrave** (University of Missouri), "I Don't Know Why I'm Making a Second Video":  
Positioning Authority in YouTube Personal Experience Narratives of Mental Illness
- 10:45 **Jennifer Spitulnik** (University of Missouri), "You Have To Be Aware of Your Audience":  
Insiders, Outsiders, and Positionality in the Broadway Community
- 11:15 **David Todd Lawrence** (University of St. Thomas), "That's How It Is...It's a Fact":  
Contested Truth and Shifting Positionality in Ethnographic Interview Narratives
- 11:45 **Amy E. Shuman** (The Ohio State University), discussant

**♦ Diamond and Media Presentations**

Sweeney D

08-04

**Randy E. Williams** (Utah State University), chair

- 10:15 ♦ **Cynthia L. Vidaurri** (National Museum of the American Indian, Smithsonian Institution),  
Cuban Indigenous Identity at Crossroads with Tourist Arts and Crafts
- 10:25 ♦ **Randy E. Williams** (Utah State University), From the Fieldworker to the Librarian:  
The Barre Toelken Image Collection
- 10:35 ♦ **Joseph M. Murphy** (Georgetown University), Botánicas as the Borderlands:  
Juxtapositions of Religious Devotions in Urban America
- 10:45 ♦ **Jeanne Harrah Johnson** (University of Nevada, Reno), "Sit There with Your Hat in  
Your Hand": "Coming Home" Narratives of Active Military and Veterans of Recent Conflicts
- 10:55 discussion
- 11:10 ♦ **Nadia De Leon** (Stanford University), Intracultural Service Learning: Learning about Self  
and Other
- 11:20 ♦ **Rory Turner** (Goucher College), Reviving Baltimore's Rhythm Festival
- 11:30 ♦ **Shana Walton** (Nicholls State University) and **Helen A. Regis** (Louisiana State University),  
Images of a Community Definition of "Subsistence" in Coastal Louisiana: Categories,  
Taxonomies, and Lawsuits
- 11:40 **Rachel C. Hopkin** (The Ohio State University), Folkloristic Radio: A Kentucky Radio  
Project (20 min.)

**Coronado At the Crossroads of Folklore and Museum Education**

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08-05 Sponsored by the Folklore and Education Section

**Paddy Bowman** (Local Learning: The National Network for Folk Arts in Education) and **Betty Belanus** (Smithsonian Center for Folklife and Cultural Heritage), chairs

**Andrea Glass** (Susquehanna Art Museum), **Michael Knoll** (HistoryMiami South Florida Folklife Center), **Peg Koetsch** (Smithsonian Institution), **Deeksha Nagar** (independent)

**Kearney Women's Folklore**

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08-06

**Suzanne Macaulay** (University of Colorado, Colorado Springs), chair

10:15 **Carmella Scorgia** (University of New Mexico), A Crossroads for Women's Suffrage Rights in New Mexico through the Analysis of the Corrido "La Votación"

10:45 **Kristina G. Downs** (Indiana University), The "Enamored Moslem Princess" in Colonial American Context

11:15 **Susan Ortmann** (Penn State Harrisburg), Wives and Mothers as Defenders of Family and Feminine Identity on the First American Frontier

11:45 **Suzanne Macaulay** (University of Colorado, Colorado Springs), Misunderstood Maidens in Feather Headdresses: Exoticism Redux on a Western Frontier

**Peralta A Conversation with National Partners: A Look at Our Discipline Today and Beyond**

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08-07 Sponsored by the American Folklore Society and PACT (Preserving America's Cultural Traditions)

**Lisa L. Higgins** (Missouri Folk Arts Program), chair

**Barry Bergey** (National Endowment for the Arts), **Michael Mason** (Smithsonian Center for Folklife and Cultural Heritage), **Elizabeth Peterson** (American Folklife Center)

**Lamy Folklore Studies and ICH Work in China: Case Studies**

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08-08 Sponsored by the American Folklore Society

**Timothy Lloyd** (American Folklore Society), chair

**An Deming** (Chinese Academy of Social Sciences), **Chao Gejin** (Chinese Academy of Social Sciences and China Folklore Society), **Chen Xi** (Sun Yat-Sen University), **Ling Yuanqing** (Shunde Polytechnic), **Qin Pu** (Chinese Association for Ancient Bronze Drums Research), **Song Junhua** (Sun Yat-Sen University), **Wurenbilige** (Inner Mongolia Normal University), **Ying Pan** (Southwest University for Nationalities), **Zhang Yun** (Qinghai Academy of Social Sciences)

**O'Keeffe The Hammer of Justice and the Bell of Freedom: Folklore and Legacies of Resistance**

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08-09 Sponsored by the Politics, Folklore, and Social Justice Section

**Emily Socolov** (independent), chair

**Betsy Dwyer** (Glenmary Home Missioners), **David F. Garcia** (University of Texas, Austin), **Debora Kodish** (independent), **Enrique Lamadrid** (University of New Mexico), **Jerrilyn McGregory** (Florida State University), **William Westerman** (New Jersey City University), **Anna Lomax Wood** (Association for Cultural Equity)

**SFCC DeVargas Faux-Lore: Traditional Practice in Digital Communities**

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08-10

**Linda J. Lee** (University of Pennsylvania), chair

- 10:15 **Kerry Kaleba** (independent), *Crafting a Community: Knitting Revivals and Fandom Crafting*
- 10:45 **Adam D. Zolko** (independent), *Culturing Pickles: Fermentation as Food Fundamental and Folk Fad*
- 11:15 **K. Elizabeth Spillman** (Pennsylvania State University), "This Is My Happy Place": Enforcing Conformity in Blogtopia
- 11:45 **Linda J. Lee** (University of Pennsylvania), discussant

**Foodways II**Milagro  
08-11**Debbie A. Hanson** (Augustana College), chair

- 10:15 **Adan Medrano** (independent), *Texas Mexican Food: A Culinary History of Texas Native Americans*
- 10:45 **Debbie A. Hanson** (Augustana College), *Among the Pots and Pans: Preservation and Persuasion in the Monastery Cookbook*
- 11:15 **Laura Sanchini** (Canadian Museum of Immigration at Pier 21), "I've Been to Italy and They Don't Do This": Invented Tradition, Gendered Space, and Immigrant Identity in Montreal Italian Foodways

**Advances in Folklore Scholarship: New Directions in Folk Arts Scholarship**Nambe  
08-12**Debra Lattanzi Shutika** (George Mason University) and **Solimar Otero** (Louisiana State University), chairs**Elaine Eff** (Maryland Traditions), **Carol Silverman** (University of Oregon), **Carolyn E. Ware** (Louisiana State University)**Animal Studies at the Crossroads**Pojoaque  
08-13**Marjetka Golež Kaučič** (Scientific Research Centre of the Slovenian Academy of Sciences and Arts), chair

- 10:15 **Victoria Harkavy** (George Mason University), *The Horse and the Magic of Sacrifice in the Grimms' Kinder- und Hausmärchen*
- 10:45 **Mare Kõiva** (Estonian Literary Museum), *Help for Circus Animals versus Pet Birthdays*
- 11:15 **Branislava Vičar** (University of Maribor), *Animals as "Beings from Other Worlds": Deconstruction of the Concepts of Animality and Humanity in the Poetry of Jure Detela and Miklavž Komelj*

**Children's Folklore**Ohkay Ohwingeh  
08-14**Amy Catherine Maxwell-Howard** (Utah State University), chair

- 10:15 **Fredericka A. Schmadel** (Indiana University), *Summer Camp, Conflict, and a Helpful Giant: The Girls of Camp Koch*
- 10:45 **Carl Douglas Schottmiller** (University of California, Los Angeles), *Performing Trans\* Identities and Challenging Homonormativity: Ursula as Camp Trickster in Disney's The Little Mermaid*
- 11:15 **Matthew R. Kerchner** (Indiana University), *Communing in the Wild: The American Summer Camp as Sacred Space*
- 11:45 **Amy Catherine Maxwell-Howard** (Utah State University), *Stealing Peaches and Hiding in the Grain Bin: Trickster Characters and Children's Folklore in Childhood Memory Narratives*

Eldorado Zia A **Remapping 19th-Century Fairy Tales**

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08-17

Jennifer Schacker (University of Guelph), chair

- 10:15 **Nancy Canepa** (Dartmouth College), The Many Lives of Giambattista Basile's Neapolitan *Cunto*  
 10:45 **Christine A. Jones** (University of Utah), Victorian Perrault, or the Birth of a Fairy Godfather  
 11:15 **Molly Clark Hillard** (University of Seattle), Fairy Tales and Revolutions: Charles Dickens's *Bleak House*  
 11:45 **Jennifer Schacker** (University of Guelph), Stage Folk: T. Crofton Croker's Daniel O'Rourke at the Crossroads of Scholarship and Popular Culture

Eldorado DeVargas **Political Instability and the Search for Meaning: Rumor and Gossip in Post-Cold War Societies**

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08-18

Meghan Farley Webb (University of Kansas), chair

- 10:15 **Anastasiya Astapova** (University of Tartu), Surveillance and Democracy: Panopticon Rumors in Belarus  
 10:45 **Stephanie Aubry** (The Ohio State University), Rumors of Social Violence in Contemporary El Salvador: Constructing New Master Narratives on Security in the Neoliberal Era  
 11:15 **Meghan Farley Webb** (University of Kansas), Rumor and Gossip in Rural Guatemala: Love, Violence, and Migration  
 11:45 **Carl Lindahl** (University of Houston), discussant

**12:15–2:00 p.m.**

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Sweeney C **Middle Atlantic Folklife Association (MAFA) Brown Bag** (open meeting)

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Milagro **Roundtable: Past, Present, and Future: Perspectives on Critical Latino Folkloristics**

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Sponsored by the Folklore Latino, Latinoamericano, y Caribeño Section

See below **Section Business Meetings**

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African Folklore: Kearney  
 Folk Arts and Material Culture: Pojoaque  
 Folklore and Literature: SFCC DeVargas  
 Graduate Students: Sweeney D  
 History and Folklore: O'Keeffe  
 LGBTQA: Nambe  
 Medieval and Early Modern Folklore: Peralta  
 Mediterranean Studies: Lamy  
 Politics, Folklore, and Social Justice: Coronado

**2:00–4:00 p.m.**

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Sweeney A **Talking Folklore: A Conversation with Leaders in the Field**

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09-01

Sponsored by AFS

Pravina Shukla (Indiana University), chair

**Erika Brady** (Western Kentucky University), **Peggy Bulger** (American Folklife Center), **Alan Jabbour** (independent), **Jeff Todd Titon** (Brown University)

**Community Crossroads: Integrating Folk Art, Media, and Youth to Impact HIV/AIDS Advocacy**

Sweeney C

Sponsored by the AFS Local Planning Committee and the Folklore and Education Section

09-03

**Laura Marcus Green** (independent), chair**Curtis Billie** (N'MPower), **Judy Goldberg** (Youth Media Project), **Katy Gross** (Youth Media Project), **Mi'Jan Celie Tho-Biaz** (Youth Media Project), **Tara Trudell** (Youth Media Project)**Storytelling at the Crossroads of Community and Commodity**

Sweeney D

Sponsored by the Storytelling Section

09-04

**Joseph D. Sobol** (East Tennessee State University), chair

- 2:00 **Milbre Burch** (University of Missouri), The Wind Is Listening: Conversations with Geri Keams and Pansy Frank
- 2:30 **Varick Chittenden** (Traditional Arts in Upstate New York), From Trapper's Cabin to Festival Stage: The Evolution of an Adirondack Teller
- 3:00 **Joseph D. Sobol** (East Tennessee State University), The Next Last of a Breed? Dynastic Succession and Resistance in an Appalachian Storytelling Clan
- 3:30 **Dovie Thomason** (independent), Walking the Branching Path

**Legends II**

Coronado

09-05

**Haya Bar-Itzhak** (University of Haifa), chair

- 2:00 **Ehsan Estiri** (The Ohio State University), A Secret Army of Motifs: The Shrine, Cave, and Legends of Serah Bat Asher in Esfahan, Iran
- 2:30 **Lynne S. McNeill** (Utah State University), "I Remember It Like It Was Yesterday": Motivating Perspective Change in Legends and Personal Experience Narratives
- 3:00 **Anna Brooks Creagh** (University of California, Los Angeles), The Authentic Monster: Race, Revolt, and Revolution in Early American Zombie Lore
- 3:30 **Haya Bar-Itzhak** (University of Haifa), Jewish Blood Libel Legends: Traumatic Events, Terror, and Collective Memory

**♦ At the Crossroads of Tales and Computers:****Visualizing Fairy-Tale Wonder through Filmographies and Computational Folkloristics**

Kearney

09-06

**Jill T. Rudy** (Brigham Young University), chair

- 2:00 **Pauline Greenhill** (University of Winnipeg), The International Fairy-Tale Filmography (ITF): Collaborating to Create a Digital Humanities Research Resource
- 2:10 **Kendra Magnus-Johnston** (University of Manitoba), Fairy Tales on TV: Archival Methodologies for a Fairy-Tale Teleography
- 2:20 **Jill T. Rudy** (Brigham Young University), Visualizing Fairy Tales on Television, or, Everything Old is ATU Again
- 2:30 **Madeleine Dresden** (Brigham Young University), Glass Slippers and Small Screens: Rags to Riches and the American Dream
- 2:40 discussion
- 3:00 **Megan Armknecht** (Brigham Young University), "Fractured Fairy Tales" and Rocky and Bullwinkle for a Cold War Generation
- 3:10 **Jessie Riddle** (Brigham Young University), Red Hoods and Gold Locks: Motifs and Mash-Ups in Fairy-Tale Land
- 3:20 **Kristy Stewart** (Brigham Young University), Lost in the Genres: Hansel and Gretel across TV Production Types

Peralta 09-07	<p><b>The Crossroads Are Owned: Folklore Institutions and the Negotiation of Public and Personal Tradition</b></p> <p>Sponsored by the Nordic-Baltic Folklore Section</p> <p><b>Thomas A. DuBois</b> (University of Wisconsin, Madison), chair</p> <p>2:00 <b>Lizette Gradén</b> (Nordic Heritage Museum and University of Washington), Lost in Transition: Reorganizing Emigrant Heritage in the Museum: Case Studies from Nordic Countries and the United States</p> <p>2:30 <b>Jonas Engman</b> (Archives of the Nordic Museum), Contextualizing Folklife and Folklore Archives: Neonationalism and the Popularization of Heritage</p> <p>3:00 <b>Jason Schroeder</b> (University of Wisconsin, Madison), Folk Collectors and Editors: Handwritten Songbooks as Editions</p> <p>3:30 <b>Thomas A. DuBois</b> (University of Wisconsin, Madison), Commissions by Commission: How Nordic and Baltic Carvers Deal with Funding Bodies</p>
Lamy 09-08	<p><b>The Plazas of New Mexico: Discussion and Book Signing</b></p> <p>Sponsored by the AFS Working Group on Folklore and Historic Preservation Policy</p> <p><b>Michael Ann Williams</b> (Western Kentucky University), chair</p> <p><b>Miguel Gandert</b> (University of New Mexico), <b>Virginia Scharff</b> (University of New Mexico), <b>Chris Wilson</b> (University of New Mexico), <b>Jose Zelaya</b> (JMZ Arquitectos)</p>
O'Keeffe 09-09	<p><b>Boundaries and Decision Making at the Crossroads of Theory and Practice</b></p> <p>Sponsored by the Public Programs Section</p> <p><b>Elaine Thatcher</b> (Heritage Arts Services), chair</p> <p><b>John D. Dorst</b> (University of Wyoming), <b>Andrea Graham</b> (University of Wyoming), <b>Jill Linzee</b> (Northwest Heritage Resources)</p>
SFCC DeVargas 09-10	<p><b>Representations, Misrepresentations, and Digital Ethnography: Black Folklore, Granny Midwives, and the Crack Mother Icon</b></p> <p><b>Jerrilyn McGregory</b> (Florida State University), chair</p> <p>2:00 <b>Shirley Moody-Turner</b> (Pennsylvania State University), Black Folklore and the Politics of Postbellum Racial Representation: The Case of the Hampton Folklore Society</p> <p>2:30 <b>Esther Spencer</b> (Florida State University), Ethnographic Research Study on Midwifery in Haitian American Communities</p> <p>3:00 <b>Tracy Carpenter</b> (independent), Meeting Participants Where They Are: Emerging Methodologies for Ethnographic Research with Special Populations</p>
Milagro 09-11	<p><b>The Lore, the Lure, and the Common Core: Of Writing and the STEM Disciplines</b></p> <p>Sponsored by the Folklore and Education Section</p> <p><b>Bonnie S. Sunstein</b> (The University of Iowa), chair</p> <p><b>Amanda Dargan</b> (City Lore), <b>Ellen Gibson</b> (University of Chicago Press), <b>Arthur W. Hunsicker</b> (Revere High School, Revere, MA), <b>Mary Laur</b> (University of Chicago Press), <b>Steve Zeitlin</b> (City Lore)</p>



**Immigrant Oral Narratives**

Nambe

Sponsored by the British Folk Studies Section

09-12

**Nicolas Le Bigre** (Elphinstone Institute, University of Aberdeen), chair

- 2:00 **Ian Brodie** (Cape Breton University), (Re)Telling the Immigrant's Story: Immigration Narratives and the Occupational Folklife of Canadian Immigration Foreign Service Officers
- 2:30 **Sabra J. Webber** (The Ohio State University), Arab American Family Immigration Sagas
- 3:00 **Janet C. Gilmore** (University of Wisconsin, Madison), Stories of a Calabrian Immigrant Landscape in Diaspora
- 3:30 **Nicolas Le Bigre** (Elphinstone Institute, University of Aberdeen), Vernacular Religion: Immigrant Perspectives from Northeast Scotland

**Folk Art, Folk Craft II**

Pojoaque

09-13

**Michele Anderson** (Goucher College and Springboard for the Arts), chair

- 2:00 **Kelley D. Totten** (Indiana University), Making Craft: Performance at the John C. Campbell Folk School
- 2:30 **Willow G. Mullins** (Washington University in St. Louis), The Folklorist in the Marketplace: Economics and Folklore in the Santa Fe Art Market
- 3:00 **Meredith McGriff** (Indiana University), Sustaining Craft: The Role of Wood Firing in the Development of the Michiana Aesthetic
- 3:30 **Michele Anderson** (Goucher College and Springboard for the Arts), Mixed Use: Real Art and Imaginary Data about the Former Fergus Falls State Hospital

**Local Actors in****Folklore Transmission and Practice in Contemporary China**

Ohkay Ohwingeh

Sponsored by the Transnational Asia/Pacific Section

09-14

**Ziying You** (The Ohio State University), chair

- 2:00 **Mark Bender** (The Ohio State University), Young Adults and the Folklore Transmission Process in Contemporary China
- 2:30 **Ziying You** (The Ohio State University), The Sense of Cultural Continuity and Social Actors in Cultural Production in Contemporary China
- 3:00 **Yuanhao Zhao** (The Ohio State University), Around the Dead Men We Gather

**From Wiggins Mill Road to Goldsboro Street:****Interdisciplinary Collaboration and the Vollis Simpson Whirligig Project**

Board Room

09-15

**Jefferson Currie II** (Vollis Simpson Whirligig Project), chair

- 2:00 **Jefferson Currie II** (Vollis Simpson Whirligig Project), Vollis Simpson Called Me "Jeff Rabbit": Getting to Know Vollis Simpson and the Whirligig Project
- 2:30 **Dennis Montagna** (National Park Service) and **Ron Harvey** (Tuckerbrook Conservation), "A Little Rust Ain't Gone Hurt Nothin', God A'mighty": The Repair and Conservation of Vollis Simpson's Whirligigs
- 3:00 **Gerret Warner** and **Mimi Gredy** (Warner and Company), "Everybody Made Fun of Me, Laughed at Me and I Didn't Pay 'em No Damned Mind": Documenting Vollis Simpson and His Whirligigs
- 3:30 **Joy M. Salyers** (North Carolina Folklife Institute), discussant

Eldorado Sunset **Museums and Intangible Heritage: Connecting the Tangible with the Intangible**

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09-16 Sponsored by the AFS Working Group on Folklore and Museum Policy and Practice

C. Kurt Dewhurst (Michigan State University Museum), chair

- 2:00 **Annette B. Fromm** (Florida International University), Ethnographic Museums and Intangible Cultural Heritage: An International Perspective
- 2:30 **Marjorie Hunt** (Smithsonian Center for Folklife and Cultural Heritage), The Enactment of Values: Intangible Cultural Heritage and the Building Arts
- 3:00 **Suzi Jones** (Anchorage Museum), "Go Ahead, Speak Dena'ina": Exhibiting the Unexhibitable
- 3:30 **Michael Jordan** (Texas Tech University), The Transformation of Kiowa Customary Law: Implications for Museum Practice

Eldorado Zia A **Contemporary Mormon Folklore**

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09-17

Spencer L. Green (Penn State Harrisburg), chair

- 2:00 **Jared S. Rife** (Penn State Harrisburg), Digital Testimony: "I Am a Mormon" Campaign as International Memoriate
- 2:30 **Brant W. Ellsworth** (Penn State Harrisburg), Trivial and/or Celestial Pursuit : Mormon Missionary Proselyting Games
- 3:00 **Christine Elyse Blythe** (Memorial University of Newfoundland), Body, Spirit, and Mormon Identity: The Folklore of Disability
- 3:30 **Spencer L. Green** (Penn State Harrisburg), A Sure Knowledge: Folk Archeology and Evidence for Belief among Mormon Missionaries

Eldorado DeVargas **Folk Music**

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09-18

Stephen D. Winick (American Folklife Center), chair

- 2:00 **Nicholas C. P. Vrooman** (Northern Plains Folklife Resources), From Folklore to History to Policy: How a Song Was Sung and a People Came to Be
- 2:30 **Chris Goertzen** (University of Southern Mississippi), "Mississippi Sawyer": The Intimate Architecture of Old-Time String Band Performance
- 3:00 **Stephen D. Winick** (American Folklife Center), "The Fox Went Out on a Chilly Night": A Ballad at the Crossroads of Folklore and Medieval Literature

**4:15–5:00 p.m.**

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Sweeney A/B **Candidates' Forum**

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**5:00–6:00 p.m.**

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Sweeney A/B **AFS Business Meeting**

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**6:00–7:00 p.m.**

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Sweeney A/B **Presidential Invited Address**

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Michael Ann Williams (Western Kentucky University), chair

**Simon Lichman** (Centre for Creativity in Education and Cultural Heritage, Israel),  
Prayer Carpets and Apricot Stones: How Folklore Is Used in “Coexistence” Education  
between Israeli and Palestinian Communities and Its Potential Application to Other  
Multicultural Settings and Conflict Situations

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**8:00–9:00 p.m.**

**Dan Crowley Storytelling Concert: Native American Storytelling**

O’Keeffe

Sponsored by the Storytelling Section. Advance ticket purchase required.

**Milbre Burch** (University of Missouri), chair

**Dovie Thomason** (storyteller), Walking the Branching Path

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**8:00 p.m.–midnight**

**Dance Party Featuring Felix y Los Gatos**

Sweeney E/E

Advance ticket purchase required.

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**9:00 p.m.–midnight**

**Instrumental Music Jam Session**

Ohkay Owingeh

**Vocal Music Jam Session (Singaround)**

Pojoaque



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## ABSTRACTS: PLENARY ADDRESSES

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Wednesday, 8:30–10:00 p.m.

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### Opening Plenary Address

Sweeney A/B

Laura Marcus Green (independent), chair

Nora Naranjo-Morse (multimedia artist, Tewa Pueblo Indian, mother, student)

### Cause and Effect

Every day we are at some kind of personal, social, or cultural crossroad; no one is exempt from these human experiences. Recognizing these crossroads as opportunities to create new and dynamic directions encourages a better understanding of self and place in the world. Art is an incredible tool that gives insight to these intersections, offering unique perspectives and creative alternatives. Through a series of images of past and present projects, artist Nora Naranjo-Morse will discuss the trajectory of her work inspired by the cause and effect at her crossroads of being an indigenous woman, artist, mother, and human being.

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Friday, 4:15–5:45 p.m.

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### Francis Lee Utley Memorial Lecture

Sweeney A/B

Sponsored by the AFS Fellows

Erika Brady (Western Kentucky University), chair

Simon J. Bronner (Penn State Harrisburg)

### Convergences in the Hyper Era: Thirty Years after *American Folklore Studies*

Given the 40th anniversary of Francis Lee Utley's death and the crossroads theme for this conference, I take a cue from Utley's reflection on the intellectual "highway projects" of folklore studies in its second century, those paving the way for an independent discipline that would veer away from the paths of anthropology and literature (1949). Just before his death, he wrote of his gratification of folklore studies enjoying visibility as a result in academe (1970), observing under construction a modern, multifaceted, and forward-thinking expanse that cut widening swaths of academic terrain. Witnessing the scholarly and public traffic while still in folklore's second century, I surveyed the evolution of the American intellectual landscape of folkloristics in *American Folklore Studies* (1986). I linked developments in American folklore studies over its 180-year history with a sequence of intellectual movements in the 19th and 20th centuries: the "hidden usable past," "professionalization of time and space," and "the era of communication." Now in its third century, folklore studies shows signs of connection with a new epoch I call the "hyper era," characterized by keywords of convergence, practice, and frame rather than the previous period's signification of performance, symbol, and structure. Having traveled on the highways Utley observed being formed, I look back in our disciplinary vehicle's rear-view mirror to see, and question, the road ahead.

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Saturday, 6:00–7:00 p.m.

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### Presidential Invited Address

Sweeney A/B

Michael Ann Williams (Western Kentucky University), chair

Simon Lichman (Centre for Creativity in Education and Cultural Heritage, Israel)

**Prayer Carpets and Apricot Stones: How Folklore Is Used in “Coexistence” Education between Israeli and Palestinian Communities and Its Potential Application to Other Multicultural Settings and Conflict Situations**

The Centre for Creativity in Education and Cultural Heritage brings together Jewish and Arab, Palestinian and Israeli communities through multigenerational folklore programs. Participants research and experience their family traditions of play, song, foodways, and religious practice. Meeting against a backdrop of bloodshed, fear, and distrust, stereotyped images of “the Other,” or even “enemy,” can be replaced with a deeper understanding of different communities’ everyday life and perspectives of the complexity of the situation. Why is folklore, theory and practice, particularly well suited to “coexistence” education and how can this approach be applied to other multicultural settings and conflict situations?

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## ABSTRACTS: SECTION-SPONSORED LECTURES

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Wednesday, 3:00–4:30 p.m.

### **The David Shuldiner Lecture**

Coronado

Sponsored by the Politics, Folklore, and Social Justice Section

William Westerman (New Jersey City University), chair

Dharamsing Teron (independent scholar, Karbi, Assam, India)

### **Exploring Karbi Folklore: Imagining the Other Worldview**

Colonial administrators and American missionaries labeled the Karbis “cowards,” “essentially unwarlike,” and “devil worshippers,” while others called them “rude,” “bloodthirsty,” “raw flesh eating savages.” Overall, the mainstream idea of a Karbi has been an array of confusing, contradictory, and contemptuous labels. Karbi ancestors made abundant use of their expressive culture to communicate with unseen spirits and interact with them to establish a spiritual bond through sacred chants, prayers, healing ceremonies, divinations, and rituals for a balanced, interdependent, and mutually respecting relationship. This paper explores elements of Karbi worldview embedded in surviving folklore such as creation stories, origin myths, and ritual performances.

### **Lecture Sponsored by the Space, Place, and Landscapes Section**

Kearney

Meg Glaser (Western Folklife Center), chair

Jack Loeffler (independent and The Lore of the Land, Inc.)

### **Perceiving Patterns through Aural History**

This lecture will address the relationships between cultures and habitats in the North American Southwest. Using a map of the watersheds of the arid West rendered by John Wesley Powell in the late 1880s, we will explore indigenous cultures and homelands in the Río Grande and Río Colorado watersheds, and the Sonoran Desert/Sea of Cortez bioregion of northwestern mainland Mexico. We will listen to excerpts of interviews, songs, and sounds of habitats recorded over a period of 30 or more years that illustrate how home environments shape indigenous cultural perspectives, thus contributing to a now endangered commons of indigenous human consciousness.

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Thursday, 8:00–9:30 p.m.

### **The Stith Thompson Lecture**

Coronado

Sponsored by the Folk Narrative Section

Adam D. Zolkover (independent), chair

Robert W. Patrick (American Folklife Center)

### **Veterans History Project: The Challenge of Expectations—Perceptions, Pitfalls, and Reality**

The Veterans History Project (VHP) of the American Folklife Center at the Library of Congress is the nation’s largest collection of memories of America’s veterans. These first-person recollections are shared through oral histories, memoirs, photographs, diaries, and personal documents. Congressionally mandated, the project is completely reliant upon voluntary participation by both

veterans and interviewers. Deeply personal in nature, the project provokes divergent expectations from Congress, veterans and their families, researchers, library leadership, project participants, and folklore/oral history professionals. The paper will address the challenges these expectations create for collecting, archiving, and sharing personal narratives and towards establishing VHP's place in public sector folklore.

**Friday, 8:00–9:30 p.m.**

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Sweeney B

**The Don Yoder Lecture in Religious Folklife and Folk Belief**

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Sponsored by the Folk Belief and Religious Folklife Section

**Leonard Norman Primiano** (Cabrini College) and **Margaret Kruesi** (American Folklife Center), chairs

**Henry Glassie** (Indiana University, emeritus)

**Text and Icon in Religious Art**

At the 2013 AFS annual meeting, when giving the lecture named for him, Don Yoder isolated the traits that separate Protestant from Catholic folk art in the United States. From a global perspective, those differentiating traits appear most radically and clearly in the traditional art of Islam and Hinduism. Islam is rigorously monotheistic, aniconic, and its highest art is the calligraphic representation of Koranic texts. Hinduism is polymorphous, iconic in the extreme, and its highest art is the sculptural representation of the deities. Islam has a single great text that unifies arts and acts. Hinduism does not; icons, not texts, are foundational. Rituals, orally performed myths, and images flourish in abundance, varying from region to region, temple to temple, house to house. The limitless, inclusive nature of Hinduism, closely paralleled in the religions of Mediterranean antiquity, befuddles interpretations by scholars accustomed to faiths based on texts.

**Leonard Norman Primiano** (Cabrini College), discussant

Coronado

**The Phillips Barry Lecture**

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Sponsored by the Music and Song Section

**Stephen D. Winick** (American Folklife Center), chair

**Daniel Sheehy** (Smithsonian Folkways Recordings)

**Great Music with a Great Story: Curating Smithsonian Folkways Recordings**

Daniel Sheehy, director and curator of Smithsonian Folkways Recordings since 2000, will share his curatorial philosophy of "great music with a great story," which has guided his selection and production of more than two hundred recordings. Drawing on the principled legacy of Folkways Records founder Moses Asch, he explores Folkways' efforts to make the national museum's nonprofit record label "more than a record label" by aligning Smithsonian Folkways efforts with cultural causes and by expanding "the package of meaning" created with each publication.



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## ABSTRACTS: SPECIAL EVENTS

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**Wednesday, 8:00 a.m.–5:00 p.m.**

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### **Folklore Studies in a Multicultural World Workshop**

Pojoaque

Sponsored by the Andrew W. Mellon Foundation and AFS. For invited participants only.

**Erika Brady** (Western Kentucky University), **Ray Cashman** (The Ohio State University), and **Marcia Gaudet** (University of Louisiana at Lafayette), mentors

**Craig Gill** (University Press of Mississippi), **Sheila Leary** (University of Wisconsin Press), and **Laurie Matheson** (University of Illinois Press), editors

This day-long workshop offers invited first-time authors a chance to work closely with editors and mentoring folklorists on their book projects. The workshop includes round-table sessions involving all participants in discussion of each project, as well as individual sessions pairing each author with his/her mentor and editor. Books resulting from the workshop will be published in the series *Folklore Studies in a Multicultural World*. This initiative is funded by a generous grant from the Andrew W. Mellon Foundation and is a collaborative venture of the University of Illinois Press, the University Press of Mississippi, and the University of Wisconsin Press, in conjunction with the American Folklore Society. See <http://folklorestudies.press.illinois.edu/> for more information.

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**Wednesday, 8:30 a.m.–5:00 p.m.**

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### **High Road Tour**

Departs from SFCC lobby

Preregistration required

**Claude Stephenson** (New Mexico State Folklorist, emeritus), guide

There are two traditional ways to get from Santa Fe to Taos: the Low Road that winds along the Rio Grande, and the High Road that wends its way up and down through the Sangre de Cristo mountain range. Along the High Road are many old Spanish land-grant villages with picturesque churches, and Picurís Pueblo. Most of these villages are rich in traditional arts. Chimayó is famous for its weavings, villages above Chimayó are renowned for woodcarving and furniture making, and Picurís is known for its unique micaceous pottery. This tour will leave from Santa Fe and will stop first in Chimayó to visit the famous Santuario, where thousands trek on Good Friday to partake of the healing soil behind its altar. Then we'll continue to Ortega and Centinela weaving shops. Lunch will be served at Rancho de Chimayó. Following lunch, the tour will continue to the villages of Truchas, Las Trampas, Ojo Sarco, Chamizal, and Peñasco, and will stop at Picurís Pueblo. From Picurís, the tour will drop back down to the Low Road for the return to Santa Fe, with a stop at historic Los Luceros in Alcalde.

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### **New Mexico Fiber Arts Tour**

Departs from SFCC lobby

Preregistration required

**Laura Marcus Green** (independent) and **Carol Cooper** (arts-based community and economic development consultant), leaders

From Santa Fe, we'll wend our way northward along a breathtaking route—you may see echoes of the landscape's colors and forms in the fiber arts we'll encounter throughout the day. We will visit two of Chímayo's most prominent weaving studios—cottage industries that remain in the hands of their founding families. At Ortega's Weaving, **Robert Ortega** will trace the development of his family's business, share examples of historic weavings, and shed light on the transformation of

weaving from household commodity to commercial business. Our hosts at Centinela Traditional Arts, National Endowment for the Arts National Heritage Fellow **Irvin Trujillo** and his wife, **Lisa Trujillo**, also a master weaver, stretch the boundaries of traditional color and design, grow with trends in the clothing and home furniture industries, and provide employment for local weavers. After fortifying ourselves on local cuisine, we will spend the afternoon at the Española Valley Fiber Arts Center (EVFAC). Housed in a historic structure, EVFAC is a community hub that nurtures local traditional and contemporary fiber arts through its classes, equipment, yarn, and gallery, as well as diverse grassroots projects. We'll hear from EVFAC's founder and current program manager and then visit with master artists from three local traditions.

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**Wednesday, 9:00 a.m.–3:30 p.m.**

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Departs from  
SECC lobby

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**Pueblo Pottery Firing Tour with Robert Tenorio**

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Preregistration required

**Antonio Chavarria** (Museum of Indian Arts and Culture), leader

Share in the rare experience of participating in a pottery firing with renowned Santo Domingo Pueblo potter **Robert Tenorio**. Travel to the Pueblo of Santo Domingo to view firsthand the process in creating an ancient yet living art. From processing the hand-gathered clay to painting with traditional paints, Robert Tenorio and his family will demonstrate how the stunning Santo Domingo polychrome vessels are made. Witness the culmination of hours of work as the clay jars are bathed in fire, transforming them into works of art and culture. Afterwards share in a lunch of Pueblo foods and warm hospitality.

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**Wednesday, 11:00 a.m.–4:00 p.m.**

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Museum of  
International Folk Art

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**Experiments in Exhibition Workshop**

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Sponsored by the Museum of International Folk Art, the AFS Working Group on Folklore and Museum Policy and Practice, the Folklore and Education Section, and Local Learning: The National Network for Folk Arts in Education. Preregistration required.

**Carrie Hertz** (Castellani Art Museum of Niagara University) and **Suzanne Seriff** (Museum of International Folk Art), leaders

The Folklore and Museum Policy and Practice Working Group proposes a new multiyear project to be held in conjunction with AFS annual meetings. *Experiments in Exhibition*, developed yearly by an open-call curatorial collective of folklorists, will explore theories and methods at the crossroads of museums and folklore studies. This year, the collective hosts a workshop exploring exhibit prototyping. Led by "museum hacking" consultant **Kathleen McLean**, the workshop uses prototyping to generate ideas quickly and affordably and to gather immediate visitor feedback. The Museum of International Folk Art's famed Girard Wing serves as the laboratory for this experimental case study.

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**Wednesday, 3:00–5:00 pm**

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Ohkay Ohwingeh

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**Using OHMS to Index Oral Histories Workshop**

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Sponsored by the Archives and Libraries Section. Preregistration required. Bring your own laptop.

**Doug Boyd** (University of Kentucky Libraries), chair

Since its inception, efficient access to oral history in an archival setting has been challenging and expensive. In the absence of a verbatim transcript, the user/researcher must, typically, listen to each moment in an interview in order to determine the potential for relevant information discovery. The Louie B. Nunn Center for Oral History at the University of Kentucky Libraries has developed the Oral History Metadata Synchronizer (OHMS) to create an easy way to index interviews and provide users an efficient and effective interface for navigating online oral history collections for a fraction of the cost of transcribing. OHMS creates an environment for indexing or annotating an online oral history interview, creating searchable segments; a search will not only yield the relevant textual results, but will connect the user to the corresponding moments in the audio and video. OHMS also incorporates controlled vocabularies as well as the ability to embed hyperlinks or GPS coordinates, connecting moments in the interview to outside resources such as photographs or maps. This workshop will explore the process of using OHMS to index and present oral histories online. For an example of an interview presented in the OHMS Viewer, go to [http://nunncenter.org/OHMS-Viewer/viewer.php?cache=2010OH057\\_WW368\\_Gayheart-v01.xml](http://nunncenter.org/OHMS-Viewer/viewer.php?cache=2010OH057_WW368_Gayheart-v01.xml).

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### Wednesday, 4:30–6:00 p.m.

#### World Café

Lamy

Sponsored by the Committee on International Issues

**Katherine Borland** (The Ohio State University) and **Michael Dylan Foster** (Indiana University), facilitators

The World Café (<http://www.theworldcafe.com>) is an intentionally inclusive method of inquiry that draws on the power of small, face-to-face conversations to address questions that matter. We invite international and North American scholars to gather to discuss the promises and challenges of working internationally. This event provides an opportunity to meet new people and work together on building stronger ties across borders. We will share the results of the inaugural 2013 World Café and use these as a jumping-off point for our ongoing conversation.

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### Thursday and Friday, 9:00 a.m.–1:00 p.m., 2:00–6:00 p.m.

#### Artists' Marketplace

Sweeney E/E

**Gasali Adeyemo** (Nigerian indigo textiles), **Martha Arquero** (Cochiti Pueblo pottery), **Akeem Ayanniyi** (Nigerian drums), **Bennard** and **Frances Dallasvuyaoma** (Hopi and Pima jewelry), **Jerry Dunbar** (Cochiti Pueblo pottery), **Louie Garcia** (Kiwa and Piro Pueblo weaving and arts), **Ray D. "Ray Duck" Garcia** (San Felipe jewelry), **Andrew** and **Judith Harvier** (Taos and Santa Clara Pueblo basketry, pottery, and jewelry), **Juanito Jiménez** (New Mexican retablos), **Rita Padilla Hauffman** (New Mexican weavings), **Felix López** (New Mexican santero art), **Krissa López** (New Mexican santero art and straw applique), **Ousmane Macina** (Fulani jewelry), **Bertha Medina** (Peruvian gourd carvings), **Jilli M. Oyenque** (Ohkay Owingeh Pueblo traditional red willow basketry), **Lama Gyurme Rabgyes** (Tibetan paintings), **Terri Rodriguez** (New Mexican filigree and Spanish Colonial-style jewelry), **Ralph Sena** (New Mexican filigree and Spanish Colonial-style jewelry), **Monica Sosaya Halford** (New Mexican paintings and colcha embroidery)

The marketplace offers a small sampling of the traditional arts found in New Mexico, including those of Hispanic heritage, local pueblos, and the international community. This is an opportunity to meet and engage with artists and tradition bearers, learn about local arts and communities, and support this work by making some high-quality purchases—all without leaving the convention center! Pottery, baskets, jewelry, sculptures, paintings, musical instruments, textiles, clothing, and more will be on display and for sale.

**Thursday, 3:45–5:00 p.m.**

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Sweeney E/F **Folklore Studies in a Multicultural World Series Reception and Book Signing for Ian Brodie's *A Vulgar Art: A New Approach to Stand-Up Comedy***  
 Sponsored by the Andrew W. Mellon Foundation and AFS. Hosted by the University of Illinois Press, University of Wisconsin Press, and University Press of Mississippi.

Join us for refreshments and a chance to chat with authors, mentors, editors, and workshop participants in the Folklore Studies in a Multicultural World Series, featuring a book signing with **Ian Brodie** for his new book, *A Vulgar Art: A New Approach to Stand-Up Comedy* (University Press of Mississippi).

**Thursday, 4:15–6:00 p.m.**

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SFCC lobby **Walking Workshop: Writing at the Crossroads**  
 Sponsored by the Folklore and Creative Writing Section. Preregistration required.

**Christine J. Widmayer** (University of Wisconsin, Madison) and **Margaret R. Yocom** (George Mason University), leaders

This creative writing workshop will take participants out of the conference hotel and on a writing walk through the landscape of Santa Fe. Writing and walking have a long history of inspiring creativity. Virginia Woolf had great creative moments walking the London streets. Charles Dickens's pace of writing increased when he regularly took walks. Recently, Harryette Mullen released a collection of Japanese tankas written while walking outside. This workshop will engage with this tradition of aerobic creativity while also considering place and our surroundings. Participants will explore the history, culture, and landscape of Santa Fe to produce original creative works.

**Thursday, 4:15–6:15 p.m.**

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SFCC DeVargas **Hands On with the Folklore Collections Database and the *AFS Ethnographic Thesaurus***  
 Sponsored by the Archives and Libraries Section. Preregistration encouraged but not required. Bring your own laptop.

**Andy Kolovos** (Vermont Folklife Center), chair

**Bert Lyons** (American Folklife Center) and **Steve Green** (Western Folklife Center), Hands On with the Folklore Collections Database

**Catherine H. Kerst** and **Margaret Kruesi** (American Folklife Center), Hands On with the *AFS Ethnographic Thesaurus*

This workshop will provide attendees with a hands-on introduction to the use of the *AFS Ethnographic Thesaurus* (<http://openfolklore.org/et/>) and the Folklore Collections Database (<http://folklorecollections.org/>) of the National Folklore Archives Initiative project. This workshop demonstrates the practical application of the *Ethnographic Thesaurus* controlled vocabulary across a range of contexts encountered by researchers, archivists, and librarians. In addition attendees will work with the Folklore Collections Database to learn effective search strategies for accessing content on the public-facing side of the resource, as well as receive training to use the database's back-end tools to describe institutionally-held collections.

Milagro **State Folklore Journals Open Discussion**  
 Sponsored by the North Carolina Folklore Society

Joy M. Salyers (North Carolina Folklore Society), chair

State folklore societies operate a number of smaller folklore journals in the US. Many societies are currently discussing such issues as declining institutional subscriptions, shifts to online publication, and balancing academic content with other forms of contribution. We invite all members of state folklore societies with journals to meet to discuss the future of small regional journals, and the desirability of Southern societies combining forces to form a new Southern folklife journal.

**Thursday, 5:00–7:30 p.m.**

**Open House on Museum Hill**

710 Camino Lejo

Sponsored by the Museum of International Folk Art and the Museum of Indian Arts and Culture

- Free shuttle provided from Santa Fe Convention Center to Museum Hill, 4:00–8:00 p.m.
- All Museum of International Folk Art (MOIFA) and Museum of Indian Arts and Culture (MIAC) galleries and gift shops open
- Performance by Cibecue Creek Apache Crown Dancers and bonfire, Milner Plaza at MIAC. Cosponsored by the Dance and Movement Analysis Section
- MOIFA exhibition opening: *Pottery of the U.S. South: A Living Tradition*
- New “pop-up” exhibit experiment, Girard Wing, MOIFA. Cosponsored by the Folklore and Museum Policy and Practice Working Group, the Folklore and Education Section, and Local Learning: The National Network for Folk Arts in Education
- Additional MOIFA exhibitions: *Between Two Worlds: Folk Artists Reflect on the Immigrant Experience*; *Brasil & Arte Popular*; *Wooden Menagerie: Made in New Mexico*
- Music by the Watermelon Mountain Jug Band, MOIFA
- MIAC exhibitions: *Buchsbaum Gallery of Southwestern Pottery*; *Heartbeat: Music of the Native Southwest*; *Here, Now, and Always*; *Native American Portraits: Points of Inquiry*; *Turquoise-Water-Sky: The Stone and Its Meaning*
- Cash bar and food trucks providing local and international fare for purchase

**Thursday, 8:00–10:00 p.m.**

**Film: *This Ain't No Mouse Music! The Story of Chris Strachwitz and Arhoolie Records* (92 min.)**

Sweeney B

Sponsored by the Public Programs Section

Chris Simon (Sageland Media), filmmaker

This prize-winning film examines and celebrates National Endowment for the Arts National Heritage Fellow Chris Strachwitz and the traditional musics he brought out to the greater public since he founded Arhoolie Records 50-plus years ago. Arhoolie Records was critical in bringing Cajun music out of Louisiana, Tex-Mex out of Texas, blues out of the country—and into the living rooms of Middle America. Filmmakers Chris Simon and Maureen Gosling join Strachwitz as he visits old friends and meets new artists. The film is an intimate look not only at Strachwitz's work, but at the type of work and influence many folklorists have had on American (and world) culture.

O'Keeffe **Film: *In the Land of the Head Hunters: A Newly Restored Version of Edward S. Curtis's 1914 Silent Film Made with the Kwakwaka'wakw (Kwakiutl) of British Columbia* (65 min.)**

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Aaron Glass (Bard Graduate Center), presenter

In 1914, American photographer Edward S. Curtis released the first feature-length silent film to star an entirely indigenous cast. *In the Land of the Head Hunters*—an epic melodrama of love, war, sorcery, and ritual—was made with Kwakwaka'wakw (Kwakiutl) people on location in British Columbia, and its premieres featured an original musical score by John Braham, best known for arranging Gilbert and Sullivan works in the US. This newly restored version includes the film's original title and intertitle cards, long-missing footage and color tinting, initial publicity graphics, and musical score—now thought to be the earliest surviving original feature-length film score.

#### Thursday, 8:00–10:30 p.m.

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Sweeney D **Concert: Puro Corazón: Sounds of the Southwest and Latin America**

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Sponsored by the Chicano/a Section and the Folklore Latino, Latinoamericano, y Caribeño Section. Advance ticket purchase required.

Inditas, corridos, Nueva Canción—listen to these musical genres and others performed by local and regional musicians singing their heart out to the sounds of the harp, accordion, guitar, and drums. Inspired by the annual meeting theme, folklore at the crossroads, and with the aim of showcasing Southwestern, Latin American, and in particular, New Mexican folk music, this fundraising concert will introduce and contextualize the mixture of indigenous and European influences characterizing much of the featured music.

Our very special guests will be Cipriano Vigil and Arturo Montoya, David F. García and Jeremías Martínez, Brenda Romero and Enrique Lamadrid, Chuy Martínez and Oti Ruiz, and part of a New Mexican musical family: Juan Sebedeo Lucero, Clorinda Aragon y Lucero, Rosa Lucero y García, and Peter J. García. The concert seeks to enhance the public's knowledge of the rich creativity of Latino communities, while fundraising for the next year's concert featuring Latinos in Long Beach, California, where the 2015 annual meeting will take place.

#### Thursday, 9:00–11:00 p.m.

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Milagro **Book Party: Presenting New Publications by Mediterranean Studies Section Members**

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Sponsored by the Mediterranean Studies Section

Join us for a multibook launch on the material culture of the Mediterranean and its diaspora with much-anticipated volumes on Italian immigrant Sabato Rodia's Watts Towers in Los Angeles, domestic needlework by Italian immigrant women and their descendants, told in essay, poetry, and art, and the outsider art environments in Spain. Longtime Mediterranean scholars and volume authors and editors Luisa Del Giudice, Jo Farb Hernandez, and Joseph Sciorra will be on hand to meet, greet, and sign copies of their books. Attendees can buy books in the exhibitor's area and bring them to the reception. A cash bar and complimentary snacks will be available.

#### Friday, 12:15–2:00 p.m.

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Pojoaque **Digital Practices in History and Ethnography Meetup**

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Sponsored by the Digital Practices in History and Ethnography Interest Group of the Research Data Alliance

Come to this open, informal gathering to learn about the Digital Practices in History and Ethnography (DPHE) Interest Group, a subgroup within the Research Data Alliance (RDA). The RDA "builds the social and technical bridges that enable open sharing of data. The RDA vision is researchers and innovators openly sharing data across technologies, disciplines, and countries to address the grand challenges of society." The DPHE Interest Group is made up of folklorists, cultural anthropologists, classicists, historians, and others interested in developing better practices for scholarship and public interpretation using digital tools and platforms.

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**Friday, 8:00–11:00 p.m.**

**Three Films: History Honored through Ritual:**

**Accounts of Histories That Are Kept Alive and Remembered through Ritualized Presentation** O'Keeffe

**T. J. Martinez** (University of New Mexico), chair

**John Jota Leaños** (University of California, Santa Cruz), *Frontera! Revolt and Rebellion on the Río Grande* (40 min.)

**T. J. Martinez** (University of New Mexico), *Acequia* (35 min.)

**Bruce "Pacho" Lane** (Ethnoscope Film & Video), *A Defender of His People* (57 min.)

Ritual is how we remember and honor the past. The films featured in this media session tell stories of how history and tradition are passed down through generations in the form of ritualized practice and presentation.

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**Saturday, 12:15–2:00 p.m.**

**Roundtable: Past, Present, and Future: Perspectives on Critical Latino Folkloristics** Milagro

Sponsored by the Folklore Latino, Latinoamericano, y Caribeño Section

Join us for a conversation with senior scholars in Latino folklore offering their perspectives on the future of Latino folkloristics within the context of American higher education institutions and public service organizations.

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**Saturday, 8:00–9:00 p.m.**

**Dan Crowley Storytelling Concert: Native American Storytelling** O'Keeffe

Sponsored by the Storytelling Section. Advance ticket purchase required.

**Milbre Burch** (University of Missouri), chair

**Dovie Thomason** (storyteller), *Walking the Branching Path*

Dovie Thomason is a noted professional storyteller of Kiowa Apache, Lakota, and Scottish lineage who has worked extensively in the intratribal worlds of reservation schools and powwows, and also in the extratribal worlds of revival storytelling festivals, libraries, public schools, and universities. As her stories are bound in a web of traditional obligations and sacred responsibilities she has had to thread a complex path to maintain the integrity and intentionality of her work. In this storytelling concert, Dovie will tell a selection of her traditional tales, framed by reflections on her sources and on the ethics of intratribal and extratribal tradition bearing in the contemporary world.

**Saturday, 8:00 p.m.–midnight**

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Sweeney E/F

**Dance Party Featuring Felix y Los Gatos**

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Advance ticket purchase required

Spicy fun! We defy you to sit still when Felix y Los Gatos play “Green Chile Gumbo.” Sprung from Albuquerque’s South Valley, the featured band plays its own unique “Burqueno” style, an incredible array of music infused with traditional rancheras, blues, zydeco, and rocking honky tonk.

In 2014 the band has been on tour nationwide and was invited to innumerable music festivals. Local fans know Felix Peralta (Gato Malo) and his Gatos are the real deal. A sampling of New Mexican food, a cash bar, and the convenience of the beautiful convention center ballroom—this is going to be a great party!



**01-01 Pottery of the US South I: Tradition, Place, and Today's Potters.** This is the first of two panels in which folklorists and potters engaged in long-term study and artistic experience in the South consider from their respective viewpoints the living tradition of Southern pottery. The panels relate to a new exhibition at the Museum of International Folk Art and are presented in conjunction with an evening reception at which panel participants will be available for informal conversation in the exhibit gallery. This first panel consists of an overview of North Carolina pottery and statements by potters working in North Carolina's two traditional pottery-making centers. (Sponsored by the Museum of International Folk Art. See also 02-01.)

**01-03 Exploring Open Access Folklore Scholarship I: How Open Folklore Can Help You to Be a Smarter (!) Folklorist.** Panelists from the Open Folklore team at Indiana University will introduce the open access (OA) movement and the role that Open Folklore plays within it. We will explain what open access is and why it is important to folklorists, will provide an overview of Open Folklore, and will add practical advice for how folklorists might use it in their research. Team members will also explain some specific ways that you—yes, you—can contribute to Open Folklore. Finally we will report on Open Folklore's plans for future world domination. (Sponsored by the American Folklore Society and the Indiana University Bloomington Libraries. See also 02-03.)

**01-04 Dress, Culture, and Identity: Museum Collections and Outreach.** This interdisciplinary panel will consider the deep cultural significance of dress and adornment as a lens relevant to K-16 education. In considering opportunities for agency and the possibility of enacting powerful identities through dress and visual representation, the papers will reference museum collections that can inspire and inform this work. Museum educators, curators, and folklorists will present best practices, theoretical frameworks, and educational modules for bringing museum collections to life for learners in and out of school. (Sponsored by the Folklore and Education Section.)

**01-05 Channeling Wonder I: Televising Fairy-Tale Genders.** The politics of wonder in televised fairy tales offers modes for constructing and interpreting gender. In *Revolutionary Girl Utena*, heteronormative expectations for characters Utena and Anthy are coded as figuratively and literally apocalyptic while this transprince and transprincess appear transformative and revolutionary. Breillat's *Bluebeard* refuses clear-cut dichotomies between female/male, victim/executioner, and virtue/vice. The "Sleeping Beauty" episode of *Grimm's Fairy Tale Classics* develops Briar Rose's character, ensures a cerebral connection to her chosen prince, and delivers the only kiss between them when she is awake and willing. An autoethnography understands the 1965 televised *Cinderella* musical as offering sometimes compliant, but also potentially feminist, perspectives. (Sponsored by the Folk Narrative Section and the Women's Section. See also 02-05.)

**01-06 Archie Green Fellowships: Documenting Occupational Folklife at an Economic Crossroads.** Since 2010, 18 occupational folklife projects throughout the United States have received Archie Green Fellowships to collect the oral histories of contemporary American workers and workplaces. This panel features papers from four Green Fellowship-funded projects: Washington Works; "I Pray for Them": Occupational Folklore of Housekeepers in Salt Lake City, Utah; "Documenting Tent Circus Life: From Avoiding Gray Roads to Following the Arrows"; and "Ethnic Grocery Stores as Sites for Commerce and Community." Presentations address challenges faced in designing and implementing these projects, highlight the fieldwork collected, and describe how researchers are using or planning to use the collected material.

**01-09 Folklife Festivals: At the Crossroads of Local and (Inter)National Representation.** This forum brings together academic and public folklore scholars to discuss the concepts involved with staging folklife festivals. Festivals, a standard platform for public folklore presentation, attempt to simulate local culture in a public arena, and this simulation has created concerns over the politics of representation. Yet folklife festivals persist, (hopefully) becoming

more nuanced and thoughtful each year. Here we will discuss theoretical concerns and how they can aid the logistics of on-the-ground possibilities. Collectively we offer critical reflection on practice, complimentary orientations to community and context, and perspectives on investment in the ethics and politics of cultural representation.

**01-10 Building Networks for Social Justice Organizing.** Social justice-based folklore work is inherently intersectional, combining theory and practice in a way that expands the boundaries of our field. The Politics, Folklore, and Social Justice Section of AFS is working in partnership with seven other sections and committees to host a forum exploring the successes and struggles of community organizing, social justice education, and community-based advocacy. The forum will seek to both create and strengthen organized networks that allow for an ongoing exploration of the underlying theories that fuel our practices, while also generating new theories of action that work toward sustainable forms of representative community-based engagement. (Sponsored by the Politics, Folklore, and Social Justice Section.)

**01-13 Monstrous Ideas and Popular Monstrosities.** This panel will explore the monstrous both as a figure of popular culture and as a concept through different mediums such as folklore, literature, and television. Together the papers investigate what constitutes a monster or monstrosity at the same time that the status of the monstrous remains unstable. Modern technology can be deployed to combat monsters and can also constitute the monstrous; the monster can represent a dangerous Other and yet one we long for. Confronting the monstrous can be gendered and racialized in various ways and can foreground underlying social, political, and sexual anxieties characteristic of the context in which the monstrous tale or show emerges.

**01-17 Intracultural and Intercultural Folklore across South Asian Borders I.** The first part of this double panel discusses the manipulation of folklore for realpolitik in the context of South Asian borders. In the last decades, some folk genres have been elected as representatives of harmony and pacific coexistence at political crossroads. These genres have been promoted by new patrons, such as MTV and urban NGOs, and have been presented in a variety of ways according to the intended audience and performance context. At the same time, folk songs act as a source of identity and cultural pride for displaced communities of immigrants across the borders. This panel focuses on the intracultural function (A. Jabbour 2004) of folk songs that bridge political frontiers, providing both a coagulative root for local identities and a vehicle for communication across social milieux. (See also 02-17.)

**01-18 Thinking through Abundance and Scarcity: Adaptations in Folk Economics.** In this panel, we consider how informal economies interact with large, formal economic structures and how the folk position themselves in relation to the forces that affect their lives. Presenters ask how organizers, artists, and residents seek opportunities to assert agency, create alternative (monetary and nonmonetary) economies and formations, or are themselves indicted in exploitative processes. We also consider the ways in which informal economies interact with, talk back to, reinvent, and are embedded/enmeshed in late-stage capitalism. Using contemporary case studies, this panel questions the relationship between formal and informal economic modes, from alternative monies in gift economies, to art labor and value, to intangible communal goods and civic display.

**02-01 Pottery of the US South II: Continuity and the Current Renewal of Craft.** This is the second of two panels in which folklorists and potters engaged in long-term study and artistic experience in the South consider from their respective viewpoints the living tradition of Southern pottery. The panels relate to a new exhibition at the Museum of International Folk Art and are presented in conjunction with an evening reception at which panel participants will be available for informal conversation in the exhibit gallery. This second panel consists of a summary of northeast Georgia pottery and statements by potters who draw inspiration from Southern pottery in old and new ways. (Sponsored by the Museum of International Folk Art. See also 01-01.)

**02-02 Elevating the Poetic to the Ordinary.** When the internationally celebrated Argentine writer Jorge Luis Borges was asked why he had “condescended” to writing milonga folk poems, he answered, “I have not condescended, I have elevated myself to them.” In the same spirit, each of the four presentations on this panel examines how the poetics of the extraordinary, when elevated to the ordinariness of the everyday, have potentially transformative effects. Each panelist considers how it is precisely within the realm of the ordinary that the poetic offers new creative possibilities. We attend to issues of embodiment, materiality, scale, affect, and the spatial/temporal dispersion of discursive events.

**02-03 Exploring Open Access Folklore Scholarship II: Myths and Opportunities of Open Access.** This forum will present the opportunities and the confusions of open access folklore publishing. *Folklore*, the first open access journal in our field, began publication in 1996; today there are at least 20 open access journals. A panel of editors from leading open access electronic journals in our field will talk about their journals, authors, readers, and submission processes, as well as share their successes. “Open access” has been misappropriated by large for-profit publishers on one side and by so-called “predatory journals” on the other; this forum will sort through the confusions. (Sponsored by the American Folklore Society and the Indiana University Libraries. See also 01-03.)

**02-05 Channeling Wonder II: Fairy-Tale (Un)Realities on Television.** Presenters address fairy-tale television’s invocations and uses of (un)reality: seeking direct response from viewers by miming conversation between characters and audiences in children’s television, parodying television commercials and making capitalist practices and ideologies its subject matter in “Fractured Fairy Tales”; nuancing (via magic realism) the real world with multiple layers of detail and meaning suggesting connections beyond normal human perception in *Grimm* and *Once Upon a Time*, and invoking the contemporary national project and the politics of wonder in the folktale-structured Italian *Carosello* commercial series. Four diverse television examples show fairy tales mediating links between art and economics. (Sponsored by the Folk Narrative Section. See also 01-05.)

**02-06 Brains, Broccoli, and Haggis: Ideal versus Real Foodways among Zombies, Poets, and Scots.** This session addresses the dynamic tension between real and ideal foodways. Jones examines the “personal food system” of Percy Shelley, which includes lapses in the poet’s vegetable regimen. Fraser challenges a strand within the folk/popular history of haggis, which holds that the dish exemplifies (and “proves”) supposedly innate Scottish qualities of thrift and resourcefulness. Roth analyzes zombie-as-protagonist narratives that surpass the stereotype of the brain-eating zombie to create more complex characters struggling with food, eating, and identity. Focusing on the practice and the ideal of food behavior reveals the contested relationship of food philosophies and actual behavior. (Sponsored by the Foodways Section.)

**02-07 Mediterranean Women at the Crossroads.** This panel illustrates various examples of transnational Mediterranean folklore by looking at music and dance performances, song repertoires, women’s work, and video ethnography. Adopting an ethnographic approach as well as narrative and film analyses, these papers explore issues of gender among Southern Italian and Roma groups both “at home” and in the diaspora. While scope, genre, and methodology vary in each paper, a unifying theme is the role of Southern Italian and Roma women living, working, and performing at geographical, sociocultural, and representational crossroads—from international performances to gender transgression, diaspora communities, and revivalist documentary.

**02-09 Curating Visual Identities: African American Artisans, Exemplars, and the Arts of Adornment.** The papers in this session address issues of agency and self-definition through the expressive culture of dress and the body arts within diverse African American settings. Each of the presentations draws on extensive ethnographic fieldwork, videorecorded oral history interviews, and photographic documentation conducted through collaborations with academic and lay scholars in several major cities across the country. The research projects of Hayes, N’Diaye,

and Taylor consider African American dress and adornment as collaborative agency that is shaped by the networks of people who design and uphold the standards and aesthetics that define the collective identities and those who patronize them.

**02-10 Common Threads: Weaving Shared Resources into a National Collaboration.** Cultural advocates are in a position to facilitate the exchange of goods for refugee artists, but often find ourselves working in isolation and lacking connections that might help us succeed. This forum initiates a conversation to create a national collaboration that supports refugee artists and the marketing of their art forms. Following short presentations from people currently facilitating sewing circles, craft cooperatives, and weaving projects, we will establish a set of action steps that move us forward, including perhaps future meetings, a shared website, larger funding strategies, and accessible lines to much-needed materials.

**02-11 Folklorists as Filmmakers.** This forum will address what folklorists bring to the field of media documentation. Folklorists have found ways to create and distribute film. These film productions are varied and formed by the circumstances involved. Through partnerships and other strategies, folklorists have overcome budget and presentational obstacles. This forum will discuss different models of filmmaking through public programs and also discuss the state of media venues and presentation. (Sponsored by the Public Programs Section.)

**02-13 The Crossroads of Place and Gender: Virtual, Spiritual, and Recreational Expressions of Identity.** Consider this analogy: space is to sex as place is to gender. Increasingly, we understand place and gender as cultural performances, informed, but not defined, by space and sex. Our papers approach these topics from three angles: the virtual, the spiritual, and the recreational. The first paper asks what it means when male players of massively multiplayer online role-playing games (MMORPGS) choose to role-play female characters, and vice versa. The second paper explores how Orthodox Christian women understand their place in the church if their "uncleanness" is a barrier to holy sacrament. The third paper explores gendered place in recreational space through the study of "man caves." (Sponsored by the LGBTQA Section.)

**02-14 Indigenous Folklore in Conflict, Activism, and Renewal.** Under the threat of economic development and continued colonization of indigenous lands, indigenous communities today remain engaged in the struggle for cultural autonomy and land-use rights in their ancestral homelands. These struggles are as much political as cultural, involving worldview and identity as much as law and courts. This panel explores a variety of contemporary conflicts, as indigenous communities engage in an ongoing process of reinterpretation of cultural heritage and tradition. Each paper explores the present as a crossroads, where the creative processes of identity formation and cultural maintenance shape the realities of future generations.

**02-16 The Folkloresque: Reframing Folklore in a Popular Culture World.** This panel will explore the notion of the "folkloresque," an innovative concept developed to understand how folklore functions in a world of cultural and artistic expression increasingly dominated by forms of commercial and mass production often labeled as "popular culture." The presenters are contributors to a forthcoming edited volume on this topic, the primary objective of which is to re-envision categories such as folklore and popular culture in order to explore how they mutually influence each other. We hope to challenge disciplinary and generic boundaries, provide productive new theoretical approaches for interpreting folklore, popular culture, literature, and film, and inspire other scholars to think creatively about these issues.

**02-17 Intracultural and Intercultural Folklore across South Asian Borders II.** The second part of this double panel investigates the ways in which a shared folkloric patrimony can act in its intercultural function (A. Jabbour 2004), how folklore operates in liminal contexts, and how it is able to transcend cultural and religious barriers in the context of South Asian politics. It particularly focuses on the way local religions, divine figures—such as Sufi masters

and tiger-goddesses—and folk genres undermine essentialized notions of a dichotomic Hindu-Muslim identity, and provide an alternative, indigenous base for an anticomunalist propaganda, promptly adopted by new political agents such as the film industry and NGOs. (See also 01-17.)

**03-01 Flamenco and New Mexican Heritage.** The art form of flamenco originated in Spain and is largely considered a gypsy tradition from Andalucía. During the 20th century it became a part of New Mexico's cultural heritage and today New Mexico is known for its large flamenco population. This panel discussion will cover the topic of why and how flamenco became such an important part of New Mexico's artistic heritage and what draws many New Mexicans to embrace flamenco as an art form and a way of life. The panel will consist of speakers who have had a presence in the flamenco community, some from the onset of the introduction of flamenco in our state. Other speakers will represent the multigenerational handing down of the art form and discuss its relevance with our younger generations today.

**03-03 Abduction, Horror, Murder, and Mayhem: The Missing Person Paradox.** It is a commonly noted observation that rumor, narrative, moral panic, and conspiracy theory leap in to fill a vacuum in information. Missing persons are the very definition of a vacuum in information, making the discourses that surround them, by nature, folkloristic. Nevertheless folklorists have seldom analyzed the cultural meanings of missing-person lore. Our panel focuses on contemporary news and vernacular accounts of missing women and children, addressing the cultural tropes of this undertheorized genre. We articulate how media and vernacular accounts sensationalize social anxieties about class, race, ethnicity, and age, constructing narratives of valuable versus disposable populations and worthy versus unworthy victims.

♦ **03-04 Current Digital Projects in Ethnographic Museum Contexts.** The AFS Folklore and Museum Policy and Practice Working Group is endeavoring to advance the practice of folklore scholarship in museum contexts. This involves closely considering the changing policy environments in which ethnographic museum work unfolds as well as the emerging strategies that are being developed in this sector. Under its charge, the working group is authoring an environmental scan, a key portion of which will focus on the variety of digital practices and projects now undertaken in ethnographic museum settings. This Diamond panel offers case studies representative of current digital practice in ethnographic museum contexts. (Sponsored by the AFS Folklore and Museum Policy and Practice Working Group. Session hashtag #AFSDigitalMuseum)

**03-05 At the Crossroads of Folklore and Oral History: The Veterans History Project.** This year marks the American Folklore Society's 13th year of partnership with the American Folklife Center's Veterans History Project (VHP). As one of AFS's special projects, the VHP has enabled folklorists and oral historians to lead over 360 workshops that have served some 8,300 participants in 40 of the 50 states. Drawing upon examples from the VHP, the forum will address more broadly the differences and similarities between folkloristic fieldwork and oral history interviewing. The genres of traditional cultural expression identified by folklorists, including the oral historical narrative, personal experience narrative, life history, and life review will be considered alongside oral historians' concerns with the narrative whole, issues unique to reminiscence, and the intersubjectivity of the interview encounter. (Sponsored by the American Folklore Society.)

**03-07 The Studies of Women's Folklore in China: A Disciplinary Discussion and Reflection.** In this panel four China-based scholars on women's folklore present dimensions of recent disciplinary developments in China. The papers range from disciplinary reflection on the major recent theoretical and methodological shifts of women's folklore studies in China to case studies that illustrate these shifts through contextually and emically examining women's storytelling performances and ritual practices from different ethnicities and regions. Offering a platform for more in-depth disciplinary discussions, we hope to prompt exploration of the underlying driving forces for changes in scholarship and to consider why we are where we are with scholarly knowledge on women's folklore. (Sponsored by the Transnational Asia/Pacific Section and the Women's Section.)

**03-09 At the Crossroads of Folklore and Health: Character, Caricature, Characterization.**

Folklorists have offered valuable insights into character types and modes of characterization in narrative genres. Building on this work, our panel examines how individuals are characterized within public and professional discourses of health, disability, illness, and trauma. The individual papers will span a range of topics, including the debates surrounding the HPV vaccine, portrayals of people with intellectual disabilities, and female narrators' constructions of self in relation to family roles in the respective contexts of diabetes and Hurricane Katrina. Taken together, they will show how characterizations of self/other work rhetorically to perpetuate, negotiate, and resist discourses of stigmatization.

**03-10 Notes from the Frontiers of Cultural Sustainability: Indigenous Scholars of Northeast India.**

Indigenous people have been struggling for their cultural rights on the Indian subcontinent since before the British period. Eight states in Northeast India are home to dozens of indigenous groups with their own languages, oral literatures, religions, and practices. New generations of indigenous scholars now study their traditions to support the sustainability of their own arts and literatures. This panel brings together scholars from the states of Arunachal Pradesh, Assam, Manipur, Meghalaya, Nagaland, and Sikkim in an unprecedented gathering of indigenous Northeast Indian scholars at a US venue. (Sponsored by the Politics, Folklore, and Social Justice Section.)

**03-11 Shared Traditions: The Practice of Apprenticeship Programs.** Folk- and traditional-arts apprenticeship programs provide rare direct funding to cultural practitioners. Apprenticeships support master artists in teaching their skills and knowledge to motivated learners in order to perpetuate valued community traditions. Many challenges exist to effective apprenticeship program management, including changing technologies, political boundaries that interfere with cultural communities, and shifts in funding streams and policies. Many successes also exist, evidenced in lives that have been changed and art forms that have been preserved. This forum will examine six apprenticeship programs to compare, contrast, critique, and celebrate this core form of public support for the folk arts. (Sponsored by the Public Programs Section.)

**03-12 *Sabato Rodia's Towers in Watts: Art, Migrations, Development: Samplings.*** This panel samples essays in the recently published milestone volume on Los Angeles's Watts Towers, created by Italian immigrant Sam/Simon (b. Sabato) Rodia, who single-handedly built the landmark with found objects from 1921 to 1954. It reviews recent and evolving efforts on their behalf, including international conferences, public programs, and advocacy for the monument, its arts center, and community. Further, it explores local and global contexts for such vernacular art environments. (Sponsored by the Mediterranean Section.)

**03-13 Folklore's Funny Bones.** Studies of humor in intergroup relations often describe esoteric and exoteric dimensions of interactions, including in-group and out-group concepts such as "what we think they think about us." Stereotyping, diminishing of the Other, and exaggeration of the Others' cultural preferences and behaviors are essential aspects of these studies. But what happens when the group in question is folklorists? In this forum, we will discuss the stereotyping of folklorists in the media, folklorists' self-referential humor and pranks, and parodies of folklore materials.

**03-14 Revitalization in Ojibwe Cultures Today.** Many Native American communities today, including those in the Ojibwe world, are engaging in dynamic processes of cultural revitalization. Narratives, films, games, and language are a few cultural markers created and employed to inspire people how to live well as Anishnaabeg (Ojibwe people) today. Tribal members bridge crossroads of many kinds to connect to past traditions while also revealing fresh, creative adaptation in cultural productions. They show agency and creativity regarding issues of emergent/resurgent culture, worldview and identity in creating new myths, reviving winter games, making canoes and educational films about the process, and learning the language.

**03-16 Folklore of Euromaidan.** Conflict generates lore and the cataclysmic events of Euromaidan, the spontaneous protest against Viktor Yanukovych, then-president of Ukraine, is no exception. This panel will initiate the study of Euromaidan folklore by examining newly generated lore based on Yanukovych's name, his image, and expressions of popular desires written on placards. It will look at the repurposing of folk song and pop culture to express the sentiments of the protestors, examining both the reworking process and the resultant lore. It will also examine the repurposing of folk designs to embolden and unify protestors while intimidating their opponents.

**03-18 Towards a Trauma-Informed Ethnography: A Training Session for Folklorists.**

Folklorists often find themselves working with peoples whose lives have been marked by traumatic encounters (natural disaster, racial violence, refugee flight, and more). Yet when folklorists are trained in ethnography, we're not trained to think about how these encounters can frame our consultants' life experiences, such that even the seemingly simple telling of trauma stories can negatively affect their emotional well-being. Nor are we trained to think about our own vulnerabilities as the holders of these stories. This workshop, conducted by a clinical social worker and a folklorist, addresses these issues, training participants in trauma-informed ethnographic practice.

**04-01 Movement Creates Museum: Activist Beginnings of Historic Sites of Conscience.**

How do we reclaim, retool, and revitalize historic sites of conscience to address contemporary social justice agendas? This forum will present the approaches of five museums/historic sites that share a commitment to engaging the stories and lore of their activist origins as a way to catalyze dialogue and action in the contemporary struggle for Native, Latino, African American, LGBTQ, and immigrant rights. Join the discussion about folklore as a tool for social justice with International Coalition of Sites of Conscience representatives from the Weeksville Heritage Center, Museo Urbano, Pauli Murray Project, Jane Addams Hull-House, and Bosque Redondo Memorial Site. (Sponsored by the AFS Local Planning Committee.)

**04-02 At the Crossroads of Folk Narrative, TV, and Gender.** The papers in this panel showcase various crossroads of genres, knowledges, and ideologies. Genres of folk narrative are an important influence on television shows; at this particular crossroads emerge prominent folkloristic concerns like the relationship between folklore and literature/culture, and questions of intertextuality and reception. At the same time, folk narrative genres ranging from folktales and fairy tales to legends and myths consistently offer patterned perspectives on gender and sexuality. From examining the intersection of folk narrative, TV, and gender, folklorists can learn much about who transmits the tales, as well as tensions between individual and community, norm and practice.

**04-03 Contracting Folklorists and Folklorists Contracting: A Symbiotic Relationship.**

Folklorists at government and nonprofit agencies and independent contractors have a symbiotic relationship. We at agencies have the administrative structure to acquire grant funding, and while we can dream up great projects, other job duties can mean little time for fieldwork. We contract folklorists depend on our colleagues for jobs but hiring conventions often leave us without input into the research plan or end products. The purpose of this forum is to discuss ways folklorists can work together to create better fieldwork projects for ourselves and for the communities we serve as well as contract jobs for independents. (Sponsored by the Independent Folklorists' Section and the Public Programs Section.)

**04-04 Folkloristic Approaches to Medieval Culture.** The study of medieval folk culture is hampered by the fragmentary nature of medieval evidence. Manuscript texts are most commonly mediated through texts written by male clerics, resulting in evidence that is often biased toward spiritual concerns and frequently reflects the particular values of the literate upper classes. This panel considers the usefulness of contemporary folkloristic approaches in recovering the contexts of medieval folk culture. These papers interpret texts such as saints' dedications, hagiography, vision narratives, and foodways using approaches such as narratology, critical ethnography, syncretism, and feminist folklore. (Sponsored by the Medieval and Early Modern Folklore Section.)

**04-05 Enacting Tradition in Socialist and Post-Socialist Contexts.** In the Soviet Union and orbit countries, aspects of culture were controlled to achieve societal aims. After the fall of the Soviet Union, societal issues have shifted and challenges to traditions are emerging. Folklore is at a crossroads with numerous influences crossing paths and points of decision emerging. Presenters on the panel will consider folk festival, architecture, and Internet postings and their respective relationships with tradition. Our panel will explore whether these challenges fit with the definition advanced by Blank and Howard that in enacting tradition we gain authority from the past and press into a hopeful future together. (Sponsored by the Socialist and Post-Socialist Area Studies Section.)

**04-12 On Television Drama in the Eastern Mediterranean: Politics, Narrative, and Creativity.** Television drama emerged in the past decade as an important genre of popular culture in the Eastern Mediterranean, a socially and politically complex region. Turkey and Syria have been the two leading countries of this emerging sector, producing creative subgenres where romance, humor, history, and politics were displayed. This panel focuses on the concept of “emergent” in different realms of television drama series in Turkey and Syria. Based on three different themes such as collaborative screen writing, musical narrative, and political satire, the panelists explore how television drama interacts between the “socially given” and the “creative” in their historical-political contexts. (Sponsored by the Mediterranean Section.)

**04-13 Perform-It-Yourself: International Folk and Popular Cultures.** This panel focuses on how individuals and communities engage with mass culture through alternative music in Trinidad and Tobago, comics culture in India, and cosplay and truck modifications in the USA. By focusing on do-it-yourself or DIY approaches to creativity, each presenter addresses how folk and popular culture become intertwined as individuals create and transform their communities. Together, these papers illustrate how people find meaning in mass media and creatively transform artifacts, communities, and social problems. This panel thus uncovers the transformative potential of DIY approaches to folk and popular culture for specific cultural traditions and folkloristic understandings of community.

**04-14 Cultural Crossroads in Blue Ridge Traditions.** Western North Carolina is currently the Appalachian crossroads of (1) the need for video documentation and analysis of folk doctoring on the farm, especially valuable where professional veterinarians are scarce; (2) the ballad tradition of Civil War folklore and its seamless transition into literature in singer Sheila Kay Adams’s novel *My Old True Love*; (3) the influences of luthiers, flatfoot dancers, and traditional and revival musicians on Beech Mountain and in Watauga County; and (4) the African and global banjo roots concerts and the influence of the Carolina Chocolate Drops that have helped invigorate cultural exchange in traditional music locally, across the country, and internationally. (Sponsored by the Music and Song Section.)

**04-15 Reconsidering East Asian Folklore in Terms of Intercultural Relations.** East Asian folklore has not always received attention from English-speaking folklore academics. However, as East Asian countries are increasingly involved in the current affairs of the region and as they are also looking towards the other “East” to balance their culture value with that of the “West,” the necessity of research on folklore in terms of intercultural relations between the East and the West, across both time and space, has increased significantly. The presentations in this session examine Japanese and Chinese folklore and then reconsider the active intercultural past and current relations between the East and the West. (Sponsored by the Transnational Asia/Pacific Section.)

**04-16 Alan Lomax in Michigan: The Cooperative Revitalization of an Archival Collection.** In 1938 Alan Lomax recorded about one thousand songs and tunes from diverse Michigan performers, some of whom he filmed. Lomax’s largely neglected, deteriorating disks and film have been digitally restored, augmented by new research, incorporated into products and events, and repatriated to local communities through a new collaborative approach involving



the American Folklife Center and the Association for Cultural Equity, the Center for the Study of Upper Midwestern Cultures, Dust to Digital, and the Michigan State University Museum. This forum focuses on the processes, products, impact, and future implications bound up with the cooperative revitalization of an archival collection. (Sponsored by the Library and Archives Section, the Nordic-Baltic Folklore Section, and the Public Programs Section.)

**04-17 Creating in the Cracks: Folklore in Creative Writing.** This panel explores and attempts to further the ways in which creative writing overlaps with, draws from, informs, and is informed by folklore in all its varied forms. Ranging from fantastical fiction based in folk tales to culturally and small-group-based fiction to family folklore with a focus on one motif to fictionalized nonfiction with an emphasis on the layers of history, these narratives and essays contain, express, and illuminate folklore and creative writing as they exist at the crossroads of human community and identity. This panel attempts to show how these two disciplines are important for each other.

**04-18 Agriculture at a Crossroads I: Engaging in Folklore Research with Farmers.** In keeping with the 2014 annual meeting's theme, this panel is one of two in which presenters address American agriculture's current position at a crossroads of its own. The papers on this panel will offer examples of current ethnographic research with farm families and farm groups about agriculture in the present as it is influenced by the past. These papers all address the relationship between farming and identity, memory, relationships with the land, and strategies used by farming families to cope with change. (See also 05-18.)

**05-01 Advice from the Dark Side: Folklorists Who Are University Administrators Help Us Strategize Growth.** In light of ever-present concerns about developing, maintaining, and growing our place in the academy, AFS has asked a group of folklorists who are also university administrators to help us strategize ways of sustaining and improving the situation of our field in the academic setting. This forum is directed at academic program chairs, lone folklorists wishing to secure folklore succession or growth within other departments, and the general audience interested in strategizing the enhancement and development of our academic base. (Sponsored by the American Folklore Society.)

**05-02 Autobiographical Artifacts: Lives Lived through Things.** Individual creators, working within tradition, leave their mark in the world. The mark, in the form of song or story or object, can be read as autobiographical, a reflection of the self through the shaping and reshaping of tradition over time. This panel will celebrate those individuals who record their life histories through material culture by providing a representative array of lives lived through things, sampling the major genres of material culture: food, clothing, shelter, and decorative arts. Topics discussed include the ephemeral arts of cooking and dressing, and the more permanent genres of vernacular architecture and decorative arts—all examples of lives expressed in artifacts.

**05-03 At the Crossroads of Museums and the Marketplace.** The AFS Folklore and Museum Policy and Practice Working Group explores key issues facing museum policy and practice in the 21st century, through a folkloristic lens. This forum contributes to this exploration by focusing on the global intersection of museums and the marketplace, with a particular emphasis on the affects and agencies of individual artists whose words, works, and bodies are bought, sold, collected, and displayed in the process. Through case studies and dialogue, the forum will explore issues of authenticity, traditionality, marketability, and heritagization in the related domains of traditional global music, poetry, folk art, and performance arts. (Sponsored by the AFS Folklore and Museum Policy and Practice Working Group.)

**05-04 Folklore and Race at the Crossroads of the Past and the Future.** This session situates the folklore of race and racism at the crossroads where the present intersects with the past and the future. Underneath the celebratory and self-congratulatory American narrative of a postracial future, anxieties about race and racism rely on historical motifs for expression and

exploration. From the *Chronicles of Riddick* franchise and the films of Lars Von Trier to personal experience narratives affirming and denying racism, speculation about the past and the future draw upon folk belief, historically grounded in ideologies of race.

**05-05 Critical Latino/Latin American Folkloristics for/in the 21st Century.** Crossroads and borders are at the heart of Chicana/o, Latina/o, and Latin American folkloristics. Several early folklorists—Aurelio Espinoza, Arthur Campa, Américo Paredes, and Jovita González, among others—laid out parameters for the work in documenting and writing about the cultural production of the Latino community in general, and the Mexican American community in particular. José Limón, Renato Rosaldo, María Herrera Sobek, and Norma Alarcón offered somewhat more contemporary takes on the hybrid Chicana/o-Latina/o cultural production of the late 20th century. But as we contemplate the Chicana/o and Latina/o cultural production of the 21st century, the need arises for a new critical lens. This panel aims to jump-start the conversation on critical Latina/o and Latin American folkloristics for the new century and to present a hemispheric understanding and conceptualization of folklore studies.

**05-06 Advocacy Teach-In.** Folklorists and their colleagues have long been effective advocates for the cultures, people, and traditions they document, help preserve, and present. However, advocacy for the field of folklore and folk culture is needed as well. This forum will serve as a teach-in to consider the needs, opportunities, and challenges for advocacy by folklorists and examine the potential for using advocacy tools as part of community engagement in informing and directing our research, public programming, and public action. Participants will reference a “Folklore and Folklife Advocacy Tool Kit” created by the AFS Public Programs Section along with PACT: Preserving America’s Cultural Traditions. (Sponsored by the Public Programs Section.)

**05-10 Mythology as Cultural Knowing I: Texts, Beings, and Intersecting Categories.** Mythology is characterized by symbols, from images and motifs to their complex relationships as narratives. These resources engage and communicate understandings that qualify mythology as a form of knowing, while mythology is itself engaged and communicated through categories of expression. This session offers complementary perspectives on and approaches to crossroads of categories at the intersections of myths, genres, and imaginal understandings. It opens with attention on genres of expression and their intersections with mythology in different uses and combinations and gradually turns to the construction of categories through mythology, concluding with perspectives on mythology in the negotiation of ideologies. (Sponsored by the Nordic-Baltic Folklore Section. See also 06-10.)

**05-12 Asian American Folklore: Crossroads of the Third Culture.** Asian American folklore is based upon a dynamic combination of identities. This panel is an important part of an ongoing effort to seek meanings and methodologies of Asian American folklore. More specifically, the panel reexamines the conceptual framework of diasporic identity suggesting a more flexible definition, the Third Culture, an emergent space reflecting the crossroads of historical shifts and current practices. Moving away from a panethnic definition of Asian American, we argue for a transnational model that combines the multiple and often simultaneous locations of identity and culture. (Sponsored by the Transnational Asia/Pacific Section.)

**05-14 Folklore and Literature: Intertextual Representations of the American Midwest.** These papers explore the deeply intertextual, complicated spaces of a region too often represented as culturally neutral: the American Midwest. We present ways of reading texts from a folkloristic perspective that push us beyond identification, and indeed, beyond the text. Our work revels in this regional crossroads of America, approaching its literature from a myriad of intersecting byways: folklore, journalism, oral tradition, agricultural practices, ethnography, mass media, and fandom. As a whole, the panel seeks to offer up a compelling argument for the importance of an interdisciplinary approach to the study of folklore and literature. (Sponsored by the Folklore and Literature Section.)

**05-16 Animals and the Spiritual Imagination.** The presentations in this panel examine a variety of modalities through which humans in contemporary Western settings construct and relate to animals as spiritual or inspirited beings. Answering Jay Mechling's call for research in his 1989 article "'Banana Cannon' and Other Folk Traditions between Human and Nonhuman Animals," they explore the rich realm of human-animal interactions as folklore by taking human relationships with animals seriously as forms of aesthetic vernacular culture. These presentations illustrate that even in "postdomesticity," a state in which animals are commodified, nonhuman animals continue to have spiritual significance for humans. (Sponsored by the Folk Belief and Religious Folklife Section.)

**05-17 Poetics and Performance in/of Online Communities.** A new terrain of human mediation, digital technology opens itself to metacultural practices (Urban 2001) that reflexively demarcate the shape of future practices. Consequently, expressive practices online, of scholars or interlocutors alike, show discursive self-awareness vis-à-vis the very fact of digitally mediated engagement. In papers engaging (1) communities of online gamers, (2) marked communications between researchers and interlocutors online, and (3) emerging online practices of scholars themselves, we analyze this awareness to the form of social interaction as a rearticulation of the "poetic function"—the orientation towards form in the linguistic theory of Roman Jakobson (1960)—within the digital context.

**05-18 Agriculture at a Crossroads II: Engaged and Engaging Communities.** In keeping with the 2014 annual meeting's theme, this panel is the second of two in which presenters address American agriculture's current position at a crossroads of its own. The papers on this panel represent projects with particular communities of people as they engage with agriculture, rural life, and each other. Together, these papers provide case studies of engagement with local communities about their interests in and efforts to foster sustainable local economies and communities. These papers address issues that are central to folklore work, including issues of identity, placemaking, and knowledge exchange. (See also 04-18.)

**06-01 Road Crossings, Crossroads, and the Study of Folklore.** Using the metaphor of the crossroads as a portal to other realms of being, thinking, understanding, and doing, the panelists will examine their own work and the ways the study of folklore opens doors to other systems of organization: other cultures, other disciplines, and other kinds of activities. Brief presentations will be followed by conversation among the panelists and with the audience on the driving question, is folklore unique as a discipline in its leading to so many roads? (Sponsored by the AFS Fellows.)

**06-04 Heartbeat: Native Music in Time and Place and All Spaces Between.** In American Indian cultures, Southwestern tribes in particular, music remains the heartbeat of sacred lifeways. Encompassing thousands of years of diverse expressions and sophistication of composition and enactment, music connects the earthly realms with their divine counterparts. Musicians of the indigenous Southwest continue to express themselves through traditional forms as well as a wide variety of contemporary styles informed through their cultural backgrounds. Music is intrinsically linked with cultural lifeways. Music is spirit, infused in work, contemplation, ceremony, and leisure. Native song lives and thrives. Each dance, each expression of identity through music, is a celebration of endurance. (Sponsored by the AFS Local Planning Committee.)

**06-05 People and Things: Material Culture Research at the Crossroads.** This panel explores current material culture scholarship, research conducted at the crossroads where things and people intersect. The intimate relationships of collectors to their collections and the role of objects in changing or reifying social patterns are themes that recur in the presentations. These focus on three main areas—material culture and community, research in museums, and collectors and collecting—and include material categories of textiles, basketry, nun dolls, and woodblock prints, and geographic coverage from the US to Africa and Central Asia. Join us for a lively discussion of innovative approaches to material culture research in a variety of contexts.

**06-06 Cultural Conservation and Authenticity.** Authenticity is an important principle in heritage preservation. It concerns not only the physical condition of the artifacts in question, but also the cultural context of the heritage site. In the current rapid social and economic development in China, to preserve cultural heritage in authenticity becomes very challenging. This session focuses on the issues related to authenticity in the preservation of Chinese village traditions through case studies in Yunnan, Sichuan, and northern Shaanxi provinces, covering historical village preservation, the impact of social and economic development on the dynamic changes in meaning of place, housing form and lifestyle, and artisan traditions.

**06-07 New Scholarship on German and Russian Folk-Tale Studies.** This presentations in this panel focus on new scholars and scholarship in Russian and German folk tales. The first half of our panel highlights research looking at traditional fairy tales: disability and able-bodiedness in the Grimms, the Russian forest in both tales and memorates, as well as the animal-human connection in Russian folk tales in multiple cultural, genre, personal, and political contexts. The second half of the panel focuses on how traditional folklore and fairy tales have been appropriated and transformed in the 20th century by examining how an East German DEFA film adapted a Soviet-era play with Little Red Riding Hood as heroine and how Lyudmila Petrushevskaya's fairy tales exemplify a peculiar return to folklore. The work of these scholars will be discussed at the end of the panel.

**06-08 Representations of Folklore, Power, and Sexuality: Latino, Latin American, and Caribeño Films and Documentaries.** This panel investigates how Latina/o, Latin American, and Caribeño folklore, sexuality, and power are represented in film media. Questions to be considered include how transnational cultural, social, and political contexts are visually narrated to create and complicate truth claims. Topics addressed include shifting cultural landscapes along the Cuban and Argentine dictatorships, politics and religion in postrevolutionary Cuba, and new media in the activism of El Congreso de Jornaleros (The Congress of Day Laborers) in New Orleans. Panelists discuss folklore, power, and sexuality captured in documentary footage and films to illustrate the range and limitation of the genre's aesthetics, goals, and means. (Sponsored by the Folklore Latino, Latinoamericano, y Caribeño Section.)

**06-09 Common Ground, Slippery Meaning: Humor, Liminality, and Emergence in Iran, Turkey, and Armenia.** Protest cultures produce a plethora of expressive material and interpretive frames, the rapidity enabled by digital technology. This panel focuses on sites of intentional or spontaneous meaning transformation in Iran, Turkey, and Armenia, focusing on political humor, Augusto Boal's Forum Theater, and the back regions of political protest. Papers in this panel explore the cultural spaces in which meaning is transformed or made emergent, whether spontaneously or through deliberate cultural intervention.

**06-10 Mythology as Cultural Knowing II: Between Historical Experience and Imaginal Realities.** As a poetic and ideological discourse, mythology shapes our action, presence, and experience in historical and imaginal realities and, inversely, is determined by our spatial belonging and perspective vision of the world. The grounding of the human life-world and identity in place manifests itself in imaginative landscapes and narratives built on the metaphors of movement and travel. Routes and crossroads in these topographies indicate cultural and social categories. This session focuses on spatial representations in ritual and mythic discourse. Special attention is paid to the influence of genre on the poetics of spatial and itinerant representations. (Sponsored by the Nordic-Baltic Folklore Section. See also 05-10.)

**06-13 Shakespeare and Spenser: Early Modern Adaptations of Folklore.** The literary and performative texts of the early modern period by such writers as William Shakespeare and Edmund Spenser are heralds of new ways of thinking and communicating. In their works, Shakespeare and Spenser draw upon traditional stories and motifs to create worlds and characters easily recognizable to a broad audience at their time of publication and through the

present day. The presentations in this panel explore how these authors employ folk motifs in their writing, and how adaptations of those works affect audience understanding. (Sponsored by the Medieval and Early Modern Folklore Section.)

**06-15 When Folklore, Storytelling, Writing, and Research Meet at a Crossroad, Who Has the Right of Way?** Oftentimes in academia, we compartmentalize our fields of study or are compartmentalized by them. While each presenter has met folklore at the crossroads of her own specific interests, the panel as a whole looks to explore and connect all of the intersections we, as scholars and teachers, meet in academia. We will be asking, if folklore, storytelling, writing, and research all met at an intersection, who would have the right of way? Or do we allow them to all go at the same time and dig through the inevitable mangled mess later to discover that folklore, storytelling, writing, and research are all interconnected despite academia's insistence on compartmentalization?

**06-16 State Folklife Programs at 40: Forging A Strong Future.** State arts agencies, in partnership with the NEA, have hosted folklife programs now for 40 years. Still, many states face challenges—credibility or fundability gaps—in sustaining folklife programs. Key administrators and agencies involved in establishing, nurturing, and maintaining folklife programs over the past 40 years discuss strategies to fortify and expand existing folklife programs, pathways to create dynamic new programs, and policy making that harnesses the value folklife programs add to their host agencies. (Sponsored by the American Folklore Society.)

**06-17 Bodylore and Fat Studies: Sociological, Historical, and Ethnographic Considerations.** This panel crosses the emergent discipline of fat studies with theoretical and methodological insights from folklore studies, religious studies, and sociology to deconstruct and critique the negative valuation and shame placed on fat bodies. Papers represent a range of interdisciplinary modes of analysis illuminating the sociohistorical context of the meanings attached to fat, fatness, and obesity within American culture. These papers present a multifaceted examination of the bodylore of sizism apparent in discourses of health, beauty, and desire in American culture.

**07-01 At the Crossroads of Museums and Communities.** New forms of community engagement being developed within contemporary museums question older models of representation, curatorial authority, and the production of knowledge. This forum brings together museum professionals from institutions with missions focusing on history, culture, science, and art to reflect on the challenges, ethics, and rewards of collaboration. Presenters will provide case studies for discussion, exploring ongoing work with indigenous, immigrant, and refugee source communities; the formation of advisory committees; and the development and evaluation of outreach activities that respond to changing audiences and disengaging neighborhoods. (Sponsored by the AFS Folklore and Museum Policy and Practice Working Group.)

**07-02 Soldier Talk: Beyond the "War Story."** While public culture valorizes tales of military combat, the expressive repertoire of actual military personnel often reflects experiences that diverge from—and may subvert—the normative "war story." In this panel, which draws on interviews with deployed troops and veterans of current American conflicts, we explore the narrative strategies and emotional implications of "soldier talk" that has not become formulaic in the print or electronic media. The four papers analyze stories of sexual encounters on military bases, the oral traditions of boot camp, and stories whose tellability is placed in question because they threaten a group or institutional worldview. (Sponsored by the Folk Narrative Section.)

**07-03 Fieldwork at the Crossroads: Exploring Fieldwork Practice through the LGBTQ Lens.** Fieldwork exists itself at the intersection of many crossroads tying multiple fields together with the practice of ethnography. The questions every ethnographer faces in the complexities of their fieldwork can be teased out by looking at how LGBTQ fieldworkers interact in the field. It is not unique to LGBTQ fieldworkers, however, to struggle with what it means to have something

in common with their informants. We hope this forum begins a discourse encouraging students and researchers to ask questions about their own struggles within their fieldwork and to talk about large questions we all face within fieldwork practice. (Sponsored by the LGBTQA Section.)

**07-04 Folklore and Community Engagement.** In this panel we will explore folklore at the crossroads of community and the academy. Ethnographers are logical partners for community service learning programs, because we locate our work in/with communities, we bring a refined set of methods to community study, and we have elaborated a body of theory for understanding and problematizing difference, diversity, community, and power. Nevertheless, realizing the admittedly lofty goal of addressing a community-identified need in a sustained manner through folkloristic service-learning poses a number of challenges. In four cases we consider institutional constraints, personal commitments, and empowerment opportunities for folkloristic service-learning. (Sponsored by the Folklore and Education Section; the Politics, Folklore, and Social Justice Section; and the Public Programs Section.)

**07-06 Songs, Stitches, Women, and Witches: Femininity in Scandinavian Folklore.** In recent decades, folklorists have started to bring women's history, roles, and issues into focus, with insightful and often surprising results. This panel continues this work by investigating women as subjects and shapers of folklore in Scandinavian and Scandinavian American communities. Genres covered include music, material culture, and legends, and major topics range from the construction of gender norms in folk narrative to questions of community identity to current economic impacts on the production of folk crafts. Specifically, the four panelists will present on Norwegian American women's folk music, modern Norwegian textiles, Finnish narratives of femininity, and pan-Scandinavian witchcraft legends. (Sponsored by the Nordic-Baltic Folklore Section.)

**07-08 Reconsidering Traditional Cultural Places: Successes, Dilemmas, and Works in Progress.** In 1990, the National Register of Historic Places introduced the concept of "Traditional Cultural Properties," which derive their significance from cultural practices and beliefs of living communities. Proposed revisions expand the use of the designation, although utilizing concepts at odds with folkloristic practice. Nevertheless, the concept has much to offer folklorists working in preservation, especially with the emphasis on present, rather than past, communities, and the potential to enhance the ability of communities to define significance for themselves. This forum will feature projects in which folklorists are currently involved, as well as TCP issues faced by preservation offices. (Sponsored by the AFS Folklore and Historic Preservation Policy Working Group.)

**07-09 Family and Regional Foodways at the Crossroads of Tradition and Change.** Foodways exist at the crossroads of heritage, region, and time—defining and recreating identity. Like all folklore, foodways change as individuals migrate, as communication methods change, and when different groups interact. Some foods become edible palimpsests, carrying the imprint of many authors. We write and rewrite stories of who we are in dishes as diverse as Kentucky bourbon balls and Derby Pie, Vietnamese bánh tét, and Rhode Island doughboys. Whether we compile our recipes and wisdom into family cookbooks or exchange them online, they transmit values and reflect changing tastes, challenging and transforming identity. (Sponsored by the Foodways Section.)

**07-11 Barns: Folkloristic Perspectives on a North American Icon.** This panel considers barns in the North American cultural landscape. Through representative case studies in the United States and Canada, barns are examined from both the tangible and intangible perspectives of how they work, how they are used, and what meanings they hold as objects of culture, memory, and identity for a community. The significance of barns as part of the agricultural landscape and the daily routines of farmers and ranchers will be emphasized.

**07-13 Cold War Mary.** This panel addresses grass-roots initiatives associated with Marian politics and prophecies during the Cold War period, including the growing presence and influence of national and transnational Marian movements and armies, and in combination with the utterances

of Marian seers, the role of these movements in the global religious-political arena. It will be concerned also with the effectiveness of imagery of the Virgin-warrior as a counter to the traditional Catholic imagery of the suffering mother, and with how apparition messages that have evolved into apocalyptic narratives have functioned as weapons in faith's war against the forces of evil.

**08-01 Daniel Sheehy: Resonando la Canción de un Valiente.** This session will provide an opportunity to learn about Dan Sheehy's engagement with Latino and Latin American cultural communities over the past 50 years. Panelists will facilitate a conversation with Dan by asking him questions that allow for reflection and discussion about his work as a scholar, administrator, performer, and mentor. There will also be time for audience questions and commentary. (Sponsored by the Chicana/o Section and the Folklore Latino, Latinoamericano, y Caribeño Section.)

**08-02 Where Have All the Folklorists Gone?: Vernacular Architecture Studies and Our Discipline.** Folklorists played a major role in the emergence of vernacular architecture studies as an interdisciplinary pursuit and were leaders in the development of the Vernacular Architecture Forum in the 1980s. Today folklorists no longer seem as visible in VAF and a number of vernacular architecture scholars trained in folklore no longer self-identify as folklorists. This forum will examine the state of vernacular architecture research in folklore, as well as its future. A basis for discussion will be Tom Carter's "Where Did the Folklorists Go?" published in volume 29 (2012) of *The Folklore Historian*. Attendees are encouraged to read the article and participate in discussion. (Sponsored by the AFS Folklore and Historic Preservation Policy Working Group.)

**08-03 Positioning Positionality: Negotiating the Embedded Narrative Work of Both the Interviewee and Interviewer in Ethnographic Research.** This panel relies on the work of Bamberg and Shuman on "positionality" in the ethnographic/sociolinguistic moment of narration, marking the positioning of the narrator and the audience. We see the moment of a narrative performance as the "main index for what the narrative as an act of instantiation means to the performer" (Bamberg and Shuman 1997), and similarly point to the idea that the "structure and function of a sociolinguistic interview sets up a context that affords informants the opportunity to achieve their own goals" (2011). We recognize the linguistic work involved to "manipulate the reception format of the speech event" with "embedded orientation(s)."

**08-05 At the Crossroads of Folklore and Museum Education.** Museums have always been considered settings for visitor learning. Museum education is a specific field including a variety of informal learning features for casual visitors and organized formal learning opportunities such as docent-led student visits, curriculum guides, and K-12 teacher training. This forum brings together folklorists working in education within and outside museums, and museum educators working with folklorists or using folklore methodologies, for a dialogue exploring the intersections between the two fields. We hope the discussion will open possibilities for future cooperative programs and projects. (Sponsored by the Folklore and Education Section.)

**08-07 A Conversation with National Partners: A Look at Our Discipline Today and Beyond.** This facilitated conversation will present an opportunity to learn more about the goals and current directions of the nation's premier federal folklife entities, including the Smithsonian Institution's Center for Folklife and Cultural Heritage, the Folk and Traditional Arts Program at the National Endowment for the Arts, and the American Folklife Center at the Library of Congress. The leadership of each organization will share their insights on current issues and trends that impact the field, as well as discuss what strategic planning is occurring to strengthen and grow the work of folklife and folk arts at the national level. (Sponsored by the American Folklore Society and PACT [Preserving America's Cultural Traditions].)

**08-09 The Hammer of Justice and the Bell of Freedom: Folklore and Legacies of Resistance.** This forum honoring the memory of Pete Seeger will offer a range of perspectives on the relationship of folklore to the progressive tradition in the United States. From resistance to McCarthyism,

the struggle for racial equality, rural organizing efforts, and the Occupy movement, the field of folklore has a tradition of activism and a reverence for the creative wellsprings of the folk. We will share our thoughts on how to rekindle the core sense of passion, urgency, and outrage that is our discipline's birthright. (Sponsored by the Politics, Folklore, and Social Justice Section.)

**08-10 Faux-Lore: Traditional Practice in Digital Communities.** Faux-lore adopts the idealized "folk" past as a way to manage the present, complete with costume, music, food, and custom. Revivals of traditional practice, accompanied by technology-driven innovation, serve as a continuation of tradition that relies on a global sharing of knowledge and research, with multimedia updates on successes and failures for constant refining of technique. This panel examines how online communities negotiate in-group cultural practices and modes of communication, adopting models of folk culture beyond the presented tradition.

**08-12 Advances in Folklore Scholarship: New Directions in Folk Arts Scholarship.** This forum features two recent books that explore new directions in folk arts scholarship. Authors Elaine Eff (*The Painted Screens of Baltimore*, 2013) and Carol Silverman (*Romani Routes: Cultural Politics and Balkan Music in Diaspora*, 2014) will present their central arguments and discuss new directions in folk arts scholarship. Discussant Carolyn Ware will synthesize, contextualize, and assess the authors' collective contributions to the field. Debra Lattanzi Shutika and Solimar Otero will chair an open discussion with an eye toward identifying advances in folklore scholarship.

**08-13 Animal Studies at the Crossroads.** The panel proposes a multidisciplinary approach to determine whether scholars in folklore and literature require new theoretical foundations, based on the growing research in zoofolklore studies, ecocriticism, and critical animal studies. The aim is to explore and problematize the relationship between human and nonhuman subjectivity and to rethink this relationship on an ecological and ethical basis. Thus, the goal of the panel is to go beyond the thematization of animal-human relationships in folklore and literature, and to apply ethical and ecological discourse with regard to the "poetics of the species" and the "poetics of the individual"—to unveil the complex relations between living species in the cultural and natural environment.

**08-17 Remapping 19th-Century Fairy Tales.** This panel will consider some of the varied and frequently overlooked ways in which the genre of the fairy tale figured in 19th-century discourses concerning form, genre, "literary" value, and cultural identity. Papers will examine currently obscure pathways through 19th-century fairy-tale history in France, Italy, and England—paths that cross national, linguistic, medial, historical, discursive, and disciplinary borders. Taken as a whole, these case studies suggest that the fairy-tale genre has a fundamentally unruly history, one that demands further critical attention.

**08-18 Political Instability and the Search for Meaning: Rumor and Gossip in Post–Cold War Societies.** This panel discusses the circulation of rumors and gossip in the post–Cold War era, focusing on Belarus, Guatemala, and El Salvador, which have undergone massive political transitions over the past decades. While Belarus is an authoritarian state, Guatemala and El Salvador are recognized as electoral democracies. Still, these nations are experiencing epidemics of social violence, spurred by economic instability, migration, and narcotrafficking. Rumors and gossip often emerge from uncertainty, and provide insights into a community's deep-seated beliefs, fears, anxieties, and social prejudices. As such they contribute to nuanced analyses of political and social instabilities in post–Cold War societies.

**09-01 Talking Folklore: A Conversation with Leaders in the Field.** This forum features a conversation with a few prominent folklorists who will reflect on their respective careers, and meditate on the past and future of our discipline. This year's forum will focus on music by looking at the "life of learning" and the choices, chances, and triumphs of participants Erika Brady, Peggy Bulger, Alan Jabbour, and Jeff Todd Titon. Pravina Shukla will facilitate this exchange about their academic



and public work, their fieldwork, recordings, festivals, and broadcasts, and also their important involvement in our field and our scholarly society over the past several decades. (Sponsored by the American Folklore Society.)

**09-03 Community Crossroads: Integrating Folk Art, Media, and Youth to Impact HIV/AIDS**

**Advocacy.** In this New Mexico–based listening event, project participants present a sampling of radio stories resulting from a pilot collaboration among the Museum of International Folk Art's Gallery of Conscience (GoC), Youth Media Project (YMP), N'MPower—an LGBTQ youth resource center—and traditional artists. In tandem with the GoC exhibition *Let's Talk About This: Folk Artists Respond to HIV/AIDS*, youth participants interwove their reflections and excerpts from their interviews with traditional artists to craft audio segments for YMP's *Audio Revolution* radio program. A discussion about the project and creating a platform for underrepresented voices to address social issues will follow participants' presentations. (Sponsored by the AFS Local Planning Committee and the Folklore and Education Section.)

**09-04 Storytelling at the Crossroads of Community and Commodity.** Contemporary storytellers from traditional community backgrounds have brought their repertoires to audiences beyond their in-group community bases—or have resisted doing so out of social, psychological, religious, or ideological qualms. This panel examines the repertoires, careers, and motivations of several such tellers, including Adirondack hunting guide Bill Smith; Navaho (Dineh) storyteller and writer Geri Keams and her grandmother, Pansy Frank; younger descendants of Ray and Stanley Hicks of Beech Mountain, North Carolina; and Kiowa Apache teller Dovie Thomason, who will discuss her own work as both an intratribal and extratribal storyteller. (Sponsored by the Storytelling Section.)

♦ **09-06 At the Crossroads of Tales and Computers: Visualizing Fairy-Tale Wonder through Filmographies and Computational Folkloristics.**

At the crossroads of fairy tales and computers, we find digital humanities projects that combine the expertise of computer specialists and folklorists. Our diamond session analyzes what happens when archival and bibliographic practices connect with fairy-tale film, tales on television, and algorithmic criticism. We see relationships between tales, media, history, geography, production and reception, and scholarly and popular audiences in a new light, with more color, shapes, and need for interpretation and critical thought. We can access this information readily when partnerships make this information open, available, and interactive.

**09-07 The Crossroads Are Owned: Folklore Institutions and the Negotiation of Public and Personal Tradition.** This panel explores the interaction of creative performers and academic institutions in Nordic and Baltic folklore studies. In the north of Europe, folklore acquired a privileged status as an imagined embodiment of national identity and culture. Myriad institutions were founded for the collection, preservation, and analysis of folklore, the leadership of which became highly professionalized. How do museums, archives, departments of culture, and other large public organizations categorize and handle folklore, and how do these systems of representation and analysis affect actual performers? Presentations include case studies and theoretical reflections. (Sponsored by the Nordic-Baltic Folklore Section.)

**09-08 The Plazas of New Mexico.** This forum outlines the heritage of New Mexico's public plazas and squares, and the everyday life and community celebrations that help sustain them. We will profile a multiyear study of historic and contemporary community spaces and celebrations by the University of New Mexico, and offer a case study of the history of an 1861 Hispanic plaza community—Monticello, New Mexico—its annual fiesta, and its recent community-based revitalization planning process. As people established and worked to sustain their communities, these ensembles of public space, building types, and celebrations provided a vessel into which they could pour their energies, aspirations, and shared dreams. (Sponsored by the AFS Folklore and Historic Preservation Policy Working Group.)

**09-09 Boundaries and Decision Making at the Crossroads of Theory and Practice.** This forum will address boundary issues faced by folklorists doing fieldwork and presentation in the 21st century—questions of folk versus not-folk; fine art versus artisanship or folk art; self-taught or book-taught versus community-taught; institutional standards versus community standards; and presentable versus not presentable. Examples will be given from the current public and academic work of the presenters, in several different genres, with an emphasis on material culture (especially taxidermy) and music. (Sponsored by the Public Programs Section.)

**09-10 Representations, Misrepresentations, and Digital Ethnography: Black Folklore, Granny Midwives, and the Crack Mother Icon.** In recent years there has been an explosion of scholarly work on the African diaspora that theorizes particular genres of folk cultural traditions and beliefs. The aim of this paper session is to encourage a cutting-edge conversation about the state of folklore study through the lens of past dominant cultural representations along with misrepresentations within the present historical moment. The presenters will grapple with innovative modes of configuring this field along with the ongoing challenge to topple dominant ideologies. This panel features a range of methodologies, including literary historiography, traditional ethnography, and the ethnographic use of new media.

**09-11 The Lore, the Lure, and the Common Core: Of Writing and the STEM Disciplines.** This forum considers “writing across the curriculum” with a university, a team of public high schools, a nonprofit cultural center, and an academic grammar/research book publisher. How can folklore help schools understand people’s learning behaviors? What do teachers, students, and administrators mean when they use the terms performance, improvement, identity, assessment, and growth? What does a high-school student need to be “college ready?” How does a school’s subject-specific testing culture enact what folklorists call the “conservation of culture?” Can students describe to others how context, tradition, and transmission relate to their school subjects? We introduce two new elements of a research project, inviting our audience to share data and help us shape our project. (Sponsored by the Folklore and Education Section.)

**09-12 Immigrant Oral Narratives.** Few people are more at literal and figurative crossroads than those who move from one country to another. Immigrant narratives offer a direct link to understanding folklore and its reverberations across time and space. From the wide-ranging perspectives of immigration officers, second-generation family members, and current immigrants themselves, the papers of this panel consider narrative in numerous guises. Topics range from family immigration sagas and the recounting of immigration stories heard at borders, to narratives on the external forces affecting immigrant vernacular religion. The aim is to broaden awareness of immigrant experience, and develop concepts of narrative, movement, mobility, and change. (Sponsored by the British Folk Studies Section.)

**09-14 Local Actors in Folklore Transmission and Practice in Contemporary China.** By drawing on ethnographic case studies, this panel examines the role of various social actors in folklore transmission and practice within local contexts in contemporary China. Among the questions to be explored are these: Which roles have various social actors played in the process of folklore transmission and practice within a community context? What sort of investment do they feel preserving tradition has in their own and their community’s future? How do they regard “traditions” or practices they are asked or decide to transmit? The papers present observations from different groups around the country, specifically young adults who carry on ethnic traditions in southwest China, producers and consumers who participate in protecting traditional foodways in Shanghai, folk literati who continue local beliefs in rural northern China, and Muslims who visit a shrine as a fair-like social event in Shandong. (Sponsored by the Transnational Asia/Pacific Section.)

**09-15 From Wiggins Mill Road to Goldsboro Street: Interdisciplinary Collaboration and the Vollis Simpson Whirligig Project.** The Vollis Simpson Whirligig Project was conceived as a way of restoring and maintaining Vollis Simpson’s extraordinary whirligigs for the Simpson

family, the community, and others who visit from around the country and world, while also generating artistic, economic, and cultural synergy in Wilson, North Carolina, around an urban park and museum located in the historic downtown tobacco warehouse district. This session (featuring two folklorists, two conservators, and two filmmakers) will explain the whirligig project's interdisciplinary strategy, which brought together the Simpson family, folklorists, filmmakers, conservators, artists, municipal departments, businesses, nonprofits, and the community at a creative crossroads of collaboration around Vollis Simpson's whirligigs and their long-term preservation.

**09-16 Museums and Intangible Heritage: Connecting the Tangible with the Intangible.**

This session will explore how new approaches to community involvement have fundamentally changed the work of museums of peoples and cultures worldwide. The acceptance by museums of the need for community perspectives, repatriation, and immigration are leading to new strategies for connecting the tangible to intangible cultural heritage, and folklorists are playing leading roles in this work. This includes the use of an artist-centered ethnographic approach to material culture that focuses on the voices of the artisans—and the underlying knowledge and attitudes that inform their craft traditions in today's world. This session will explore how a museum exhibition could enable visitors to experience the Dena'ina language, for example, and other aspects of intangible heritage such as a cultural landscape, foodways, storytelling, and the cultural knowledge associated with objects. (Sponsored by the AFS Folklore and Museum Policy and Practice Working Group.)

**09-17 Contemporary Mormon Folklore.** In the 21st century, the Church of Jesus Christ of Latter-day Saints (LDS or Mormon) has had to confront its digital identity as well as appropriations of its identity. These confrontations have spurred official and vernacular attempts to redefine who Mormons are for non-Mormon and Mormon audiences alike. This panel will examine how folk and official cultural practices support and challenge each other and how contemporary Mormons negotiate the competing values between their personal, religious, and national identities.



**Aasland, Erik A.** (Biola University) **"A Horse—A Person's Wings": Reevaluation of the Kazakh Nomadic Ideal on the Internet.** Although they were forcibly settled nearly a century ago, Kazakhs continue to look to nomadism as a model for their tradition and character. Especially starting in the 1970s there was an exploration of the ongoing relevancy of their nomadic past (Kudaibergenova 2013). Kazibek Bi's statement of Kazakh identity as nomads dating back to the 17th century remains a focal point for speeches, essays, and government self-presentation today. Globalization and technical advances bring new opportunities and inputs to considerations of cultural values. In this presentation, the author will explore contemporary discussions by Kazakhs on the Internet critically evaluating the nomadic ideal. **04-05**

**Acharya, Disha** (University of Louisiana, Lafayette) **Where Sita Crosses Dolly: Hindu Epics and the Indian Soap Opera.** Cultural theorist Henry Jenkins argues that pop culture has emerged as a contemporary form of folklore. Soap operas, like other forms of pop culture, often represent women as "types," reproductions of master narratives. Popular Indian soap operas are no different, with female protagonists already scripted by patriarchal narratives and Hindu epics like *Ramayana* and *The Mahabharata*. I argue that the secondary female characters, however, become sites of contestation between dominant and resistant ideologies, and that Indian soaps are the primary site where folklore in the form of Hindu epics is being reinscribed and transformed in response to changes in Indian culture. **07-05**

**Addison, Wanda G.** (National University) **Circle Chants at the Crossroads of Community.** Crossroads are where things happen. They suggest boundaries where endings and beginnings can simultaneously occur, and are the points at which boundaries become connected, and circles are perpetual crossroads offering infinite possibilities for the creative continuity present at intersections. The "Circle Chant" of the San Diego Women's Chorus and the "Baobab Tree" song of the Black Storytellers of San Diego, Inc. emphasize connections between the audience and those referenced in the songs. An emotional bond between the audiences and the songs, and by extension the performers as bearers of the experience, is a culmination of the performances. **07-12**

**Alarid, Michael Joseph** (University of Nevada, Las Vegas) **Murder at the Fandango: The Commodification of the Traditional Fandango in Santa Fe County, 1846–60.** In the 1850s, the traditional New Mexican fandango was caught at the crossroads of political and social tensions between Nuevo Mexicanos and recently arrived Anglo settlers. This paper demonstrates how the traditional New Mexican fandango was transformed from a community event that strengthened the patriarchal bond between local strongmen and the community vecinos who served their interests, into a social commodity meant to entertain both European and Americano extranjeros in the wake of the American occupation of 1847. More specifically, based on archival research, this paper examines the emergence of violence within these festive spaces. **01-08**

**Alfaro, Mary** (University of California, Los Angeles) **Film: O Poder da Criação: Female Trailblazers and Innovators of Samba-Reggae Music from Salvador, Bahia** (20 min.). In the 1970s samba-reggae music emerged in Salvador, Bahia, as a genre that drew upon the themes of the Movimento Negro (Brazil's Black Power Movement). The ensembles, known as blocos afro, served as vehicles for elevating black consciousness and resistance. Though they were largely led and developed by men, several women contributed to samba-reggae's evolution. This documentary explores the experiences and contributions of some of these women, including members of Didá, an all-female samba-reggae ensemble in Salvador, as well as Reni Flores, a former member of Ilê Aiyê, who was the first woman to serve as a bloco afro singer. **03-08**

**Allen, Richard Alexander** (University of Iceland) **The Hunger Strike of 1981: Historical Discourse and Folk Narratives in Northern Ireland.** This paper will look at the debate that raged on Republican.ie, an Irish Republican website, following the release of the book *Blanketmen* in

2005, which challenged the legend of the 1981 hunger strikers, a key narrative in the Catholic/Nationalist/Republican community in Northern Ireland. The paper will examine the use of source material, how individuals adapt evidence to suit their preferred narrative, and how the Internet plays a role in fostering this. By doing so, it hopes to explore the interplay between historical discourse and folklore, between history and folkloristics, and between the Internet and oral tradition. **07-17**

**Alvarez, Maribel** (The University of Arizona) **Latino Folkloristics and Coalition Building in the Times of Cólera.** The national political climate of the last decade has turned increasingly hostile towards some of the values and principles that folklorists hold dear: diversity, ethnic studies, migration, authenticity, self-representation, dignity, and human understanding. Simultaneously, a tectonic demographic transformation is working its way throughout the nation's essential social fabric. Drawing from examples along the US-Mexico border, this presentation examines recent exemplary work in coalition building that mobilizes foodways, manual and visual arts, music, and ritual to challenge and channel the anger (cólera) that restrictive policies and discriminatory practices engender among Latino activists, youth, and civic-minded residents of the borderlands. **05-05**

**Ancelet, Barry Jean** (University of Louisiana, Lafayette) **"Swollen with Meaning": The Grand Marais Mardi Gras from the Inside Out.** Carl Lindhal has pointed out that to truly understand the intensity of carnivalesque laughter, one must have heard it, experienced it, felt it. I would add that producing it is important. In order to better understand the Mardi Gras and the laughter it generates, I have, at the invitation and even the insistence of the Grand Marais Mardi Gras, become involved in several aspects of the ritual, from infrastructural planning to play. In this paper, I examine my participation in this Mardi Gras run and the nature of the observations that have come from the perspectives that participation has availed. **03-06**

**Anderson, Caitlin** (MSStation) **Marked by Disease, (Body) Modified by Choice: Hope, Signification, and Stigma in MS Tattoos.** Tattoos have emerged as a medium to communicate personal and/or political passions and struggles. For people diagnosed with multiple sclerosis, tattoos allow an avenue for performing attitudes about disease and/or disease-related stigma. The art possesses power, transforming the body from one perceived by outsiders as disabled into one altered by choice. The tattoo and process of being tattooed offer an opportunity for control of the body rather than allowing the body's impaired neurons to control what is visible. These tattoos are a visible form of "disability resistance." **07-18**

**Anderson, Michele** (Goucher College and Springboard for the Arts) **Mixed Use: Real Art and Imaginary Data about the Former Fergus Falls State Hospital.** This collection of essays, photos, and artwork intertwines case studies of community organizing through the arts with cultural sustainability leadership theory. In 2013, a creative placemaking initiative, led by Springboard for the Arts, mobilized artists of all career levels and disciplines to engage the community of Fergus Falls, Minnesota, about the past and future of the Fergus Falls State Hospital, or "The Kirkbride," an abandoned mental institution that has faced the wrecking ball for many years. Through storytelling, events, and exhibits, artists have transformed the community narrative, leading to a reimagined future for this significant building. **09-13**

♦ **Armknacht, Megan** (Brigham Young University) **"Fractured Fairy Tales" and Rocky and Bullwinkle for a Cold War Generation.** Our work on the fairy-tale teleography has shown that some tales appear more frequently, and one series in particular utilizes multiple tales. This presentation will be a case study about *The Rocky and Bullwinkle Show's* "Fractured Fairy Tales" segment, discussing which tales frequent this show, exploring possibilities why these stories are most popular for a "Fractured Fairy Tale," and what the resulting data have to say about American culture in the Cold War—its concerns with commodity capitalism and the valuation of self over community—as well as fairy-tale malleability. **09-06**

**Artese, Charlotte (Agnes Scott College) "Like the Old Tale": Shakespeare as Folktale Adapter.**

Shakespeare is a literary adapter of folktales, like Boccaccio or Perrault. Folktales form a major strand of his work over the course of his career. Traditional stories are direct sources for plots in seven of his plays, and yet more plays derive from romances, legendary histories, or classical texts that themselves incorporate folktale materials. Acknowledging the importance of folktales to Shakespeare's work allows for a revision of the history that sees the literary folk or fairy tale skipping over England in its development from the Italian novella to the French salon tale. **06-13**

**Astapova, Anastasiya (University of Tartu) Surveillance and Democracy: Panopticon Rumors**

**in Belarus.** The rumors concerning illegal surveillance of private lives is widespread all over the world, making people refrain from using social networks or from mentioning certain themes on the phone out of prudence. Such rumors acquire multiple dimensions and special strength in nondemocratic societies, as fieldwork done in Belarus shows. Moreover, the wary stories of illegal surveillance cases are often complemented by the speaker's conversational joking of his or her own fears. I aim to analyze the complex narratives that appear as a result, and the possible treatment of the kernel of truth in them. **08-18**

**Aubry, Stephanie (The Ohio State University) Rumors of Social Violence in Contemporary**

**El Salvador: Constructing New Master Narratives on Security in the Neoliberal Era.** This paper documents rumors of violence in political and media discourses in contemporary El Salvador. Given the current crisis of social violence, this project examines the ways in which dominant discourses frame the crisis, and thereby construct a conversation on national security. I examine (1) rumors of gang violence, which are highly visible and widely circulated, and (2) rumors of state-affiliated social cleansing, which are typically excluded from or rhetorically diminished in official and media discourses. In this way, I question whether a culture of impunity for state-affiliated killing perseveres in El Salvador, despite the successful democratic transition. **08-18**

**Bacchilega, Cristina (University of Hawai'i, Mānoa) The Fairy Tale and the Commercial:**

**The Italian Carosello.** I explore the commercial ad's adaptation of fairy-tale formulas in *Carosello*, a popular series of dramatized commercials (1957–77) on Italian television, which issued millions of Italians into consumerism as the sign of modernity. What are the ideological consequences of the generic recontextualization of the fairy tale in this specific popular-culture and national venue? How did this adaptation relate to Italo Calvino's *Italian Folktales* (1956) nationalist project? What did the Italian audience make of these tales of magic in excess of their commercial message? Calimero, a particularly beloved and unpromising *Carosello* hero, will be the focus. **02-05**

**Baer, Kurt (Indiana University) Learning How to State: Between Interrogatives and Inquiry**

**in Cyberspace.** Charles Briggs's *Learning How to Ask* (1986) examined the interview as a unique discursive practice, providing the insight that research contexts themselves are cultural constructions, sets of preexisting formulations that frame interviews as speech events unique to certain modes of inquiry. Following Briggs, we further critique the epistemological grounding of this mode of ethnographic inquiry—the notion that interrogation is coterminous with inquiry. Drawing on online ethnography with "bronies" (largely adult, male fans of *My Little Pony*), we argue that questioning is not necessarily the culturally efficacious mode to obtain interlocutors' responses: often, they expect you to say something first. **05-17**

**Bahl, Erin Kathleen (The Ohio State University) Sacred Screens: Digital Design and the Divine**

**Liturgy in a Columbus Greek Orthodox Cathedral.** To explore where performance studies comes to a crossroads with digital ethnography, I examine the ritual worship of a Greek Orthodox community in dialogue with the congregation's website. I argue that the website serves three key purposes: (1) as a coordinating frame directing the participants' movements within the liturgy, (2) as a liminal interface between secular and sacred space, and (3) as a screen displaying traditional sacred narratives. I will connect these functions to those of the cathedral's iconostasis, or icon screen, to engage the site in a manner that builds off traditional Orthodox literacy practices. **04-09**

**Baird N'Diaye, Diana A. (Smithsonian Center for Folklife and Cultural Heritage) "She Makes All My Clothes": Self-Fashioning, African American Artisans of Style, and The Will to Adorn.**

The Will to Adorn project has engaged local communities in reflexive research—sartorial autobiography, interviews, and public presentations on African American dress and identity, highlighting diversity in communities of African American style. The focus of this presentation is on oral narratives that describe the collaborative process between artisans of style—such as hairstylists and clothing designers who cater to the tastes and requirements of specific communities and the exemplars of style who uphold the standards and aesthetics that define the collective identities as patrons and clients. They are partners in the self-fashioning of a spectrum of African American cultural identities. **02-09**

**Balaskovits, Alison (University of Missouri) Food My Father Feeds Me, Love My Husband Shows Me.**

In this revisionist take on the "Bluebeard" fairy tale, the wife of Bluebeard is the favored daughter of a gourmand who butchers his own meat. Her husband, a reformed butcher, is a vegetarian who forces her to adapt to his lifestyle. Slowly, she grows more and more desperate for the meat she craves, culminating in a horrific discovery in a secret room. Focusing on foodways, family, and feminist narrative, this revision is at the crossroads of good taste. **04-17**

**Bar-Itzhak, Haya (University of Haifa) Jewish Blood Libel Legends: Traumatic Events, Terror, and Collective Memory.**

The Christian blood libel legends tell of ritual murder committed by Jews, who kill a Christian (usually a child) and use his blood in their Passover rites. Over centuries, blood libels led to the torture and killing of Jews and even to the massacre of entire Jewish communities. As Alan Dundes (1993) argued, this legend is a classic example of "evil folklore." In my lecture I will discuss the Jewish legends about blood libels as a reaction to the Christian tales and their devastating results. From this perspective Jewish legends offer a way to study the reciprocal relations between types of the folklore of the Other on the evolution of Jewish folklore, and point out the manner in which a persecuted minority creates a folklore response to the evil folklore directed against them. **09-05**

**Barker, K. Brandon (Indiana University) The Folklore of Concussions in American Football.**

A growing amount of attention to the short- and long-term consequences of repetitive head trauma—especially in the form of concussions—suggests that American football may soon face a self-generated challenge to its supremacy in youth athletics. Between the years 2010 and 2012, Pop Warner—the largest youth football organization—lost nearly 10 percent of its participants, a total of about 24,000 players. Pulling from ethnographic fieldwork with youth and high-school football players in Southern Indiana and Northern Tennessee, this presentation outlines the connections between players' folk beliefs about injuries and concussions in the context of a growing amount of research focusing on head trauma in the sport. **05-13**

**Barzilai, Shuli (The Hebrew University of Jerusalem) Catherine Breillat's Rescripting of Charles Perrault's "Bluebeard."**

In adapting Charles Perrault's "Bluebeard" (1697; ATU 312)—a grisly fairy tale about a serial killer who murders his wives shortly after they transgress his prohibition against using a magic key to open his secret chamber—for a made-for-television movie titled *Bluebeard* (2009), French filmmaker Catherine Breillat simultaneously remains faithful to her 17th-century source and radically departs from it by creating parallel narratives about two pairs of sisters, by ambiguating the tale's time scheme and setting, and by generating sympathy for the villain. How Breillat does all that in an 80-minute film is the subject of my paper. **01-05**

**Batra-Wells, Puja (The Ohio State University) Art/Work: Evaluating Artistic Labor and the Manufacture of Fungible Value.**

This presentation will interrogate the various ways in which practicing artists encounter, engage, and negotiate economic value within the context of unregulated art markets. In particular, I am interested in unpacking the informal monetizing strategies brought to bear not only on the product(s) of artistic labor, but also on the valuation of such labor, which can and often does go unremunerated. This paper aims to assess how



these commoditizing articulations, often situated in the discourse of what Pierre Bourdieu has referred to as an economics of disavowal, are resistant to or complicit with the ideologies of contemporary neoliberalism. **01-18**

**Beck, Brenda** (University of Toronto) **The Voyage of a Medieval Tamil Folk Epic: Contrasting Interpretations in Present-Day Canada and India.** In 1965, in a remote village of South India, a performance of *The Legend of Ponnivala* was recorded on tape during its 18-night-long verbal retelling by two local bards. At the time this oral legend represented a vibrant local tradition. Now it has all but died out due to competition from many new and heavily commercialized forms of storytelling. Fifty years later, I have translated and compressed the story into 13 hours of voiced two-dimensional animation (with both English and Tamil soundtracks). The animation has recently been broadcast across Canada and South India and is beginning a new journey by entering the classrooms of several Canadian schools and universities. The paper compares modern urban (and rural) Tamils' reactions to this little-known legend with reactions documented in Canada, Europe, and the US. **02-17**

**Bell, Sara Jane** (Sand Hills Community College) **From Cassata Siciliana to Cleveland Cassata: Reading Aesthetics, Identity, and Tradition in Evolving Layers of Cake.** For many Clevelanders, a cassata cake from Corbo's Bakery in Little Italy is the special occasion confection of choice. With light sponge cake and alternating layers of custard and strawberries encased in whipped cream, it shares little with the cassata siciliana, a richly decorated pastry whose ingredients could tell the complex, multiethnic history of Sicily itself. From a Sicilian confection rooted in tradition to a cake fiercely identified with a Midwestern enclave of Italian immigrants, the cassata illuminates how immigrant communities adapt their traditional foodways, creating new emblems of cultural identity, accommodating new resources, and defining their own sense of place. **04-07**

**Belleau, Leisa** (University of Southern Indiana) **The King's Daughter No More: One Woman at the Crossroads of Past and Future.** This presentation excerpts a fictional frame narrative beginning in the mid-17th century and ending in the current day. This selection occurs in the late 19th century in Niagara, New York, and involves one character of a matriarchal genealogy based on historical documents, legends, and interviews about filles du roi, a thousand women at the ethnological crossroads of language, custom, and gender/social challenge during the early settlement of New France in North America, who struggled to meet the shifting demands of a new world yet maintain the foundations of their origin. **06-15**

**Ben Amos, Dan** (University of Pennsylvania) **Myth and Humor.** This study revisits texts analyzed in my article "Talmudic Tall Tales" (1976), focused on a series of tall tales assembled in the Babylonian Talmud illustrating the rhetoric of humor in the Jewish society of late antiquity. Interspersed among the tales were a few texts that did not fit with my analysis, which I glossed over as a minor anomaly. Upon reexamination, these tales appear to follow a consistent rhetorical pattern, distinguishing them as mythical narratives among humorous tales. Although the editors of the Talmud considered all these tales to belong to a single genre, their narrative rhetoric sets them apart. **05-10**

**Bender, Mark** (The Ohio State University) **Young Adults and the Folklore Transmission Process in Contemporary China.** Since the cultural revivals of the post-1980 era, cultural traditions once labeled as poison weeds and feudal superstition have revived, first in waves of economic growth in the 1980s and '90s, and to a more pervasive extent in the early 21st century with the growth of the intangible cultural heritage industry. A key issue in the process of transmission of traditions between generations is the link between mature tradition bearers and neophytes. In today's China these groups face a daunting array of distractions that disengage them from tradition, including employment outside the community, new entertainment media, and increased access to education that tends to flatten folk culture. By way of anecdotal evidence from Sichuan and Guizhou provinces, I will examine transmission in a variety of contexts in contemporary China. **09-14**

**Benedetti, Cristina** (The Ohio State University) **Festival Economics: Ludic Labor in Late Capitalism.** This paper will investigate alternative monies and gift economies that are used at ComFest (Community Festival) in Columbus, Ohio. ComFest is an "all-volunteer festival," but diverse microeconomies make this claim possible. I will consider the aesthetics of various alternative commodities (such as local money and T-shirts) and their exchange, with an eye to the ways that these are distinguished from "normal" modes of labor-for-cash exchange and non-profit volunteering. Mauss's *The Gift* will be used to analyze how festival managers and workers exchange labor, food, drink, clothing, privileges, and prestige (but almost never cash) to sustain this organization/event. **01-18**

**Bennett, Jeffrey** (University of Missouri, Kansas City) **The Blue Army and the Red Scare: A Study of American Psychopolitics.** During the 1950s and 1960s, large numbers of Americans joined fringe Catholic movements such as the Blue Army of Our Lady of Fátima in order to fight atheistic communism and stave off cosmic catastrophe. This presentation examines the ways leaders of these groups appropriated and elaborated the Fátima prophecies to fashion a paranoid, apocalyptic version of Catholicism that resonated with Americans gripped by Cold War anxieties. The paper also highlights the way some of these groups have clung to paranoid, prophecy-driven beliefs since the Cold War, condemning the Vatican for deviating from the Virgin of Fátima's alleged mandates. **07-13**

**Beresin, Anna** (The University of the Arts) **Neighborhood Engagement at The University of the Arts: The Place of Ethnography.** This paper introduces the process of establishing a new university program in engagement at The University of the Arts in Philadelphia. The backstories and structures would lead to a mapping of current initiatives, and the paper asks about the intersections between ethnography as documentation and ethnography as advocacy. How is ethnography different from design thinking, and how are course-based initiatives different from sustained ones? What is the unique contribution of folklore as a discipline, and ethnography as a tool, in the support and establishment of undocumented folk arts in our communities? **07-04**

**Berle, Kaitlyn** (Western Kentucky University) **Menarche, Menstruation, and Women's Storytelling.** This paper examines personal experience narratives about first menstrual periods, menarche, and women's storytelling regarding menstruation. Although menstruation is a fundamentally natural aspect of women's health, menarche narratives often entail embarrassment, laughter, and discomfort. This paper explores what makes a menarche experience story worthy, the social and contextual conditions that obstruct or encourage tellability, and how the relationship between experience, storyability, and tellability pertains to the wider perception of menstruation and a dialogue surrounding women's health. This study of shared stories sheds light not only on personal experiences of menstruation, but also the techniques and strategies employed in women's storytelling. **05-13**

**Bezborodova, Nataliya** (University of Alberta) **"Hedgehog in the Fog" as Euromaidan Hero.** Norstein's *Hedgehog in the Fog* is a Soviet cartoon about a struggling hedgehog making his way through a scary world of fog. It generated its own lore and a monument to the hedgehog stands in Kyiv. With Euromaidan, the hedgehog cartoon acquired new meaning and the everyman/hedgehog became a symbol, first of searching for the right path, and then of protest. Euromaidan brought the destruction of Soviet monuments, but not the Kyiv hedgehog statue; it was modified with the addition of a toy submachine gun. This paper will explore the hedgehog cartoon as the focus of new lore. **03-16**

**Birgisdóttir, Særún Lisa** (University of Iceland) **The Hidden People amongst Us: Oral Legends of Gay Men in Iceland.** This presentation will examine the attitudes towards gay men in Iceland, focusing on the period 1940–47 when Iceland was occupied by the British and US Armies. The lives of these "hidden people" can be accessed through oral legends, along with rare newspaper articles. Icelandic men who had lived in isolation due to their sexuality had for the first time an

opportunity to accept their sexuality without risking discovery. So far, narratives of these men have largely been kept within their own group. By drawing attention to these hitherto hidden narratives, this presentation hopes to highlight their experiences as well as the attitude towards gay men in Iceland. **05-07**

**Blank, Trevor** (State University of New York, Potsdam) **Giving the “Big Ten” a Whole New Meaning: Tasteless Humor and the Response to the Penn State Sexual Abuse Scandal.**

All individuals maintain cultural inventories—cognitive storehouses of knowledge that reflect the patterns of consumption of media and dissemination of traditional knowledge in contemporary vernacular discourse, often invoking cultural analogues from folk and popular culture. Perhaps this is most evident in the realm of the Internet, which allows for repetition and variation to flourish in forms that incorporate familiar faces from a range of media in order to comment on contemporary events. By tracing the evolution of jokes pertaining to the Penn State sex scandal that emerged in 2011, this paper explores the expressive processes that emerge in online vernacular discourse. **02-16**

**Blythe, Christine Elyse** (Memorial University of Newfoundland) **Body, Spirit, and Mormon Identity: The Folklore of Disability.**

Contemporary Latter-day Saint legend tends to frame intellectual disability as a “blessing” and “protections from the devil’s temptations.” While these narratives attempt to answer difficult questions about the nature of disability, the approach is often criticized as making light of real world circumstances. Recently the church responded, publishing in the official church handbook, “Leaders and members should not attempt to explain why the challenge of a disability has come to a family...Nor should they suggest that it is a blessing to have a child who has a disability.” This presentation explores the tensions between vernacular and institutional approaches to disability, which I argue reveal contested notions about the body, spirit, and Mormon identity. **09-17**

**Bodner, John** (Memorial University of Newfoundland, Grenfell Campus) **“We’re Buried People”: Silence and the Narratives of Marijuana Workers.**

The narratology of silence is familiar to folklorists. Through investigations into narratives of abused women or supernatural memorates, folklorists are used to reading purposeful omissions and the unnarratable crisis (or the crisis of narrative). My presentation will explore the role of silence in the occupational narratives and identity construction of small scale, independent marijuana growers in and around a village in the Canadian province of British Columbia. I will argue that the tension between their hidden occupational identity and their public, individual identity shapes a significant part of the larger occupational identity of small-scale marijuana producers. **06-12**

**Borland, Katherine** (The Ohio State University) **From Community Service Learning to Community Action Research: Lessons from the Academic Trenches.**

Folklore documentation projects are potentially rich vehicles for service learning at the university level; however, my recent experience working with students and community partners in Bluefields, Nicaragua, and Columbus, Ohio, has underscored the difficulty of containing such projects within the confines of an academic course. A more productive approach would be to decenter the academic course in the planning process and construct an action research project around which service-learning opportunities are attached instead. In this paper I will explore what such an alternate model might look like in practice. **07-04**

**Brady, Erika** (Western Kentucky University) **“Soft Kitty, Warm Kitty”: Everyday Art and the Pet Serenade.**

Since Jay Mechling kicked the door open for the examination of dyadic tradition between human and nonhuman animals in 1989, folklorists have engaged in their own playful debate concerning the “banana cannon” and other forms of interactive interspecies play. This paper will examine the context, aesthetic, audience response dynamic, spirituality, and creative force of the “pet serenade”—a surprisingly common musical genre in which a human performs vocally for a pet, often improvising this paean in performance. **05-16**

**Brady, Margaret K. (University of Utah) Crossing the Great Divide: Service Learning's Unexpected Impact on the Academy and the Public Sphere.** After briefly reflecting on the historical "great divide" between the fields of folklore in the academy and in the public sphere, this paper uses a detailed example of the YourStory program to interrogate the potential for profound transformation of the ways folklorists construct their identities. The recent emphasis on service-learning classes in the academy and the public projects these courses engender potentially opens new ways for folklorists to define and engage their field with far more complex understandings of what we have to offer—to the academy, to the public, and to ourselves. **07-04**

**Briggs, Charles L. (University of California, Berkeley) Performing "Biotech Buzz": Poetic Alignments of Competing Interests and Ethics in Announcing New Drugs for Rare Diseases.** An adequate analytic for tracing poetics/politics connections must attend to issues of embodiment, materiality, scale, affect, and the spatial/temporal dispersion of discursive events. I explore these complexities in analyzing performances in which biotech corporations announce new drugs, thereby seeking investor funds and media attention. My specific focus is on how patients, journalists, scientists, and media consultants create "biotech buzz" for exceedingly expensive drugs designed for rare diseases. The analysis identifies poetic features that transform contradictions between the competing logics and demands of media practices, venture capitalism, scientific imaginaries, and medical humanism into seamless spectacles of future cures. **02-02**

**Bringerud, Lydia (Memorial University of Newfoundland) Cleanliness Is Next to Godliness: Eastern Orthodox Women and Proximity to the Sacrament.** This paper explores the performance of gender within the communion ritual in the Eastern Orthodox Church. Some Orthodox authorities interpret church tradition to mean that women should not assist in serving communion, as they would be "too close to the holy things." For one all-convert church in Indiana, this led to an internal crisis over the question of obedience. How is gender performed and interpreted by women who give voluntary obedience to these rules? How do those who have converted to this faith understand the act of obedience to the authority of tradition? **02-13**

**Brodie, Ian (Cape Breton University) (Re)Telling the Immigrant's Story: Immigration Narratives and the Occupational Folklife of Canadian Immigration Foreign Service Officers.** The explicitly "threshold" nature of immigration officers' work—the execution of government policies with respect to movement across borders, undertaken in cultural contexts expressly not their own—is an elemental motif within their expressive culture. As much of the skill set for immigration processing is the interpretation of the immigrant's story, officers would often retell significant stories within cultural scenes, adding an evaluative coda that included the success of the processing. This paper examines the empathetic stance of the Canadian Immigration Foreign Service Officer, and why the immigrant's story enters the collective repertoire of this occupational folk group. **09-12**

**Brohaugh, Catherine (Appalachian State University) The Middle Place: Traditional Ballads at the Crossroads Between Generations.** During the past 25 years, Appalachian traditional old-time music has lost some of its leading artists, like singer Morgan Sexton and musicians Doc Watson and Tommy Jarrell. Fewer members of later generations have taken up the music, which creates a concern for this genre's longevity—especially for unaccompanied singing. However, two ballad singers of the Blue Ridge region, Rick Ward and Bobby McMillon, continue to preserve music and storytelling traditions of Appalachia. This presentation takes a close look at Ward's and McMillon's methods of transmission to evaluate what we may learn from them to rejuvenate interest in these Appalachian traditions. **04-14**

**Buccitelli, Anthony Bak (Penn State Harrisburg) I, Phone: Mobile Technologies and the Embodied Performance of Folklore.** This paper represents a folkloristic response to the recent call by media scholars Jenkins, Ford, and Green (2013) to broaden the discussion of "participatory culture" from its previous focus on "acts of reception and production" to the "roles that networked communities play in shaping how media circulates." Building on previous folkloristic work that

attempts to situate digital folklore within existing theories of performance, it will argue that further attention must be paid to the poetic aspects of sharing mediated texts, not just online but also in embodied performances using mobile devices. **04-09**

◊ **Buhrow, Emily** (Mathers Museum of World Cultures, Indiana University) **Transforming Function, Form, and Meaning: Eastern Cherokee Basketry, a Case Study.** Over the course of the 19th and 20th centuries, basketry made by Eastern Cherokee artists transformed rapidly. With the shifting availability of raw materials and a burgeoning tourism market, these items not only reflected this community's changing ecological and social environment but also served as valuable means through which they could negotiate crossroads and adapt to new realities. I examine a collection of Eastern Cherokee basketry from the Smithsonian's National Museum of Natural History. I discuss the changes to this enduring craft's function and manufacturing techniques and explore how these items mirrored and mediated new meanings and relationships. **06-05**

**Burch, Milbre** (University of Missouri) **The Wind Is Listening: Conversations with Geri Keams and Pansy Frank.** Geri Keams is a Navajo (Dineh) storyteller, actress, author, and playwright who learned much of her repertoire and the lore that animates it from her only Dineh-speaking grandmother, Pansy Frank, a renowned traditional weaver and storyteller. In this paper, based on interviews with both conducted in the 1990s, I trace the related and divergent ways that storytelling is conceived and used by Frank, an everyday teller in her home community, and by Keams, who retells the stories to a wider audience in picture books, plays, and on festival stages. **09-04**

**Burke, Carol** (University of California, Irvine) **Sex on the FOB.** Based on my deployment as an embedded journalist in the Middle East, I show that while American soldiers and Marines have traditionally frequented prostitutes plying their trade just outside the gates of large, stable bases, in the wars in Iraq and Afghanistan, where off-base areas are thick with improvised explosive devices, military personnel have had to find sexual outlets inside the wire. I explore stories that circulate on forward operating bases (FOBs) about prostitution on base, sex in the port-a-johns, liaisons with civilian contractors, and sexual encounters among local interpreters living on base. **07-02**

**Burns, Richard** (Arkansas State University) **"Suck It Up, Buttercup!": Boot Camp Oral Traditions.** "Better to sweat during peace than to bleed during war." Phrases like this, underscoring the importance of physical fitness for recruits, are a prominent part of boot camp oral tradition. A Marine "newboot" struggling with a difficult task might hear, "Suck it up, Buttercup," warning that if he cannot find the strength to complete the task, he is too frail and effeminate to join the corps's "few good men." This paper examines such phrases and similar examples of US Army oral traditions that chastise weakness while celebrating the fortitude required to become a soldier. **07-02**

**Burrison, John** (Georgia State University) **Continuity in Clay: Northeast Georgia Folk Pottery.** Northeast Georgia is one of the last strongholds of Anglo-American folk pottery. This tradition was concentrated at Jug Factory (Barrow County), Mossy Creek (White County), and Gillsville (Hall County), the last two centers remaining active today. The tradition is family based, the most influential clay clans being the Meaders, Hewell, and Ferguson families, although apprenticeship also has played a role in handing on the craft. While continuous for nearly two centuries, the tradition has seen periods of decline, revival, and change in products and methods. **02-01**

**Buterbaugh, Chad** (Indiana University) **Exploring Narrative Variation in the Multimedia Interchange.** In Ireland, the professional portrayal of fireside storytelling has produced embryonic forms of folklore that engage with print and electronic media as means of everyday communication. I label this art folklore because audiences and performers treat it as such, and because this treatment has led to new forms of art that possess folkloric qualities. It is therefore reasonable for folklorists to treat the art likewise, at least on a hypothetical basis. The concept of the folkloresque is a suitable point of departure for this experiment, which suggests that narrative variation endures when orality exists alongside other forms of mediation. **02-16**

**Butler Dockery**, Sara (National Watch and Clock Museum) **"Deep in the Meadow": The Use of Folklore in Suzanne Collins's *Hunger Games* Trilogy.** In Suzanne Collins's young-adult *Hunger Games* trilogy, the future of North America is imagined as a collection of 12 districts, under the control of a centralized government. Collins uses the folklore of the districts, which in many cases is drawn from regional customs, to give her audience a clear sense of place. The protagonist, Katniss Everdeen, lives in a world filled with unbelievable technology, a totalitarian government, and reality television taken to an extreme, but one that also includes dandelion salads, grave decoration, and folk medicine. **02-15**

**Cadaval**, Olivia (Smithsonian Center for Folklife and Cultural Heritage) **A Curatorial Moment: A Case Study on Cultural Representation Practices.** In 1991, I experienced a curatorial moment during a fieldwork research trip to the Shuar-Achuar Federation in the Ecuadorian rainforest, which led me to formulate a more reciprocal, collaborative, curatorial approach to the representation of traditional culture in a public forum. In this presentation, I propose to unpack this curatorial moment and examine the different and disparate discourses that are not transparent at first reading when working in Latin America with Indian communities, and address the dynamics of the challenging process for engaging our collaborators/subjects in equitable ways despite social and institutional asymmetries. **05-05**

**Caffery**, Joshua C. (John W. Kluge Center) **The Field and the Mountain: Researching Unearthed Photos from John Lomax's 1934 and 1940 Louisiana Excursions.** Here, I will discuss research into a series of recently unearthed and previously unprocessed photos from John A. Lomax's 1940 recording trip in central and northern Louisiana, as well as a handful of previously unidentified photos from a 1934 trip to Riverlake Plantation in Pointe Coupee Parish, near Baton Rouge. These photos depict relatively obscure—but nonetheless important—performers, such as former Creole minstrels Noel LeBeau and Jimmy Boudreaux of Pointe Coupee, songsters Joe Harris and Kid White of Shreveport, and blues singer and verbal artist Willie George King, among others. **06-03**

**Caldeira**, Olivia (Memorial University of Newfoundland) **Disability and Inclusion: Myths and Mascots.** As folklorists, we have encountered portrayals of people with intellectual disabilities through stories of changelings and local characters. There is, however, still an element of the fantastical or the extreme that reifies their stigmatized status, thereby preventing them from full inclusion in our communities. I argue that personal narratives and Internet depictions of those with disabilities as poster children or mascots continue this characterization. At best, these stories give people a momentary sense of inclusion; at worst, they construct a shadow of inclusion based more on pity than acceptance, concretizing the status of the disabled as a caricature. **03-09**

**Calvo**, William (Skidmore College) **Jesús Malverde: Traveling between a Saint and a Sinner.** This paper explores the legend of Jesús Malverde within the multiple changes experienced by Mexico in the 20th century, from the Mexico-US war to the recent war on drugs. It studies his imagery within the nationalist discourses of an "ideal masculinity." It analyzes Malverde as a narcosaint, as an antihero whose redemption comes not from traditional institutions, such as the Catholic Church or the Mexican State, but rather by popular collective memory and practices. This paper ends with an ethnographic analysis on Malverde's main chapel in Culiacán, Sinaloa (Mexico), and several of his recent cultural representations by Mexicans and Chicana/o artists. **01-08**

**Canepa**, Nancy (Dartmouth College) **The Many Lives of Giambattista Basile's Neapolitan *Cunto*.** In Italy, 19th-century discourses on the role of fairy tales and popular culture in forging cultural identity have transformed in the course of the 20th and 21st centuries, as Italy continues to grapple with questions of linguistic and cultural heritage. Giambattista Basile's *The Tale of Tales*, Italy's richest and oldest collection of literary fairy tales and a collection inextricably linked to Naples, has over the past decades inspired interpretations, adaptations, pedagogical applications, and other new projects. I will consider how Basile's *cunto* relives and is made to speak to contemporary concerns in a selection of recent texts and pedagogical materials. **08-17**

**Canning, Karen** (Genesee-Orleans Regional Arts Council) **Evviva San Giuseppe! Continuity and Change in Western New York Saint Joseph's Day Celebrations.** This paper explores continuity and changes in food-based religious rituals associated with the Sicilian Catholic Feast of Saint Joseph as practiced by Italian Americans in western New York. It documents current practices of Saint Joseph's Day "tables" in our region, finding a spectrum of pressures and adaptations that contribute to the continuing health (or not) of the tradition. Utilizing oral histories and emphasizing a sense of place, the presenters examine how individual and communal religious devotion, ethnicity, identity, meaning, and traditional knowledge are maintained and transformed in the process. **01-14**

**Cantú, Norma E.** (University of Missouri, Kansas City) **Transfronteras and the Americanness That Deceives: Rethinking Chicana/o and Latina/o Folkloristics.** This paper offers a rethinking of the earlier parameters and the foundational theoretical underpinnings of Latina/o folkloristics by focusing on three specific cultural expressions: ceramic arts, the matachines dance, and the quinceañera ritual. I begin with brief descriptions of the three specific traditions. Then, I analyze these traditions using a Chicana third-space feminist approach and present a larger theoretical framing from which we can extrapolate and widen the focus. I posit that these transborder cultural expressions are exemplary of the larger world of Latina/o folklore and that as such, they lend themselves beautifully for analysis as we set out a Latina/o folkloristics for the 21st century. **05-05**

**Cara, Ana** (Oberlin College) **Can an Erudite Poet Write Folk Poetry?: J. L. Borges's Milonga Poems.** Can an erudite poet write folk poetry? How do folk forms condition literary genres? Can the poetics of oral verbal art be applied to written poetry? What role do performance and performativity play in the politics and poetics of popular and erudite verse? I explore these questions in relation to Argentina's milonga verbal art tradition, and Jorge Luis Borges's milonga poems. Seemingly unrelated to Borges's intellectually complex and innovative writing, his milongas have been largely ignored by critics unable to reconcile the work of one of the world's most erudite writers with these apparently simple "folk" verses. **02-02**

**Carpenter, Tracy** (independent) **Meeting Participants Where They Are: Emerging Methodologies for Ethnographic Research with Special Populations.** One challenge in ethnographic research is finding effective ways to engage research participants in their day-to-day interactions, while capturing diverse populations across broad cultural and geographical distances. Data is often limited in scope and runs the risk of reinforcing existing stereotypes about marginalized groups. This paper will explore the viability of Internet-based research methodologies commonly used in marketing research to address some research conundrums. It will identify ways to use electronic media, such as email, short messaging service, online communities, and social networks, to gain access to special populations within larger communities, focusing specifically on African American women in recovery. **09-10**

**Carroll, Kayla Colleen** (Memorial University of Newfoundland) **"Newfoundlander Versus": Popularity, Humour, Empowerment, and Authenticity in a Newfoundland YouTube Series.** This paper analyzes "Newfoundlander Versus," a series of comedic videos posted to YouTube by "jhawk23," a group of young men in Newfoundland, Canada, between July 2010 and 2012. The videos follow main character "the Newfoundlander" and his interactions with calendar customs, "accepted" Newfoundland cultural symbols, social events, people, and geographical inside jokes. I analyze the local response to jhawk23's videos in understanding the construction and reinforcement of an esoteric group and identity. In particular, I question how these matters are situated in an understanding of contemporary Newfoundland culture and the extent to which the Internet itself fosters identity formation and popularity. **01-02**

**Carter, Thomas R.** (University of Utah) **From Form to Function: Making Barns a Working Part of Nevada Ranches.** What matters is how buildings work, but this is the part of the research that often gets left out. We concentrate on form (shape and plan), construction (materials and

technology), and history (when and by whom), but ignore function (how and why). This neglect is particularly evident in barn studies, especially when dealing with architectural relics that in no part exist within operating farms and ranches. This presentation looks at a set of ranch barns in northeastern Elko County, Nevada, concentrating on learning how they were used through interviews and observation, and then discussing techniques for illustrating function by using drawings and diagrams. **07-11**

**Catherwood, Kristin M.** (Memorial University of Newfoundland) **A Day in the Life of a Barn: The Barn and the Family Farm in Southern Saskatchewan.** The barn, once at the center of the prairie family farm, has moved to the fringes as a result of industrialized agriculture. This paper will explore the significance of the barn as a repository of traditional knowledge related to rural life in southern Saskatchewan—a region where the family farm is under threat due to the growth of agribusiness. An ethnographic case study of one barn still used in a traditional way will further our understanding of the barn in the lives of farm families. Critical nostalgia becomes a powerful tool to frame our understanding of the barn. **07-11**

**Chavez Lamar, Cynthia** (National Museum of the American Indian, Smithsonian Institution) **Interpreting Objects in Collections through Collaboration with Indigenous Peoples.** Object collections records often contain misinformation or lack information. Attempts to improve records often focus on curatorial and archival research, which draws upon mostly nonindigenous monographs and perspectives. In order to provide richer cultural context for collections, indigenous communities need to be involved in the interpretation of collections because they understand the objects' functions, purposes, and meanings within the community. The School for Advanced Research has worked with Zuni representatives to review Zuni items in the collection, resulting in an interpretive process based on dialogue, inquiry, and careful examination. In this presentation, I will discuss this methodological approach to the interpretation of indigenous collections. **06-11**

**Chittenden, Varick** (Traditional Arts in Upstate New York) **From Trapper's Cabin to Festival Stage: The Evolution of an Adirondack Teller.** Now in his mid-70s, Bill Smith is a lifelong Adirondack Mountain resident. Known regionally for his mastery of traditional nature lore and crafts, his natural storytelling ability attracted the attention of outsiders who first invited him to share stories with local audiences in the early 1980s. This discussion will touch on the changing nature, sources, and venues of his telling over the years, reactions of various audiences to Bill and his stories, and the impact of observing and working with professional storytellers on his repertoire, techniques, and style. **09-04**

**Chophi, G. Kanato** (Central University of Jharkhand) **Textile as Text: Reinterpreting Art, Aesthetics, and Oral Narratives of the Sumi Naga.** The expropriation and selective representation of the natives' history and culture were indispensable in colonial discourse during the British Raj in Northeast India. Until today much of the imagery and representation of the Sumi in mainstream society are reflective of the colonial discourse and practices. Thus this paper seeks to present the subdued narrative of Sumi society and culture as richly depicted in textiles through motifs, symbols, themes, and folk stories. **03-10**

**Christiansen, Anna Pitcher** (Utah State University) **Reflections of a Digital Age: Categorizing Bloody Mary Videos on YouTube.** The children's ritual of summoning the "mirror witch," Bloody Mary, has undergone numerous studies over the years by prominent folklorists such as Janet Langlois, the Knapps, Alan Dundes, Bill Ellis, and Elizabeth Tucker. In the last few years, however, the ritual has been evolving in new online contexts that have yet to be considered. This paper examines the largely untapped genre of Bloody Mary performances posted on YouTube. It offers a preliminary system of classification of the dominant forms. It also examines the increasingly audience-conscious performance and how video comments mirror schoolyard discussion, in which there are both friends and bullies. **07-14**



**Chrysler, Joshua** (Western Kentucky University) **Coon Hunting and Narrative in Allen County, Kentucky.** This paper looks at the relationship between the sport of coon hunting and narrative, specifically as it is practiced in Allen County, Kentucky. I use ethnographic research conducted in Allen County to examine the ways in which coon hunters frame their hunting stories, and the usage that they make of their narratives. The hunting stories that they tell reflect the type of hunter they are, "recreational" or "competition," and the specific hunting values that they hold. Hunting narratives can also be used to indirectly examine other issues in contemporary life. **06-12**

**Clare, Callie** (Northern Kentucky University) **High Performance: Functionality and Expression in Off-Road Trucks.** Mass production is not the end of creativity. In fact, it is only the beginning for many expressive forms of communication. When it comes to automobiles, individuals personalize their cars to reflect many of their characteristics, interests, tastes, hobbies, and professions. However, the more heavily modified and extreme automobiles can tell a much more involved tale, serving as their builders' material auto-biographies. The goal of this paper is to explore the realm of off-road trucks and the lifelong process of modification many of these trucks undergo. What results are highly modified, extremely capable, and intelligently expressive artifacts of folk culture. **04-13**

**Clements, William M.** (independent) **Making Folklore Visible: The Case of Calendar Lore.** This presentation describes a two-minute broadcasting module aired since 1990 by KASU, a National Public Radio affiliate in Jonesboro, Arkansas. Each segment of the daily program, intended originally to help make folklore "visible" on a university campus, treats traditional associations with its broadcast date. While designed to boost campus interest in a folklore curriculum, "Calendar Lore" has also reached a public who learn of traditional, region-specific responses to life's vicissitudes; of patterns that parallel local lore with national and international patterns in folk culture; and of customary practices that may, on first glance, seem totally alien and removed from local experience. **07-05**

**Cleto, Sara** (The Ohio State University) **"Love, and Be Silent": Fairy-Tale Conventions in Shakespeare's *King Lear*.** Many scholars, including Jack Zipes and D. L. Ashliman, have noted the fairy-tale resonances present in the first scene of *King Lear*. "Cinderella" (ATU 510) and "Love Like Salt" (ATU 923) in particular have been identified as significant intertexts. However, little scholarship has addressed how the genre of the fairy tale informs the remainder of the play. Shakespeare's version of *King Lear* precludes the tale's traditional happy ending, but how do the generic expectations unleashed in the first scene influence the play's trajectory? How does the fairy tale inform the shape, characterization, and narrative of *King Lear*? **06-13**

**Commander, Joshua** (California State University, Stanislaus) **The Hollow Christ, His Brittle Glory, and His Sour Cross: An Examination of *The Hollow Crown's* Representation of Shakespeare's Richard of Bordeaux as a Counterfeit of Christ.** Entering Richard II's golden pavilion in the BBC production *The Hollow Crown: Richard II* (2012), the first face the camera encounters is not Richard's—but a monkey's. This addition of the monkey appears to be a frivolous touch; on closer inspection, the monkey is shown to be an analogue to Richard. Examining *The Hollow Crown's* decision to alter Shakespeare's storyline to emphasize the parallelism between Shakespeare's hollow (and unhallowed) Christ and the mythologized original, this interpretation is not only well grounded, but unearths suggestions of such an interpretation buried in the lines of Shakespeare's *The Tragedy of King Richard the Second*. **06-13**

**Connors, Colin Gioia** (University of Wisconsin, Madison) **These Canoes Carry Culture: Negotiating the Content and Goals of an Ethnographic Film.** This paper explores the work behind the creation of an ethnographic film made in connection with the project "Wiigwaasi-jiimaan: These Canoes Carry Culture," a collaborative effort between the Ojibwe artist and educator Wayne Valliere of the Lac du Flambeau reservation of northern Wisconsin and faculty and researchers at the University of Wisconsin, Madison. The project team planned

to make an ethnographic film that would serve the needs of Ojibwe educators in elementary and secondary schools as well as share the project's results with other folklorists. Issues of representation, inclusion, exoticization, language, and focus will be discussed and an outline of the resulting film will be described. **03-14**

**Conway, Cece** (Appalachian State University) **Carolina Chocolate Drops and Cultural Exchange Concerts Invigorate Musical Crossroads and Sustainability Locally and Internationally.**

In the late 19th century, instrument makers obscured the African roots of the banjo in order to sell to women and college orchestras, but black influences are regaining recognition. At the 2005 Appalachian State University Black Banjo Gathering, young musicians met each other and African American traditional fiddler Joe Thompson. Video clips show how their friendship and apprenticeship contributed to his receiving a National Endowment for the Arts National Heritage Fellowship. Their success as the Carolina Chocolate Drops, as well as ongoing Black and Global Banjo Concerts in North Carolina, have invigorated interest in the African and diverse roots of the banjo and influenced musicians in the mountains, across the country, and even in Europe. **04-14**

**Cornell, Lacey** (Foodcorps Arkansas) **How Susan Got Her Groove Back: Making Art with "Iced" Cream.** This paper follows an "iced" cream maker who peddles frozen treats under her business name of Meltdown at the Community Farmer's Market in Bowling Green, Kentucky. Susan Warrell's creations and flavors are dynamic, and constantly changing, depending on what produce is in season. Warrell's iced cream making skills were self-taught through the use of cookbooks, online sources, and experimentation. Using participant observation and interviews, this paper attempts to build the framework for a discussion of artisanal iced cream making and art by comparing it to the academic sources and fieldwork on folk artists to better understand their artistic processes. **04-07**

**Cox, Nikki** (California State University, Northridge) **Tangible Communitas: A Folkloric Investigation of Community at the Los Angeles Wisdom Tree.** The Wisdom Tree sits atop the Burbank Peak in Los Angeles, California, connected to the famous Mount Lee, which features the Hollywood sign. It is visited by locals, newcomers, and travelers alike, functioning as a pilgrimage site: visitors must hike strenuous trails to reach this piece of nature. Individuals leave notes, wishes, letters, and art in a large metal toolbox that has been converted to a "wish box." I argue that this unique piece of Los Angeles folklore has created a community that only exists at this tree, in the box. **01-07**

**Crawford, Deborah K. E.** (independent) **Saints' Dedications, Saints' Stories: An Opportunity for Folklorists.** As academic opportunities for folklorists diminish, the focus of our studies, the evidence of the informal culture, is coming into wider use in other disciplines. In some instances, those disciplines have a long-term recognition of the value of folklore and folkloristics. In other areas, newer scholars have adopted anthropological approaches, using expressions of informal cultural as evidence. In the latter case, that evidence is often used without meaningful reference to the work of folklorists. The current interdisciplinary dialogues related to saints' dedications and saints' stories provide opportunities for folklorists to play a greater role. **04-04**

**Creagh, Anna Brooks** (University of California, Los Angeles) **The Authentic Monster: Race, Revolt, and Revolution in Early American Zombie Lore.** The American zombie was born on a sugar plantation amidst the bloody battles of the Haitian Revolution, when slaves and free people of color reinvented their ancestral folk beliefs and developed the power of rumor as a wartime strategy. The legend of Jean Zombi, a resurrected ancestor-spirit from Africa who fought to liberate his descendants from bondage, traveled to Louisiana with French refugees and took on new meaning in the US. In turns throughout the 19th and early 20th centuries, the idea of an "authentic monster" drove the proliferation of zombie lore and contributed to popular discourse concerning slavery, abolition, and racial integration. **09-05**

**Currie II, Jefferson** (Vollis Simpson Whirligig Project) **Vollis Simpson Called Me “Jeff Rabbit”:**  
**Getting to Know Vollis Simpson and the Whirligig Project.** Hired to do fieldwork for the Vollis Simpson Whirligig Project in 2010, I spent many hours with Vollis Simpson at his repair shop in rural Wilson County, North Carolina, talking about whirligigs, World War II, farming, rabbit boxes, politics, and life. My presentation will provide an overview of Mr. Simpson’s life and his work while explaining my approach to the whirligig project. Further, I will give an overview of the collaboration that shaped the project from the beginning, showing how folklore and other disciplines can work together for an artist and a community. **09-15**

**Daneliuk, Lynda** (Memorial University of Newfoundland) **Vampires Buried at the Crossroads: Belief, Authenticity, and Dark Tourism in New Orleans.** Dark tourism is a major practice in New Orleans, Louisiana, with tours highlighting ghosts, cemeteries and burial practices, macabre killings, voodoo queens, and pirate activity. Since Anne Rice’s vampire novel series predominantly set in New Orleans, starting with *Interview with a Vampire* (1976), the city has also become synonymous with this more corporeal form of the undead. However, tours that claim that vampire narratives existed long before Rice’s works lead to issues of authenticity and validity, and question the appropriateness of presenting these tales to tourists alongside other belief and legend narratives. This paper will examine these issues, and discuss some tour guides’ reluctance to present vampire narratives as part of their repertoire. **05-11**

**Dass, Rhonda** (Minnesota State University, Mankato) **Cultural Crossroads and Visibility: American Indian Women and Activism.** When the Idle No More movement joined the social activism scene, women led the charge for change. As the movement interacted with older, established Native activist communities such as the American Indian Movement, a new configuration of roles emerged at public protest events, such as the one held during Super Bowl XLVIII against the Washington football team’s name. In this protest, the elder women, the grandmothers, were at the forefront of the march. Looking at the roles of women in the American Indian Movement and Idle No More will help us to understand the shifting gender roles that are integral to Native American activism. **02-14**

**Davis, Coralynn** (Bucknell University) **Folk Narrative as Theory: Maithil Women’s Stories about Stories.** I contend that Maithil women living on the Nepal/India border, through their storytelling, themselves theorize the functions and qualities of storytelling. Three contentions are examined. First, Maithil women’s tales intimate that stories are irrepressible. This irrepressibility takes on a particular significance in the context of Maithil culture, in which women’s speech is often constrained within the patrilineal frame of purdah. Second, the theories embedded in Maithil women’s tales about the movement and transformation of stories mirror the particularities of the movement and transformation of Maithil women themselves. Finally, Maithil women’s tales assert that storytelling is a form of political engagement. **03-02**

**de Caro, Frank** (Louisiana State University) **Ghost Stories of Old New Orleans as a Source.** Jeanne deLavigne’s *Ghost Stories of Old New Orleans* was published in 1946 and recently republished. Little serious attention has been given to local legends of the supernatural in New Orleans and deLavigne’s book represents practically the only attempt to make such legends known in print until more recently. The book preserves some legends of the supernatural that do not survive in any other print source, and because the author wrote elaborate versions of the narratives she encountered, the book is also a valuable resource that enables us to see something of the process of literary retelling. **05-07**

♦ **De Leon, Nadia** (Stanford University) **Intracultural Service Learning: Learning about Self and Other.** Being able to contribute to the communities they are learning about is an essential way for students of ethnic studies to engage in mutually beneficial and learning-rich experiences. Folklore emerges as part of the course content as well as in the community-engagement methods pursued by students in courses on Chicano/Latino Studies, Asian American Studies, and cultural

diversity. The experience of students in such courses who are learning about and contributing to their own ethnic communities is unique. This presentation will focus on their learning process as revealed in reflection papers and interviews. **08-04**

**De Los Reyes, Guillermo** (University of Houston) **Mechanisms of Control Prodding the Body from Left and Right in *The Kiss of the Spider Woman* and *Before Night Falls*.** Sexuality is the focus of two US films based on Latin American narratives—*The Kiss of the Spider Woman* and *Before Night Falls*. Another significant motif that accompanies the body in these works is the intervention of the state, represented in both works by the figures of policemen. Thus, I seek to explore the very specific interactions between the narrator of the films and the policemen, thereby investigating a larger metaphor of the exchange between individual and state. I consider it important to investigate what this interaction between state and individual body reveals, especially regarding the issues of freedom, corporeal control, and sexual rights versus desire. **06-08**

**Del Giudice, Luisa** (independent) **The Watts Towers Anew.** This paper reviews the renewed scholarly and public attention to the Watts Towers—international conferences in Genova and Los Angeles, the publication *Sabato Rodia's Towers in Watts: Art, Migrations, Development*, and public programs such as the Watts Towers Common Ground Initiative and Watts Towers in Italy—many spearheaded by the presenter. It considers the past and future goals of scholarship and advocacy on behalf of the monument, its arts center, and community, while reflecting on a proposed UNESCO World Heritage site candidacy for the landmark. **03-12**

**Deutsch, James** (Smithsonian Center for Folklife and Cultural Heritage) **From Trinity to Crossroads: Folklore of the First Atomic Bomb Tests.** This paper will analyze and interpret the legends, rumors, and conspiracy theories surrounding the first atomic bomb tests—from the Trinity test on July 16, 1945, in New Mexico, to the Crossroads test one year later in the Bikini Atoll of the South Pacific. Is it purely coincidental that the 2014 AFS Annual Meeting will take place approximately two hundred miles north of the first test site and that the theme of the annual meeting bears the name of the second test? Or is there a larger conspiracy at work? **01-16**

**Dewan, William James** (University of New Mexico) **Seeing Is Believing/Believing Is Seeing: Reconsidering the Role of the Memorata in Supernatural Belief.** Recent folklore scholarship involving contemporary supernatural or anomalous traditions has emphasized the role of supernatural personal experience narratives, or memorates, in their formulation, maintenance, and evolution over time. In this presentation, I wish to outline a more holistic approach to understanding the role of memorates in contemporary belief traditions in American culture. Drawing from multiple theoretical perspectives, I will specifically address (1) how and why certain memorates arise, (2) how memorates influence (and are concurrently influenced by) existing belief traditions, and (3) how memorates are strategically communicated to a wider audience. **04-10**

**DiBacco, Brianne** (University of Southern Indiana) **At the Crossroads of Culture and College in Basic Writing Programs.** Teachers of basic writing often struggle to engage students in course content because it is generally uninteresting and compartmentalized. This presentation will demonstrate how the use of ethnography-based assignment design can reinvigorate the basic writing class with the use of storytelling, cultural studies, and narrative. Intersecting at the crossroads of observation, language use, oral tradition, and writing, teachers of basic writing can create a dynamic pedagogical approach that encourages reflection, learning, and adaption to the academic world. By using cultural studies, of both familiar and unfamiliar folk groups, these types of assignments immerse students in study, observation, participation, and research that is both interesting and educational. **06-15**

**Dillon, John** (University of Notre Dame) **W. B. Yeats and F. G. Lorca—European Modernism and Vernacular Culture.** This paper argues that there is a particular group of modernist writers who wrote and lived along the sutures of folk culture and European modernism. I focus specifically on

W. B. Yeats and F. G. Lorca. I rely on original and unpublished archival research to work against the standard narrative of primitivization and idealization to redefine the relationship between these artists and their vernacular sources of inspiration. I conclude with a description of a new strand of modernist art that both Yeats and Lorca attempted to cultivate in a postindustrial age. **02-15**

**Dobler, Robert T.** (University of Oregon) **Memorial Tattoos: Embodied Grief and Vernacular Commemoration.** This presentation explores the functions of tattoos in the process of mourning. It bridges the scholarship on vernacular commemoration, body modification, and contemporary mourning ritual, with special attention to the performative quality of a tattoo, inviting display and narration to those with whom the bearer of the tattoo chooses to share the experience. I use ethnographic fieldwork and firsthand accounts of the personal motivations behind decisions of tattoo design, placement, and display, to better understand how these choices mitigate the trauma of loss and prolong connections to the deceased through narratives of knowing, losing, and remembering the life lost. **07-07**

**Donn, Winniefred** (North East Hill University) **The Naming Ceremony of the Khasi.** The Khasis are the indigenous people of Meghalaya. A minority of the population practices the indigenous religion Niam Tynrai-Niam Tre. Many Khasi beliefs that were once considered crucial have become more or less obsolete in the wake of the Christian dictum. The naming ceremony, also called the Jer Khun Jer Thoh, is a ritual traditionally conducted on the morning after the birth of a baby. This paper focuses on the importance, antiquity, and sacredness of the ceremony. It examines the significance of the ritual and the religious dimensions that cause conflicts with the social setup of the Khasi community. **03-10**

**Douma, Michael** (James Madison University) **Folklore versus History, a Conflict between Disciplines at the Frontier Culture Museum.** The Frontier Culture Museum opened in Virginia in 1988 as an experiment in presenting folk architecture to the public. In the original plan written by Henry Glassie, visitors to the open-air museum were asked to compare three European farms to an Appalachian farm, which stood as the synthetic American construction of frontier culture. Today, the museum's buildings have been reorganized chronologically, as stops along the path, and the historical method has pushed aside the original comparative focus. This presentation will explain why "history" defeated "folk" at the museum, and what can be learned from this change. **04-08**

**Downs, Kristina G.** (Indiana University) **The "Enamored Moslem Princess" in Colonial American Context.** This paper will examine the "enamored Moslem princess" narrative in relation to the colonization of the Americas. I will show how the narratives surrounding indigenous women such as La Malinche and Pocahontas came to resemble this existing narrative. At its heart, the narrative is a representation of cultural contact asserting the superiority of the narrating culture and justifying territorial expansion. I will consider how the specific colonial histories of the United States and Mexico impact views of these narratives today. Finally, I will demonstrate how this narrative type continues to be used to personify cultural contact in the present day. **08-06**

♦ **Dresden, Madeleine** (Brigham Young University) **Glass Slippers and Small Screens: Rags to Riches and the American Dream.** Examining our research on fairy tales throughout television history, we are not surprised to discover that ATU 510A, "Cinderella" tales, appear the most frequently, by far. What is it about this rags-to-riches story that Americans find so appealing? Is there a pattern of national changes (cultural or economic upheavals) that serve as precursors for the resurrection of this tale? Why is Cinderella the American ideal for a "happily ever after," when do television companies find it prime to remind viewers about Cinderella, and how does history reflect in the retelling decisions of this tale? **09-06**

**DuBois, Thomas A.** (University of Wisconsin, Madison) **Commissions by Commission: How Nordic and Baltic Carvers Deal with Funding Bodies.** Modern Nordic and Baltic wood-carvers may supplement their incomes and gain access to a larger clientele through receiving

commissions from local civic and religious institutions. This cooperation can bring conflicts as well, however, particularly in the areas of personal taste and religious belief. This paper explores how five contemporary carvers negotiate questions of personal and communal belief in the complex arena of modern secular religiosity. Case studies are drawn from Finland, Sweden, Sápmi, Lithuania, and Norwegian America. **09-07**

**Duggan, Anne E.** (Wayne State University) **Monstrous Modernity on French Television: *La Brigade des Maléfices* (The Curse Brigade).** *La Brigade des Maléfices* was a French supernatural television series that produced six episodes in 1970. In this paper, I will focus on three episodes that stage modernity—television, the modern bourgeois household, the modern housing complex—as monstrous. In the series, it is not the vampire or the ghost that threaten humanity. Rather, it is the televisions, the household gadgets, and the new (mechanical) homemaker that drive people to murder and suicide. As such, the television series stages the anxiety prevalent in the 1960s and 1970s with respect to widespread consumerism and modernization in France, which is represented as a sort of Faustian deal. **01-13**

**Dutta, Santanu** (Sambhu Nath College) **Making Traditional Music Modern: *MTV Coke Studio* and Cultural Politics in Contemporary South Asia.** *MTV Coke Studio* is an Indian television program that features live music from different local traditions and presents a mix of classical Indian music, folk genres, and international influences. This paper will question whether *MTV Coke Studio* may be considered as a mirror of the hybridity of contemporary urban South Asian society and, in a mutually constitutive manner, of the way urbanites conceive of their positionality within South Asia. I will focus specifically on the use and the reception of Bengali and Punjabi folk music and on the cultural politics implicit in the program that seek to create a potential for South Asian urbanites to connect across linguistic and cultural borders through music. **01-17**

**Ellington, Kim** (Ellington Pottery, Vale, NC) **A Potter's Perspective.** A native of Hickory in the western Piedmont region of North Carolina, Kim Ellington studied studio pottery at a technical college in the Blue Ridge Mountains. After returning to Hickory, he became aware of the great pottery tradition of the Catawba Valley near his home place and sought out Burlon Craig, who taught him the traditional processes, forms, and glazes he continues to use and develop in his work through experimentation. **01-01**

**Ellsworth, Brant W.** (Penn State Harrisburg) **Trivial and/or Celestial Pursuit: Mormon Missionary Proselyting Games.** Coming on the heels of Mitt Romney's highly publicized presidential campaign, the success of the Broadway musical *The Book of Mormon*, and the internationally recognizable "I'm a Mormon" advertising campaign, the Mormon missionary has vaulted into public consciousness as a cultural icon of the "Mormon Moment." Currently, 80,000 young men and women serve as Mormon missionaries around the world, performing a sacred work that is dominated by months of repetition, rejection, and ridicule. In this presentation, I address the nature of missionary work and the role of proselyting games as a folk practice and form of vernacular expression. The predominance of these games reveals how missionaries negotiate the practice of their private beliefs publicly and blurs boundaries between the sacred and the trivial. **09-17**

**Elpers, Sophie** (Meertens Institute) **Tradition as Argument for the Future: A Position in the Debate about Continuity and Change in Farmbuilding after World War II in the Netherlands.** After World War II a debate took place in the Netherlands about how to deal with nine thousand destroyed farmhouses: should they be rebuilt in the traditional form or in a new modern design? The appeal for a traditional reconstruction, the central issue of this paper, was based on two aspects: an idealization of the farmer's community and an emotionalization of the countryside as can be seen in romantic descriptions of harmony and idyll. The advocates saw the traditional reconstruction as a way of tackling the problems they experienced in the postwar society and as a way of shaping the future. **06-18**

**Engman, Jonas** (Archives of the Nordic Museum) **Contextualizing Folklife and Folklore Archives: Neonationalism and the Popularization of Heritage.** This paper examines political dimensions of folklore archivization in contemporary Sweden. When archivists approach topics once central to the Swedish welfare state of the past—e.g. the celebration of Christmas and Midsummer—important political implications arise. The cultural and racial underpinnings of such traditions take on new significance in the context of contemporary multicultural Sweden: the Christmas elf is blond and Scandinavian, bringing the joys of consumption to a prosperous, white, Christian nuclear family. This romanticized vision of tradition becomes fodder for neonationalist activists, necessitating a careful response by archivists, one epistemologically, methodologically, and ethically viable. **09-07**

**Erickson, Kirstin C.** (University of Arkansas) **A Tale of Two Exhibits: Nostalgia, Irony, and the Politics of Representation in a Community Museum.** This paper examines the nexus of exhibition and heritage constitution in a community museum. Today, the Hispano residents of Chimayó, New Mexico, confront immense economic and social challenges. The Chimayó Museum is an important cultural response. Photos from the early 1900s narrate an idyllic agropastoral past, when neighbors cooperated like family, whereas the contemporary photographic exhibition is playful and irreverent, troubling this narrative of self-sufficiency. I contend that both sets—the images that evoke a bygone idyll and those full of irony and dark beauty—work in tandem to create new meanings of heritage in this unique corner of the borderlands. **03-17**

**Estiri, Ehsan** (The Ohio State University) **A Secret Army of Motifs: The Shrine, Cave, and Legends of Serah Bat Asher in Esfahan, Iran.** Serah Bat Asher is a sacred Jewish figure whose shrine is located in Esfahan at the center of Iran. Through ethnography of the shrine and documentation of oral narratives, the recurrence of a single motif became apparent in all the folk legends about Sarah, which was also materialized in the architecture of her shrine and the construction of a sacred Jewish place out of the physical environment. Here, I show how these different genres are interrelated by the same motif, and explain the possible coding system behind the repetition of this motif in several aspects of Jewish folklife in Esfahan, Iran. **09-05**

**Evans, Tim** (Western Kentucky University) **Folklore, Intertextuality, and the Folkloresque in the Works of Neil Gaiman.** The work of author Neil Gaiman often has a hybrid quality, moving back and forth between genres and combining fragmented narratives from multiple perspectives. Much of Gaiman's work is comprised of complex references derived from folklore, popular culture, literature, film, comics, and other sources. This paper focuses on Gaiman's 2001 novel *American Gods*. This novel brings Old World gods (Odin, Anubis, Anansi, etc.) to the New World, leading to a war between the old gods and the new ones of mass media, advertising, computers, etc. Gaiman's complex integration of references from folklore, popular culture, and literature creates a vivid sense of the folkloresque. **02-16**

**Everett, Holly** (Memorial University of Newfoundland) **Just a Lost Place: Ephemerality and Memorial Assemblage.** Folklorists have made crucial contributions to our understanding of the significance of memorial assemblages in various contexts. Santino (2004) offers the term "performative commemoratives" to emphasize memorial, celebratory, and communicative intentions and possibilities embodied by ritual and assemblage. Also considering performativity, Turner (2009) focuses on the ephemerality of memorial assemblages and asserts, "What we know as folklorists is the performativity of tradition; what we need to know more about is the performativity of the ephemeral." What can the long-term examination of roadside memorials tell us? Gradual or sudden, what does the demise of a memorial site signify? **01-07**

**Falk, Lisa** (Arizona State Museum) **Invitations to Deduction, Speculation, and Fantasy: Expressing and Reading Identity through Photographs.** When I say Indian, what picture comes to mind? Probably one by Edward S. Curtis, who a century ago set off to document the North American Indian. Today his photographs are seen both as an incredible documentary treasure and

as biased, romanticized depictions of Native Americans. This paper looks at how identity can be created and expressed in photographs and explores the role of the photographer, subject, and viewer. Work of Native photographers responding to Curtis's images, including photographs from Arizona State Museum's project *Photo ID: Portraits by Native Youth*, and contemporary fashion by Native designers will be examined. **01-04**

**Fan, Wen** (Peking University) **The Changing Memories and Ethnic Identity: The Meanings of the Qiang Villages and Watchtowers.** This presentation examines how meanings of watchtowers of the Qiang villages in the Zagunao River valley in Sichuan, China, were reinvented in the cross-cultural publicity and exhibition in the development of tourism since the 1990s, when collective memories were changed from traumatic experiences of exile and oppression into a tradition of militant spirit. The reinvention of meanings is realized through the adjustment of spatial relationships, reinterpretation of social hierarchy, insertion and exhibition of certain cultural symbols, and a strategic, selective oblivion of history, to create a cross-regional ethnic identity and connect the local history with the national history. **06-06**

**Fant, Deborah** (independent) **Washington Works: From the Rosies Forward, Washington's Women in Trades.** This presentation focuses on a portion of the Archie Green Fellowship-funded Washington Works interviews with Washington state's union workers—the interviews with women who work in the skilled trades. They build houses and high-rises, work on the line at Boeing, maintain the roads and bridges, and ensure that the state's infrastructure is working smoothly. The interviewees range from original "Rosie the Riveters" to women recruited by unions in the 1970s to contemporary workers. Respect comes more easily these days, but many issues, such as isolation on the job, remain the same. **01-06**

**Farb Hernández, Jo** (SPACES and San José State University) **Local Art, Global Issues: Tales of Survival and Demise among Contemporary Art Environments.** While the Watts Towers may be the most researched, documented, and argued-about art environment in the world, it is only one among thousands. Here, I take a longer view of the worldwide phenomenon of such invented spaces through an introduction to a selection of art environments in Spain. Although each site is unique, most face similar existential issues as the right to individual aesthetic expression is challenged by property laws, urban codes, and community values. **03-12**

**Faulk, Danae M.** (University of Missouri) **#Effyourbeautystandards: Hashtagging as Transgression in Digital Fatshion Communities.** This paper investigates the use of social media, fashion, and beauty practices as transgression amongst body positive fatshion communities. Focusing on plus-size model Tess Munster's hashtag movement #effyourbeautystandards, this paper interrogates how the hashtag functions as an interface for fatshion community members to ask and answer the question, can you be fat and beautiful? This paper argues that through hashtagging, users can locate their shame within the discourse of beauty, problematize the correlation between normative aesthetics and health, and reframe their experience of fat stigma through mimetic performance. **06-17**

**Feng, Jin** (Lawrence Technological University) **Brother's Five Houses.** The rapid urbanization in contemporary China has had great impact on the Chinese countryside. This paper describes how a peasant family in a small mountain village in northern China built their five houses on their way to leaving their village for the city. The loss of the village's active population in recent years challenges the viability of the efforts to preserve its cultural traditions. The changes in housing forms also show a trajectory toward abandoning the traditional cave dwelling in favor of the urban model of housing, reflecting a loss of confidence in the traditional village lifestyle. **06-06**

**Ferrell, Ann K.** (Western Kentucky University) **Kentucky Women in Agriculture: Women and the Changing Agricultural Landscape.** This paper will address women's roles in the current period of transition in Kentucky agriculture, as some farmers seek alternatives to what was once the state's



most important cash crop, tobacco. Women have always been key participants in agriculture in Kentucky—as elsewhere—but as the agriculture landscape changes, so too do assumptions and actualities of women's participation. Research for this paper is based on an ongoing project with a statewide organization, Kentucky Women in Agriculture, to document the work of the organization over the last 15 years. **04-18**

**Finchum, Tanya** (Oklahoma State University) **Documenting Tent Circus Life: From Avoiding Gray Roads to Following the Arrows.** The road to and from Hugo, Oklahoma, is paved with a mix of sequins, smiles, and laughter, as it has served as the winter home for approximately 17 tent circuses since the 1940s. Today, only three remain. This project aims to preserve the voices and experiences of the hardworking men and women who help keep the show on the road, from avoiding gray roads on the map to following the arrows to their next performance location. Project design, voices from the collection, and efforts to utilize documented materials will also be shared. **01-06**

**Fischman, Fernando** (Universidad de Buenos Aires and CONICET) **Becoming Jewish Argentine in Public: The Fashioning of Traditions for New Audiences.** This paper examines the contextualization of traditional Jewish practices in contemporary public celebrations in Argentina. Specifically, it analyzes ceremonies, festivals, and exhibitions organized by institutions of the Argentine Jewish community to celebrate religious holidays in public locations of Buenos Aires at present. Public space appears as a place where the collective's internal differentiations based on various conceptions of Jewishness acquire new expression. Community institutions use shared public spaces to voice conflicting ideologies about religious beliefs and cultural practices. Thus, public sites become both a locus for the affirmation of diversity and for the modeling of a plural Jewish identity. **01-12**

**Footte, Monica H.** (Indiana University) **Leaving Academia for Buzzfeed: Academic Discourse in Public Popular Spaces.** Who do academics write for? When they intend to write for the general public, how do they go about it in today's publishing landscape? The *New York Times* recently called out academics for not writing for general audiences, and Al Jazeera issued a riposte detailing the working conditions that keep academics from writing the way the *Times* would like. Academic writing is happening in public online fora, however—from The Society Pages to individual blogs to spaces like Buzzfeed. How intellectual communities arise around these publications and how they facilitate public academic discourse is the topic of this paper. **05-17**

**Foster, Michael Dylan** (Indiana University) **The Folkloresque Spiral: Toward a Theory of Allusion, Authority, and Creation.** By comparing two animated Japanese films, this presentation explores the folkloresque as a mode of allusion and pastiche in which motifs are cobbled together to create a new product invested with the "authority" of folklore. Directly based on images and narratives recognizable to most Japanese audiences, *Pom Poko* remains relatively unknown outside Japan. In contrast, *Spirited Away* combines elements from a variety of traditions with wholly invented imagery and beliefs to create a new text that seems to allude to specific folk traditions. *Spirited Away* was internationally proclaimed as a masterpiece—success, I argue, due to its intentionally vague folkloric quality. **02-16**

**Frandy, Tim** (University of Wisconsin, Madison) **"We'll Never Lose These Games Again": Revitalization and Health at the Ojibweg Winter Games.** In 2011, Lac du Flambeau Ojibwe language and culture teacher Wayne Valliere had a dream-vision of local children coming together to participate in the traditional wintertime competitive games. Valliere labored to make this vision a reality, and since that time the annual Ojibweg Winter Games have been a catalyst for revitalized practice and belief in the community. This paper explores how these traditional games facilitate healing within the community, and how conscious revitalization serves as a strategy to counter the forced discontinuities of colonization, and to secure a positive and healthful vision of Ojibwe culture for future generations. **03-14**

**Frasca, Simona (independent) Mediterranean Wave: Music, Women, and Ethnicity.**

Southern Italian folk or popular music repertoires constantly reflect migratory movements: the migration from the countryside to the city, from the south to the north, and to foreign countries. This paper emphasizes this constant exchange of stimuli through several female voices from the past (Gilda Mignonette) and the present (from Assurd to Maria Nazionale). These voices mirror the intertwining of Mediterranean musical languages, languages charged with meaning and history of the contemporary age. Their songs constantly redraw transnational space—an elastic space that adopts the shape and dynamics of the exchange and denies the static nuances of ethnicity—as “home.” **02-07**

**Fraser, Joy (George Mason University) Haggis-Fed Rustics?: Images of Scottishness and the Story of Scotland’s National Dish.**

This presentation challenges the popular tendency to portray haggis as the culinary embodiment of supposed innately Scottish virtues of thrift and resourcefulness—what one commentator calls the national gift of making the most of small means. I contend that such accounts are primarily concerned with perpetuating a mythology of Scottishness rooted in Burnsian ideals of honest poverty, rather than with tracing the dish’s cultural history per se. To illustrate, I present evidence from recipe manuscripts, menus, and household accounts suggesting that far from simply peasant fare, haggis was a delicacy enjoyed by some of the wealthiest families in 18th-century Scotland. **02-06**

**Frog (University of Helsinki) Religions in the Blender, or, When Mythologies Meet.** A major site of difficulty in research on mythology is how to approach encounters between cultures and religions and impacts of transformative historical change. This paper offers a theoretical approach to mythologies at such crossroads. This is illustrated through transformations of (1) narrative motifs and established narratives as social resources, (2) genres as systems of resources for expression and relationships between genres, and (3) imaginatively construed categories of beings or entities constructed and communicated through narration and generic expression. This paper will highlight the kaleidoscopic transformations of mythology and its dynamic relationships to categories of expressive strategies and cultural knowing. **05-10**

**Fromm, Annette B. (Florida International University) Ethnographic Museums and Intangible Cultural Heritage: An International Perspective.** The historic placement of ethnographic materials and emphasis on intangible cultural heritage in Western museums reflects several impetuses. European ethnographic museums are the result of collecting in former colonies. In North America, the culture of non-Western peoples was viewed holistically and placed in natural history museums, or objects were interpreted using Western aesthetics and placed without cultural context in art museums. Museums elsewhere were largely founded on Western models. Since the 1970s, however, new approaches to community involvement have changed the work of cultural museums worldwide. The acceptance of the need for community perspectives, the worldwide movement of repatriation, and immigration are all changing the faces of ethnographic museums and the growth of interest in ICH. **09-16**

**Gabbert, Lisa (Utah State University) Suffering and Laughter: Further Explorations.** Scholars have addressed the nature of human suffering in disciplines ranging from medicine to philosophy to theology. Humor and laughter have been studied by folklorists and others, but laughter frequently is considered as inappropriate to contexts of suffering. Drawing on interviews with medical students and patients, as well as relevant literature, this paper explores more deeply interrelationships between these two seemingly oppositional aspects of the human experience. I suggest that suffering and laughter might be profitably viewed as different sides of the same coin and this potentially intimate relationship warrants further exploration. **01-02**

**Galvin, Sean (LaGuardia Community College) Mixed Market Community Building.** This presentation will focus on The Flea/Smorgasburg, a marketplace that combines a flea and food market modeled loosely on the concept of the New York City greenmarket but in reality represents a

"third place," an ongoing event that is a regular, informal gathering of individuals meeting in a space that is neither home nor work. The type of community built here differs remarkably from the street fairs, the greenmarkets, and many of the public spaces so cherished in New York. **06-18**

**Gao, Hehong** (The Chinese Academy of Social Sciences) **Female Narrations in Ethnic Minority Cultures in Northeastern China.** This paper presents research in Shamanism-centered ethnic groups, including the Manchu, Hezhen, Oroqen, Ewenki, Daur, and Xibe. In their worlds, it is believed that the first deity is female and the first shaman is a woman. In female narrative genres and related practices, the paper explores the important roles these women play in both the sacred rituals and the secular world. **03-07**

**Garcia Hernandez, Yessica** (University of California, San Diego) **Film: Creating Banda Scenes for el Dia de la Virgen at the Placita Olvera** (20 min.). Banda sinaloense music became very popular in Los Angeles in the 1990s. Through a digital ethnography, this film will focus on the way bandas sinaloenses have transformed since then. It will focus on the way grassroots bandas use different tactics to perform in different cultural events. This film will also show the culture among the musicians and the way banda music is used to create sonic communities. Lastly, this film will focus on the way banda musicians organize themselves for December 12, El Dia de la Virgen de Guadalupe, on Olvera Street in Los Angeles. **03-08**

**Gatling, Benjamin** (Duke University) **Narrative Nostalgia, Folkloristics, and Post-Socialist Studies.** This paper discusses intersections between theories related to nostalgia within folkloristics and post-Socialist studies by using ethnographic examples from post-Soviet Tajikistan. I first discuss how folklorists and scholars working in post-Socialist studies have approached issues related to nostalgia. Then, I consider how Muslim groups in Central Asia utilize discourses of nostalgia within the performance of narrative. Narrative works as a site of reflection on the pre-Soviet and Soviet pasts and a place to configure new notions of what it means to be Muslim in the present. Finally, I end by thinking through the utility of theories from folkloristics and post-Socialist studies for understanding what nostalgia means for contemporary Tajiks. **03-02**

**Gibbs, Levi** (Dartmouth College) **"Culture Paves the Way, Economics Comes to Sing the Opera": Folksongs, Dow Chemical, and the Largest Joint Venture in China.** After economic decentralization was introduced in China during the late 1970s, each province began to compete for comparative advantage in order to attract investment, often utilizing local cultural practices in the promotion of provincial identities. This paper examines how northern Shaanxi province used a folksong-and-dance performance at a "Far East Meets West" exhibit at Dow's global headquarters in Midland, Michigan, to facilitate a joint project between the largest coal company in China and Dow Chemical. By contextualizing the performance and related discourse, I explore the role of staged localness in establishing relations between different localities in a global age. **04-15**

**Gillespie, Angus** (Rutgers University) **Occupational Folklore of Police Officers.** Police work is by its nature conservative and it perpetuates through both written and oral tradition a customary vocabulary and manner of speaking. Aside from formal phraseology, there are unofficial and unsanctioned words and phrases known to police officers, conveyed through word of mouth. In this paper, I will compare and contrast the official and the unofficial in terms of words, phrases, anecdotes, and jokes. I have found that most police officers are fluent in both lexicons, and they move easily back and forth between the two. **02-12**

**Gilmore, Janet C.** (University of Wisconsin, Madison) **Stories of a Calabrian Immigrant Landscape in Diaspora.** A rural Midwestern Italian American family's second and third generation has persistently associated its identity, foodways, homestead, and family neighborhood with narratives. Stories about family origins in Calabria, migration to the Midwest, and the settlement process—recorded in sound and re-created in texts in collaboration with public folklorists over almost three decades—emphasize the re-creation and maintenance of a

conceptually rooted cultural landscape of food and family well-being for over a century. This presentation will “place at the crossroads” narrative representations of cultural landscapes in diaspora, and cross-fertilizations in purpose between family immigration narratives and public folklorists’ documentary and interpretive narratives. **09-12**

**Gipson, Jennifer** (University of Wisconsin, Madison) **The Cow That Was, the Wisconsin State Quarter That Was Not: Modern Representations of French Exploration and the Fur Trade in the Upper Midwest.** Wisconsin, once part of New France, was at the cultural and economic crossroads of the French fur trade. How and why has the history of French influence, exploration, and colonization become—or, in some cases, failed to become—part of modern day identity in “America’s Dairyland”? Examples include a proposed design for the Wisconsin state quarter featuring fur traders and Natives Americans (rejected in favor of an iconic cow and block of cheese), stories about a 19th-century missionary claiming to be France’s lost dauphin, and a persistent legend about a French explorer petrified in a tree. **05-07**

**Gísladóttir, Sæbjörg Freyja** (University of Iceland) **From Fisherwoman to Factory: On Being a Woman in an Icelandic Fishing Village.** This paper presents an ethnography from a fishing village in Iceland. Most inhabitants work as fishermen or in the fish factory, and some of the immigrant and Icelandic women have earned a certain social capital through occupation, and thereby fought against a rather conservative society. Both fishing and work in the factory require knowing the tricks of the trade, and it takes time and skills for beginners to earn a status in the hierarchy. This lecture is about how women gain power through work, the sensual experience of work, and how females mark their spaces through occupation. **02-12**

♦ **Glass, Aaron** (Bard Graduate Center) **The Distributed Text: Uniting Museums, Archives, and Indigenous Knowledge around Franz Boas’s 1897 Monograph.** Franz Boas’s 1897 monograph, *The Social Organization and Secret Societies of the Kwakiutl Indians*, was a landmark in anthropology for its integration of museum collections, photographs, sound recordings, and texts in the Kwak’waka language. It was the result of Boas’s early fieldwork and extensive collaboration—even coauthorship—with his indigenous partner George Hunt. Yet both men remained dissatisfied with the published book and labored for decades to correct and supplement it, leaving behind a vast and widely distributed archive. I present a current collaborative project to create an annotated, critical digital edition that will return sensory richness to the synthetic text, reactivate disparate and long dormant collections, and restore cultural patrimony to its indigenous inheritors. **03-04**

♦ **Godby Ingalsbe, Suzanne** (Smithsonian Institution and Indiana University) **Collecting at the Crossroads: A Case Study in Catholic Material Culture.** Collecting often occurs at a crossroads in the life of the collector, the object, or both. Life changes may be marked by symbolic acquisitions, heirlooms and mementos are transferred between family members, and objects are repurposed, revalued, and relocated. Thus transitional moments are inscribed in material culture, if not at the individual object level, then in assembled collections. Here I examine the intersections between people, objects, and institutions evident in a collection of nun dolls. In the museum, the dolls help illustrate Catholic history and practice. The creatively assembled collection, however, provides insight into one individual’s faith and life stories. **06-05**

**Goertzen, Chris** (University of Southern Mississippi) **“Mississippi Sawyer”: The Intimate Architecture of Old-Time String Band Performance.** Post–World War II American fiddling has witnessed the rapid spread of branches of Texas-derived contest style, the sturdiest resistance to which was mounted by proponents of southeastern old-timey string band music. Old-timey styles offer several attractive factors: a sense of community in ensemble performances, various species of nostalgia, relative ease in basic learning, a heterogeneous body of players (direct inheritors and urban revivalists), and, especially, rich architecture on an intimate level, in a much-repeated microscopically intense few seconds. For example, “Mississippi Sawyer,” prosaic at first glance in structure and tonality, gains strength from intimate modal and textural complexities. **09-18**

**Goldstein, Diane E. (Indiana University) "Last Seen": Local Social Problems and the Search for Lauren.** On June 3, 2011, a 20-year-old student majoring in apparel merchandising at Indiana University disappeared after a night of partying at a local bar. Rumors concerning her disappearance have proliferated in the nearly three years since she was last seen. While many of these rumors conform to the "missing party-girl" motif, they also create a narrative magnet for discourse concerning various local social problems. Shibutani (1966) argues that rumor is a form "through which people caught together in an ambiguous situation attempt to construct a meaningful interpretation." This paper argues that the rumors surrounding local disasters seek to construct meaningful interpretations of numerous (and sometimes unrelated) problems at one time. **03-03**

**Goodlander, Jennifer (Indiana University) At the Crossroads of Tradition and Invention: Khmer Heritage through Sbeik Thom in Museums and Performance.** Since the destruction of the Khmer Rouge, the tradition of sbeik thom, or large shadow puppetry, has been revitalized as a means to articulate a lost Cambodian identity. How might the puppet as an object in a museum become a performative index for the embodied experience of watching or doing performance? Can the museum puppet perform performance? In this paper I apply approaches from both museum and performance studies to analyze how puppets in the museum perform as an archive/repertoire of living and changing traditions—the material object marks cultural identity and experience differently when removed from the original context. **04-08**

**Gordon, Sarah (Indiana University) "Your Lice Tastes Awful!": Ethics, Worldview, and Land Ownership at the Mouth of Bear River.** Great Bear Lake empties into the Bear River a mile from the Dene (Athabaskan) community of Délı̨nę in Canada's Northwest Territories. In the early 20th century, the Northern Transportation Company used dynamite to deepen the mouth of the river to facilitate the transportation of uranium ore from a nearby mine to refineries near the American border. This is the setting of a folktale that may be an oicotype of ATU 327A. This presentation will discuss how this tale affirms the localized importance of Dene worldview and ethical codes, thereby asserting the primacy of Dene authority over this contested stretch of the river. **02-14**

**Gough, Meagan Evelyn (University of Saskatchewan) You Never Sit by the Same River Twice: The Life History of Stó:lō Elder Archie Charles and Reflections on Collaborative Research.** This presentation is based upon my dissertation research, which is both an analytical life history of Stó:lō Elder Archie Charles as well as an academic reflection on the process of undertaking collaborative research with him to record and write his history. This life history aspires to reciprocate Archie's gifts by providing his community and my scholarly community with not only an account of his life, but with an assessment of what his life reveals about pertinent issues in Aboriginal and Native-Newcomer history—and through this process to hopefully contribute to the ongoing efforts at building reconciliation between settler and indigenous societies. **04-11**

**Gould, Jillian (Memorial University of Newfoundland) The Early Life and WPA Fieldwork of Herbert Halpert: Collecting Folklore from New York City to the Southern States.** In Canada, Herbert Halpert (1911–2000) is remembered and celebrated for his contributions to Newfoundland and Maritime folklore; however, before he established the Folklore Department and Archives at Memorial University of Newfoundland, he produced various Works Progress Administration documentation projects, including the New York City Collection and the massive 1939 Southern States Recording Expedition Collection, both housed at the American Folklife Center. This paper fills in some blanks about Halpert's early life and his professional/student life in the 1930s, when he worked for the WPA. In Halpert's (2002) words, "Perhaps only the oldest of my colleagues are aware that my career as a folklorist began with several years of intensive collecting of folksongs which produced major collections." **06-03**

**Gradén, Lizette (Nordic Heritage Museum and University of Washington) Lost in Transition: Reorganizing Emigrant Heritage in the Museum: Case Studies from Nordic Countries and the United States.** Narratives, rituals, and material culture of migration have defined Nordic

culture in the US as well as the Nordic countries. US immigration museums created between 1924 and 1980 are now expanding and professionalizing. At the same time, a rise in tourism and design in the Nordic region has reduced interest in emigrant culture. The responsibility for documenting migration has thus shifted from Nordic government institutions to American nonprofits. Based on concrete examples and drawing on heritage politics and ritual theory, this paper discusses strategies for addressing this situation, where heritage, difference, and identity become spatialized in overlapping and conflicting ways. **09-07**

**Grady, Sandra** (Federal Bureau of Investigation) **Linguists at the Crossroads: Professionalizing Indigenous Cultural Expertise at the Federal Bureau of Investigation.** In her role as an applied linguist in the program tasked with professionally developing language analysts at the Federal Bureau of Investigation, the presenter has attempted to develop strategies to professionalize how linguists provide indigenous cultural expertise. This presentation will address the complicated context in which indigenous cultural information is shared as expert at a highly public US government institution not primarily interested in public folklore, then it will overview efforts to train linguists for the culture-brokering role and to establish formalized peer-review processes for cultural presentations, sometimes despite resistance from those with indigenous cultural knowledge. (Note: The views expressed in this proposal are those of the author, and may not represent the views of the FBI.) **05-08**

**Gredy, Mimi** (Warner and Company) **"Everybody Made Fun of Me, Laughed at Me and I Didn't Pay 'em No Damned Mind": Documenting Vollis Simpson and His Whirligigs.** Documentation is crucial to all aspects of the Vollis Simpson Whirligig Project, so our paper presentation will detail a cooperative plan for video documentation of whirligig artist Vollis Simpson including video highlights of interviews with Mr. Simpson, family members, and others as well as scenes of Mr. Simpson at work on his whirligigs. In our presentation we will discuss our process as filmmakers and our recent documentation objectives, including further conversations with the Simpson family, Mr. Simpson's use of scrapped and salvaged objects, and his network of suppliers and the varying perceptions of Mr. Simpson's whirligigs. **09-15**

**Green, Spencer L.** (Penn State Harrisburg) **A Sure Knowledge: Folk Archeology and Evidence for Belief among Mormon Missionaries.** This paper focuses on the folk archeology many Japanese Mormon church members and missionaries share to connect their everyday experience as members in Japan to a holy biblical narrative and tradition. While the performances of these legends do not follow rigid narrative forms, they all serve to reveal a faith-promoting narrative embedded in Japanese history, religion, and writing. This focus for Japanese members on local legends rather than the Mesoamerican legends common throughout Mormon communities in America responds to and helps church members cope with the fears and anxieties of living in a homogenous culture with a religious identity marking them as very "other." **09-17**

♦ **Greenhill, Pauline** (University of Winnipeg) **The International Fairy-Tale Filmography (IFTF): Collaborating to Create a Digital Humanities Research Resource.** Though printed filmographies are indispensable to research, they have problems of datedness and lack of detail. Online databases are not without drawbacks, but offer a shorter time lag, possibilities for ongoing updating, and broad access. Funded by grants from the Social Sciences and Humanities Research Council of Canada, my research team developed a free online fairy-tale filmography available to the general public and of interest to scholars in film, fairy-tale studies, folklore, children's literature, and cultural studies. I introduce the IFTF and discuss the process of developing this purpose-built database with computer specialists from the University of Winnipeg Technology Solutions Centre. **09-06**

**Grønstad, Line Førre** (Norwegian Museum of Cultural History) **Honor and Punishment through Choice of Surnames.** The vast majority of Norwegian women change their surnames when getting married, but Norwegians change their surnames at other times as well. In this paper I will

focus on how the choice of keeping or changing surnames in marriage, after a divorce or at other times in life happens at crossroads where identities must be chosen, alliances shift, and relatives are favored or punished. The analysis is based on responses to a qualitative questionnaire distributed by the tradition archive Norwegian Ethnological Research. **01-12**

**Groth, Charlie** (Bucks County Community College) **Talking the Walk: Processional Storytelling and Sense of Place at a Traditional Haul-Seine Fishery.** You can almost smell tradition on Lewis Island in Lambertville, New Jersey—some combination of drying nets, wildflowers, river, picnics, dogs, and sweat. This paper pinpoints how culture, narrative, and human activities become entwined and linked to the environment. By mapping storytelling and conversation among various combinations of people during a fishing haul, we not only see how a particular narrative typography functions, but also find a subtle, collaborative process of creating new narratives. Together, these two ritualistic storytelling forms enable community, narrative, and tradition to recreate themselves and sense of place in a recursive, integral process. **02-12**

**Guerrero, Paulina** (Indiana University) **All of You Speak for Me: Community Polyphony and Constructions of Missing Women.** Mikhail Bakhtin says that polyphonic dialogisms change the ability of one voice to maintain validity over others. In looking at constructions of missing women in Bloomington, Indiana, a single authorial voice is in competition with a cacophony of voices of community members struggling with and negotiating parameters of law enforcement and deep-seated fears about women's bodies. This creates counterpolyphonic narratives that serve several functions and undermine authorial discourses of the media. Using sensorial and autoethnography through film can also shed light on the felt experience of being a woman in a town obsessed with certain women's bodies missing, while hiding others. This paper will include an ethnographic film along with a Bakhtinian analysis about community voices in the constructions of missing women. **03-03**

**Gunnarsson, David** (Stockholm University) **Self-Representation and Credibility: Muslim Guides' Narratives of Themselves at the Guided Tours of a Stockholm Mosque.** In my presentation I will analyze self-representations of Swedish Muslims, in particular in Stockholm. This study is based on participant observations at the guided tours of one of the official mosques in central Stockholm, and on interviews with both guides and visitors. The presentation's analytical focus concerns how the guides want to present an alternative story of Muslims. I view the tours as a struggle for the establishment of truth(s) regarding Swedish Muslims, a struggle in which it is not self-evident that persons in the Muslim position become credible in telling the stories of who they are. **05-11**

**Hafstein, Valdimar Tr.** (University of Iceland) **Andersen and the Grimms: Authors, Editors, Folk.** In this paper I try to make sense of the dichotomous relation between the figure of the author and the figure of the folk—two contrasting models for understanding creative agency in the 19th century. Taking as a point of departure a couple of tales published both by the Grimms and Andersen, as well as the accompanying claims of ownership and bruised egos, I make a case for exploring a third figure for creative agency, one that stands between the two opposite ends of the spectrum occupied by the author and the folk: the collector-editor, i.e. the folklorist. **04-06**

**Hansen, Gregory** (Arkansas State University) **Vernacular Theory at the Intersection of Public and Academic Folklore.** Folk artists and musicians often articulate vernacular theories within their own presentations at public folklore events. Excerpts from public folklore programs establish a basis for understanding ways that this aspect of public folklore discourse can contribute to wider theoretical concerns within academic folklore. Paying attention to these vernacular theories, and their inherent oral literary criticism, provides a useful resource for understanding how vernacular theory emerges at the crossroads of public and academic folklore. This presentation examines how these interpretations emerge throughout various public folklore presentations, and it assesses their relevance to folklore theory. **03-02**

**Hanson, Debbie A.** (Augustana College) **Among the Pots and Pans: Preservation and Persuasion in the Monastery Cookbook.** Though monastic recipes have not typically been made widely available, increasing numbers of priests, nuns, and monks have recently begun publishing cookbooks. This paper examines how the publication of such texts not only allows various orders and their members to preserve their traditional way of life but also provides them with new avenues through which to engage those unfamiliar with their beliefs and challenge their views of the monastic life. **08-11**

**Haraldsdottir, Laufey** (Holar University College) **Food Crossing Nature and Culture in Tourism in Iceland.** Iceland, being an Arctic tourism destination, is not easily placed on the world map of food. Nevertheless food and food culture of the North is increasingly put forward as an allure to travelers in Iceland. This paper aims to study the use of food and food culture among small tourism entrepreneurs in rural Iceland. Further, it explores the key elements that appear in their debate on food, food culture, and tourism, and investigates how these elements are connected to identity and performance and in what way the concepts of place and tradition enter into the picture. **06-18**

**Haring, Lee** (Brooklyn College, emeritus) **Against Untranslatability.** A translation theorist writes, "The practice of translation is fundamentally variation"—which is equally true of folklore studies. Translation studies and folkloristics share a rejection of untranslatability. Their common dedication is to representation, that ever-vexed concept, which demands being aware of one's audience. Both disciplines are engaged in restoring to the surface some repressed realities of intellectual history. Indeed, meaning in folklore studies is based on the concept of translatability. **03-02**

**Harkavy, Victoria** (George Mason University) **The Horse and the Magic of Sacrifice in the Grimms' Kinder- und Hausmärchen.** In fairy tales, nonhuman animals change back and forth in the roles of subject and object, and cross boundaries between the domesticated, natural, and supernatural worlds. The horse's role in these fairy tales is both simple and profound. As a historic means of transportation and source of power, horses predictably appear in narratives as mounts for human dramatis personae. The position of horse as a commonplace is deceptive, for humans often derive power from horses in ways that are not directly related to mounted or harnessed activity. This paper compares three tales from the Grimms' collection to examine the multivalent significance of the horse in its relationship to cultural constructions of society. **08-13**

♦ **Harrah Johnson, Jeanne** (University of Nevada, Reno) **"Sit There with Your Hat in Your Hand": "Coming Home" Narratives of Active Military and Veterans of Recent Conflicts.** Stories told by active military and veterans from recent conflicts who have returned home focus on the successes and constant awareness of being close to chaos and death in the battlefield, as opposed to the mundaneness of and need for conformity in life back home in the US. The psychological pull to return to active duty is one of the strongest narrative themes. Many returning veterans stand on the edge of a liminal identity for years, shifting repeatedly between work and camaraderie with fellow military and veterans, and nonmilitary life with family, friends, and a chosen career. **08-04**

**Harvey, Ron** (Tuckerbrook Conservation) **"A Little Rust Ain't Gone Hurt Nothin', God A'mighty": The Repair and Conservation of Vollis Simpson's Whirligigs.** Working to develop a plan for conserving Vollis Simpson's whirligigs, we understood the significance of creating a collaborative effort that was built around maintenance, longevity, health, and human safety, respecting the spirit and aesthetic essence and the mechanical elements of the whirligigs, but also the spirit and the soul of Vollis (Harvey 2011). In this presentation, we will explain how the deteriorated condition of the whirligigs created unique problems for conservation and demanded creative solutions in order to maintain the form, function, and intent of Simpson's kinetic sculptures. **09-15**

**Hayes, Sherrae M.** (Michigan State University) **SWAG = Style with a Goal: Exploring Fashion/Style as a Critical Literacy of Urban Black Youth.** Intersections between fashion/style, critical literacy, and the subsequent dispersal of verbal and nonverbal messages have yet to be fully



examined, specifically as they relate to the dress and style(s) of black youth in urban schools. Using a youth participatory action-research focus, this paper describes the outcomes of a student-developed uniform policy, including the emergence of students as potential leaders in critical literacy, style, and black culture. Ultimately, this work seeks to reveal the distinct terms of how these students communicate a sense of self, pride, and other identity markers through fashion statements and the statements they make beyond fashion. **02-09**

**Henken, Elissa R.** (University of Georgia) **Deadly Play: The Dangers of Video Games.** Current narratives—in a mix of oral and electronic reports, of folklore and news bulletins—present video games as deadly in three basic ways: causing the death of the player so caught up in the game that he fails to attend to basic biological needs, causing the player to kill his family or others, and causing parents engrossed in the game to kill their small children either accidentally or out of annoyance at being interrupted. I shall consider the range of legends, the interplay of oral and electronic forms, and what these narratives say about contemporary social concerns. **07-05**

**Herrera-Sobek, María** (University of California, Santa Barbara) **El Chapo Guzmán Narcocorridos: The New “Movimiento Alterado” Narcocorridos: Violence, Torture, and Death in the Creation of a Folk Legend.** The recent capture of Joaquín “El Chapo Guzmán” (February 22, 2014), a legendary drug trafficker from Sinaloa, Mexico, elicited the appearance of a number of narcocorridos detailing the life and capture of this man celebrated in the drug-trafficking underworld. My study explores how the Mexican ballad once again serves as a template for the creation of a folk legend and underscores contemporary changes to the corrido tradition as evidenced in the new *Movimiento Alterado* (Altered Movement) narcocorridos. I am positing that the corpus of the Chapo Guzmán narcocorridos is an excellent source of information for the study of a contemporary folk legend. I will use social bandit theories to understand the appeal of these New “Movimiento Alterado” Mexican ballads. **02-08**

**Hewitt, Mark** (W. M. Hewitt Pottery, Pittsboro, NC) **A Potter’s Perspective.** Born into an English industrial-pottery family, Mark Hewitt apprenticed as a potter with Michael Cardew, who apprenticed with Bernard Leach, a leader in the Arts and Crafts movement in England and Japan. Subsequently he apprenticed with Todd Piker, another of Cardew’s students, in Connecticut. Since 1983 he has lived in North Carolina, where he has established his pottery enterprise, connected with local potters, and trained a number of young apprentices. Also a scholar, he is coauthor, with Nancy Sweezy, of *The Potter’s Eye: Art and Tradition in North Carolina Pottery*. **02-01**

**Hillard, Molly Clark** (University of Seattle) **Fairy Tales and Revolutions: Charles Dickens’s *Bleak House*.** Charles Dickens regarded the fairy tale with profound ambivalence. These “beautiful little stories” are “responsible for most of the dark corners we are forced to go back to.” *Bleak House* plays out this tension in national fairy-tale metaphor, connecting them to English domestic duty through the novel’s angel-in-the-house Esther Summerson, who embodies Mother Bunch, while also associating them with French sabotage and insurrection through the murderous French maid Hortense, both wicked fairy and French revolutionary. Dickens uses these two female figures to suggest that fairy tales, regardless of national origins, signify revolution. **08-17**

**Hina, Nabam Nakha** (Rajiv Gandhi University) **The Folktale as Source of Nyishi Customary Laws.** The Nyishi tribe of Arunachal Pradesh has religious practices, social codes, and legal institutions based on folk tales. Tales encompass religious observation, social practices, modes and methods of the justice system, customs, usages, and customary laws in the form of oral literature. I attempt to bring forth the genres of oral literature that convey the folk law of the Nyishi tribe. **03-10**

**Hirsch, Jerrold** (Truman State University) **The Contested Legacy of Pete Seeger: Studying the Obituaries and Memorials.** This paper will examine the content of the obituaries written after Seeger’s death not solely as a struggle over reputation, but in terms of the intellectual and cultural history embedded in them. It will focus on the meaning of the reaction to Seeger’s

death, of how society, and the cultures that constitute society, tried to come to terms with his passing. The vast outflowing of words in response to Seeger's death indicates that the meaning of his career is contested ground. **07-07**

**Holtgrave, Darcy** (University of Missouri) **"I Don't Know Why I'm Making a Second Video": Positioning Authority in YouTube Personal Experience Narratives of Mental Illness.** Video sharing sites like YouTube are home to active communities of people who share personal experience narratives about mental illness. This paper examines the multifaceted ways that speakers position themselves as authorities (Bamberg 1997) on both in the static, unchanging narratives of individual videos and in the dynamic conversations that occur in comments sections and follow-up videos. Case studies shed light on the workings of the folk group in this context, one that serves both as a place of active conversation about a stigmatized condition (Goffman 1986) as well as an archive of attitudes and relationships through time. **08-03**

**Holtzberg, Maggie** (Massachusetts Cultural Council) **A Life Saved by Clay: Yary Livan, Cambodian Ceramicist.** Cambodian ceramicist Yary Livan is one of three survivors of his generation to have master-level skills in Khmer ceramics and temple ornamentation. Attaining asylum in the US in 2001, Livan has slowly rebuilt his life around the making and teaching of Khmer material culture—working with traditional motifs, hand building clay in traditional forms, throwing on the wheel, and firing in a newly built wood-fired kiln. A lifeline, material culture connects him to vital resources, frees him from social isolation, and links him to students to whom he is passing on the ancient and endangered tradition of Khmer decorative art. **05-02**

**Hopkin, Rachel C.** (The Ohio State University) **Media Presentation: Folkloristic Radio: A Kentucky Radio Project.** Between 2010 and 2012, whilst studying at Western Kentucky University, folklorist/radio producer Rachel Hopkin made a series of documentaries about Kentucky folklore for the local National Public Radio affiliate, WKYU. The pieces ranged from hour-long documentaries presenting in-depth accounts of traditional culture to four-minute reports covering local events. Among the subjects featured were Mammoth Cave basket-making traditions, the unique barbecue of Monroe County, the story of a '70s hippie commune, and profiles of several local musicians. In this session, Rachel Hopkin plays selected excerpts from the series and also talks more broadly about establishing partnerships with local radio stations. **08-04**

**Horigan, Kate** (Western Kentucky University) **Character Building: Narrative Negotiations of Female Family Roles.** Bringing together fieldwork materials from two independent studies—one examining accounts of type 2 diabetes and one examining narratives of Hurricane Katrina survivors—we highlight how the concept of family serves as a rich rhetorical resource in individual accounts of community trauma and illness. Specifically, we examine how female narrators characterize themselves in relation to their family roles, both drawing upon and complicating the cultural scripts of these roles as they share personal narratives of their experiences of survival and loss in contexts of natural disaster and chronic illness. **03-09**

**Horn, Jenn** (University of Southern Indiana) **Veterans, Nonveterans, and Heroes Meeting at the Intersection of Life Experience.** We see the traditional hero story appear in culture time and time again in a variety of ways and in a variety of mediums. Despite these retellings and modernizations, the core of our hero and her/his story remains the same. This presentation, based on a new pilot program of veteran outreach, will take an ethnographic look at the ways hero narratives, such as those of Hercules, Rama, and Cuchulain, can allow our military veterans a place to safely share that military experience with nonmilitary students through the commonality of language, culture, and tradition in the hero narrative. **06-15**

**Hornfeldt, Helena Anna Mina** (Stockholm University) **Fears in Motion: Children's Narratives and Cultural Scripts of Fear.** We live, as many scholars point out, in a culture of fear. While the existing studies on children's fears are mostly based on psychological understandings, where

fears are individualized, the cultural aspects still remain poorly examined. By focusing on children's narratives of fear, this paper aims to study fear as cultural experience and practice wherein one can identify with others through the common emotions of fear. Predominantly, the aim is to examine the relation between generation and fear as cultural experiences, and how fears are socially and culturally conditioned. **07-14**

**Howard, Jeffrey Garn** (Idaho State University) **Giufà's Trickster Exploits: The Subversive Mimicry of the Hybrid Sicilian Other.** In the 19th century, Laura Gonzenbach and Giuseppe Pitré collected a rich body of folktales regarding Giufà the trickster. This figure is closely associated with the Arab trickster Ġuhâ and the Turkish Nasreddin Hodja. A complex character who can demonstrate foolishness, cunning, and even wisdom, Giufà's misadventures deal with the disruption and undermining of social institutions and power structures, fooling textual and extratextual individuals (including Italo Calvino). The theoretical lens of this project combines Homi Bhabha's notion of the hybrid with current sociopolitical tension and stereotypes of the Southern terrone to demonstrate the continuing function of Giufà tales in Sicily today. **01-07**

**Howard, Robert Glenn** (University of Wisconsin, Madison) **The New Age Apocalypse Goes Online: Folk Belief in a Digital Age.** From apocalyptic prophecies delivered daily on YouTube to tips and techniques for surviving a coming interstellar collision, this presentation explores the power of digital vernacular webs in an ongoing study of online discourse about New Age spirituality. Using computational methods to visualize complex expression in online New Age forums, particular groups of individuals emerge as responsible for communally amplifying a powerful vernacular authority for beliefs about a coming global transformation. With a well-documented decrease in institutional religious authority among many people in North America, how can folklorists critically engage the spiritually diverse and diffuse nature of emergent traditions such as these? **01-16**

**Hunt, Marjorie** (Smithsonian Center for Folklife and Cultural Heritage) **The Enactment of Values: Intangible Cultural Heritage and the Building Arts.** Artisans in the building trades transform designs on paper into enduring works of art. Much depends on their deep understanding of raw materials, their careful selection and use of tools, and their mastery of technique. The final product is the result not only of their knowledge and abilities, but also their creativity and care—their will to excellence. This presentation examines the importance of an artist-centered ethnographic approach to material culture that seeks to understand the knowledge, skills, and values that inform craftsmanship and shape finished works. Focusing on the artisans' voices—and the knowledge and attitudes that inform their work—enriches our understanding of the objects they create, and helps to foster the recognition and respect necessary to encourage and sustain their crafts. **09-16**

**Hyltén-Cavallius, Charlotte** (Multicultural Centre Sweden) **Crafting Identity: On the Organization of Authenticity, Recognition, and Identification in Sámi Craft (Duodji).** During the 20th century the Sámi started to take power to define themselves and their own needs. I focus on the first national Sámi organization, Same Ätnam (1944), and their role in questions concerning Sámi culture issues. With Sámi craft as example, the paper contributes to knowledge on Sámi organization and to identity processes related to materiality. By focusing on the craft committee I will show how the conditions for duodji have been negotiated over time, and how duodji has become a point of identification for the Sámi. The material is analyzed with postcolonial theory, identity theory, and the concept of power/counterpower. **03-17**

**Hyltén-Cavallius, Sverker** (University of Gothenburg) **Death in the Museum: Narrating and Visualizing Death and Mass Extinction in Natural History Museums.** Death, dying, and extinction are central themes in natural history museums. The paper aims at discussing visual representations and narrations of death in four natural history museums: the Natural History Museum of Los Angeles and its sibling Page Museum, the Museum für Naturkunde in Berlin,

and the Natural History Museum in Stockholm. These museums use a number of technological, audiovisual, and narrative means to stage and visually perform death and extinction. Through their displays of death and extinction, these museums perform kinds of knowledge— existential, aesthetic, and poetic—that we do not primarily associate with natural history. **04-10**

**Hyman, Charitie V.** (University of Wisconsin, Madison) **Rhyming the Revolution: Ukrainian Folk Music and the Euromaidan Protests.** Ukrainian students began protesting against their government's rejection of an EU trade agreement in November 2013. As authorities implemented harsh measures and police violence escalated, the tone changed from peaceful activism to wholesale revolution. During Euromaidan, the use of folk music was highly visible: for example, a traditional wedding song was rewritten into a "revolutionary hymn." In Kyiv, Folknery performed a satirical kolomyjka about Yanukovich and Putin. In this paper, I will explore the significance of using this local folk genre in light of the popular postrevolution slogan "We were searching for Europe and we found Ukraine." **03-16**

**Ingram, Shelley** (University of Louisiana, Lafayette) **And a Fish Slid Down His Pants: Regional Fiction and the Study of Folklore and Literature, from Hamlin Garland to Jonathan Franzen.** After assigning Jonathan Franzen's *The Corrections* in a class on folklore and literature, the initial response from the class was twofold: the book was not folk enough, and it was not regionalist fiction, despite its setting. This paper addresses such concerns by examining the role of regionalist fiction in the study of folklore and literature, tracing the impulse to look for folklore in the texts of others and then connecting that impulse to a perception of the Midwest as culturally neutral. By looking closely at texts and contexts of Midwestern literature, we can see the complicatedly unneutral spaces its writers create. **05-14**

**Insera, Incoronata** (University of Hawai'i, Mānoa) **Video Ethnography as Cultural Change: Salvatore Raiola's Progressive Representation of Tammurriata Female Performers.** This presentation analyzes the representation of female folk musicians in Salvatore Raiola's groundbreaking ethnographic films *Tam Tam Tammorra* (1999) and *Voci del Popolo Contadino, Voci di Tamburo* (2007) about the Southern Italian tammurriata revival. Both films portray tradition and modernity as contiguous in time, narrate the peasants' tammurriata from urban and immigrants' perspectives, and showcase local voices internationally through the use of foreign language subtitles. The representation of female performers is particularly innovative, since it acknowledges women's roles within a prevalently male-dominated musical tradition. These films help to shed light on gender issues in tammurriata and on women's daily negotiations of their own roles as performers. **02-07**

**Ivanova-Nyberg, Daniela** (independent) **Bulgarian Recreational Folk Dance Repertoire Today: Field Studies in Bulgaria and North America.** This paper investigates current Bulgarian folk dance clubs' repertoire, which, along with traditional dance patterns, incorporates newly created choreographies. The post-1990s economic reality in Bulgaria imposed a more business-like model in which weekly recreational folk dance activities were offered as a new "product" that resonated with many people's needs to move, dance, socialize, and reconnect with Bulgarian traditional culture, music, and dance. This new product developed its own folk dance repertoire that was largely disseminated nationwide and also abroad. **07-10**

**Izumisawa, Miyuki** (Baiko Gakuin University) **Performance of Purification Rituals in Japan.** The concept of purification is fundamental in Japanese society, especially in the Shinto religion. The researchers filmed a practice purification ritual in which a novice priest was being trained by a retired chief priest at the Akama Shrine in Shimonoseki, Yamaguchi Prefecture, Japan. Elements of the purification ceremony include formal dress, awakening the gods with drumming and clapping, intricate pipe music, incense, and the waving of an onusa, a stick with zig-zagging white streamers, used to sweep away impurities. During interviews with the priest, it was emphasized that the concept of purity is the foundation of the Shinto religion. **06-14**

**Jabbour, Alan** (independent) **A Tour of Alabama Bare-Earth Cemeteries.** This essay presents Alabama rural cemeteries conserving the old bare-earth style, evaluates the style's history afresh, and reflects on what the style's conservation today reveals about its communities. The dominant 19th-century style for Southern cemeteries featured bare-earth neutral space and earthen mounds running the length of each grave. The advent of grass began in town cemeteries, and by the later 20th century the grassy style had largely replaced the bare-earth style in the countryside. Cemeteries conserving the bare-earth style help us both to understand past practices and to explore the cultural values that such community conservation efforts reflect today. **05-09**

**Jabbour, Karen Singer** (independent) See Jabbour, Alan. **05-09**

**Jack, Meghann E.** (Memorial University of Newfoundland) **The Barn in Northeastern Nova Scotia.** The 19th-century countryside of eastern North America was a landscape of innovation and social change. Ideas of improvement, industriousness, and convenience characterized the way farmers patterned and negotiated their material surroundings. This paper analyzes the material motivations of Nova Scotian farmers in relation to their barns and barnyards. The focus is both spatial and temporal, showing one small region over time. An examination of choice and conceptualization, spatial siting, and the experiential realities of farm labor and life show how farmers organized their barns, moved and worked within them, and ultimately built structures that reflected both economic and cultural concerns. **07-11**

♦ **Jensen, Hadley W.** (Bard Graduate Center) **Visualizing Navajo Craft: James Mooney and the Cultures of Collecting and Display in the American Southwest.** James Mooney traveled to the Southwest in 1892 to collect objects for two dioramas of Navajo weavers and silversmiths, presented in 1893 at the World's Columbian Exposition in Chicago. The dioramas were later installed at the Smithsonian, where they remained on display for more than a century. Mooney's dioramas provided a widely seen visualization of Navajo culture that deeply affected our impressions of that culture well beyond his lifetime. Careful analysis of the objects that Mooney chose to collect, and the ways in which material culture can communicate over time, allows for a fuller understanding of the field of representational activity. **06-05**

**Johnson, Adrienne Rose** (Stanford University) **Foodways and the Myths of Human Origins.** My research suggests that much of diet advice literature (1982–2012) shaped a gendered mythology of American origins that then advances a moral definition of health or disease. I consider diet books to be popular folklore that engages philosophical questions about identity and human origins. By examining three bestselling “caveman” or “paleo” diets, I will conclude by suggesting that origin diets, broadly, are part of a larger quest in American culture—the search for beginnings and the pursuit of a narrative that stakes its claim in where we come from to better understand who we are now. **06-18**

**Johnston, Daniel** (Daniel Johnston Pottery, Seagrove, NC) **A Potter's Perspective.** Daniel Johnston grew up on a North Carolina farm. From an early age he absorbed himself in making art, and eventually his artistic interest turned to the area's pottery. In 1997, at 19, he undertook a four-year apprenticeship with Mark Hewitt. After completing it he furthered his skills by apprenticing with a traditional potter in northeast Thailand who specializes in making large storage jars, a form to which Daniel is particularly drawn. **02-01**

**Jones, Christine A.** (University of Utah) **Victorian Perrault, or the Birth of a Fairy Godfather.** This paper's premise is that Charles Perrault's fairy tales underwent a transformation during the “crossroads” of the 19th century. Through French anthologizing, German appropriation, and British translation, Perrault slowly acquired the identity of a major fairy-tale figure, eclipsing the many women writers (d'Aulnoy, in particular) who published alongside him in the 1690s. My goal here is to identify tropes associated with Perrault's tales before and after the publication of the *Kinder- und Hausmärchen*, and in fin de siècle discourse, to trace the contours of their fate. **08-17**

**Jones, Suzi** (Anchorage Museum) **"Go Ahead, Speak Dena'ina": Exhibiting the Unexhibitable.** In a recent exhibition at the Anchorage Museum on the history and culture of the Dena'ina Athabascans, *Dena'inaq' Huch'ulyeshi: The Dena'ina Way of Living*, the curators faced a number of challenges in bringing the Dena'ina story "to life." In particular, the Dena'ina Advisory Committee had asked that the exhibition emphasize the Dena'ina language. This presentation will explore several of the ways the exhibition encouraged visitors to experience the Dena'ina language, and it will also look at the ways in which other aspects of intangible heritage such as a cultural landscape, foodways, storytelling, and the cultural knowledge associated with objects were effectively conveyed in the three-dimensional medium of the museum exhibition. **09-16**

**Jones, Michael Owen** (University of California, Los Angeles) **Percey Shelley, "The First Celebrity Vegan": On Meat, Sex, and Broccoli.** While providing an overview of Shelley's radical ecotopian vision, this paper focuses on his alimentation for insights into his personality, why he was able to turn to a vegetable regimen with relative ease, and what accounts for his reverting to animal food at times. The paper contributes to folkloristics regarding vegetarianism and personal food systems. It documents continuities in gastronomical beliefs over the span of two centuries, including the roots of the modern raw food movement, and identifies challenges confronting those past and present who attempt to maintain a nonflesh regimen. **02-06**

**Joos, Vincent** (University of North Carolina, Chapel Hill) **Creating Spaces of Belonging in a Small Southern Town: Haitian Migration and Folklore in Mount Olive, North Carolina.** This paper explores strategies of adaptation among Haitian migrants who have recently settled in Mount Olive, North Carolina, and tracks how the massive influx of Haitian workers has modified the spatial and social landscape of this town. Many of these workers have settled in the African American downtown districts and have created economic opportunities in a section of the town that has long been deprived of business infrastructure. This paper tracks how expressive culture, especially folk painting, creates dialogic spaces where African Americans and Haitians find commonalities in their struggle to access urban resources and public space. **05-08**

**Jordan, Michael** (Texas Tech University) **The Transformation of Kiowa Customary Law: Implications for Museum Practice.** Analysis of the ways in which intangible property is mobilized in contemporary Kiowa society reveals an indigenous intellectual property system in the midst of a historic transformation. Material manifestations of forms of intangible property, such as tipi designs, are appearing in new media. Furthermore, property rights historically conceived of as being vested in the individual are increasingly viewed as being vested in the lineage, a corporate entity. These findings challenge the tendency to view customary law as fixed or static and have broader implications for museums and digital heritage initiatives seeking to engage with local protocols governing intangible property. **09-16**

**Jordan, Sara** (independent) **"I Pray For Them": Occupational Folklore of Housekeepers in Salt Lake City, Utah.** Over past decades the need for service-oriented, entry-level workers in Utah's health care and hospitality industries has skyrocketed. At hospitals and hotels, housekeepers are often the least powerful, but among the most important employees, as they are charged with maintaining the cleanliness and order that the industries depend on. Because of their direct interactions with hospital patients and hotel guests, housekeepers often see what others don't. This presentation explores the stories and practices of the mostly refugee and immigrant housekeepers and discusses challenges in collecting material from non-native-speaking interviewees as well as gaining access to workspaces in private industry. **01-06**

**Jorgensen, Jeana S.** (Butler University) **Gendering *Lost Girl*: Transforming Fairy-Tale and Legend Intertexts in TV.** The female protagonist of the TV show *Lost Girl*, Bo, is in many ways a fairy-tale princess: her mother was royalty, she grew up ignorant of her heritage, and she possesses awesome magical powers. Yet in other ways, such as Bo's identity as a succubus who feeds on sexual energy, the show draws on legend intertexts. This paper examines Bo's gender

identity in light of the show's fairy-tale and legend influences, demonstrating how Bo ultimately transgresses both fairy-tale and legend norms of gender and sexuality. The result is a hybrid sex-positivity at the intersection of folk narrative and TV. **04-02**

**Joseph-Witham, Heather** (Otis College of Art and Design) **The Gnomification of Oakland.**

The lawn gnome has made its comeback. From roaming gnomes to Laker gnomes, liberated gnomes and zombie gnomes, this quirky creature has captured the imagination of many across cultures. Currently, a stealthy folk artist travels through Oakland neighborhoods in the middle of the night with his trusty drill. He places small gnome paintings on telephone poles to be viewed and enjoyed by the community. His artistic endeavors create talking points, space for community to grow, and an essential injection of magic into these urban spaces. I will discuss this artist and the experiences he is creating with his art. **03-17**

**Kadyrbekova, Zora** (McGill University) **Human-Animal Relationships in Russian Fairy Tales.**

A significant number of Russian folktales present traditional Russian culture as "ecosystemic," focusing on the similarities between human and nonhuman beings, with the human often occupying a humble place among other animals. In many Russian folktales, animals not only exercise their agency and retain their animal specificity, but also engage in complex companionate relationships with humans. Humans and animals forge friendships and affectionate bonds. The portrayal of the interconnectedness of humans' and animals' lives, the insistence on the shared vulnerability of suffering and death, as well as the ability to hint at the implications of such awareness warrant identifying traditional Russian cosmology as ecosystemic. **06-07**

**Kaijser, Lars** (Stockholm University) **Ambiguous Sharks and Existential Jellyfishes:**

**On Narratives of Nature and Genres of Aquatic Environments.** The modern public aquarium provides a multisensuous experience where nature is staged with props, lights, and sound. Nature and animals are displayed and narrated through a merge of science and images and stories from a globally spread popular culture. I discuss how knowledge of animals and nature is represented, concentrating on the representation of sharks and jellyfish. I will show what the aesthetic genres for nature are and how they are staged. I will also discuss the use of popular culture in narrations of nature and how facts and fiction are materialized and displayed at public aquariums. **04-11**

**Kaleba, Kerry** (independent) **Crafting a Community: Knitting Revivals and Fandom Crafting.**

The 21st century has seen many forms of the Handmade Revolution, including knitting, as high-quality supplies become more accessible, and the Internet develops new methods of teaching techniques and sharing patterns. Websites such as Ravelry have fostered an environment where crafting groups form, including fan communities. I examine how shared interests in popular culture guide the establishment of a community, and influence the adaptation of traditional techniques to express a group identity even as mass-produced or official products are available. **08-10**

**Kang, Li** (Beijing Normal University) **Renarrating Gender Norms in Traditional Chinese Society:**

**A Study of the Tales of Qiao-Nü (Wise and Adept Female).** This paper examines a particular group of tales occupying a distinctive position in the Chinese folktale repertoire. Previous studies have pointed out that the seemingly unconventional gender settings of these tales' main characters make tale contents deviate greatly from traditional Chinese gender norms. These tales are also crowned as the voices of female spiritual rebellion. Yet, this paper argues that only by carefully studying the gendered contexts of storytelling and multiple textual connotations of these tales can the complex tensions between traditional gender norms and women-centered perspectives be fully unfolded. **03-07**

♦ **Kay, Jon** (Traditional Arts Indiana and Indiana University) **"Quarreling with Modernity":**

**Gustave Baumann's Brown County Prints.** Throughout the world, early 20th-century scholars and artists unleashed antimodern ideas and images of a rural underclass—"the folk." Hilly Brown County, Indiana, is but one site of such activity. There, woodblock artist Gustave Baumann and

other culture workers produced images of an idyllic community where past ways of life persisted. While Baumann only stayed a few years before moving to Santa Fe, his images continue to shape the social and economic life in this community. This presentation traces how the nostalgic log homes and subsistent lifeways carved into Baumann's woodblocks still press upon life in Brown County. **06-05**

**Kelley, Greg** (University of Guelph, Humber) **Haunting Visitors: Tourism, Narrative, and the Spectral.** Legends abound about Rose Hall, a 19th-century sugar plantation in Jamaica that is supposedly haunted by its onetime proprietress, Annie Palmer, who came to be known as "The White Witch of Jamaica." Local docents at the house, which is now a tourist site, sell dramatized portrayals of the legend to visitors. Moreover, mediated treatments of Rose Hall narratives enrich the pop cultural fascination with the site. I endeavor to interrogate the ponderable relationship between folk narrative, touristic reenactment, and popular culture—and the thread of commercial exchange that ties these elements together. **07-17**

**Kelley, Kate S.** (University of Missouri) **Embodying Theology: Secular Dualism in American Culture.** This presentation explores the entanglement of physical health with body size in American popular culture vis-à-vis the dualism created by Christian theology. This duality claims the material body reveals the hidden world of the soul and conversely, the condition of the soul is revealed through the material body. Exploring the practices and rhetoric of NBC's hit show *The Biggest Loser*, I expose the connection between the fat body as a medically sick body through an examination of the body/soul dualism adopted by a secular popular culture. **06-17**

**Kerchner, Matthew R.** (Indiana University) **Communing in the Wild: The American Summer Camp as Sacred Space.** In this paper I discuss how the American summer camp uses ritual and myth in the creation and maintenance of its community both during the summer and over the intervening years. This includes origin myths about the camp and many aspects of its culture and the rituals associated with these ideas and how they function for both the individual and the camp itself. I argue here that summer camps, by establishing ritual behaviors, create a series of performative contexts where children can participate in symbolic communication that transcends camps from being mundane playground spaces (like Disneyworld) to become sacred spaces. **08-14**

**Keyel, Rebecca J.** (University of Wisconsin, Madison) **"Never Knit Your Man a Sweater": Knitters and the Sweater Curse.** The sweater curse, a folk belief passed between knitters, says that if a knitter knits her partner a sweater before there is a legal connection, the relationship will come to an early end. Discussions about this phenomenon can be found across the Internet on knitting blogs, YouTube, and niche social networks like Ravelry.com. In this paper, I suggest that the online discourse around the curse reveals community concerns about the longevity of relationships, and argue that the primary discussion about ways to thwart it is an acknowledgement of the value of the work that goes into a sweater. **06-11**

**Khaling, Tolheishel** (Central University of Jharkhand) **Khoibu: Survival of a Forgotten Tribe.** The Khoibu tribe does not have an ethnographic account, except for a few mentions by missionaries and British political agents of the erstwhile state of Munnipore (now Manipur) during the colonial period. A detailed research study of this small tribe is yet to see the light of day. Absent written systems and lacking the availability of historical artifacts, it is hard to reconstruct their history. One has to turn to their folklore, occupation, and other intangible cultural heritage for detailed research. The presentation attempts to reconstruct their history through their myths and oral narratives. **03-10**

**Khan, Fariha** (University of Pennsylvania) **South Asian American College Students: The (Apologetic) Discourse of Ethnic Identity.** Teaching a course on South Asians in the United States for 15 years reveals shifts in ethnic identity formation. The students continue to be intelligent, engaged, and motivated to learn. The critical difference however, lies within the



confines of a post-9/11 America in which many students have become apologetic in response to the climate of fear and hostility. Sharing the same historical narrative of discrimination against Asian Americans, South Asian American second-generation students disclose practices of the model minority, ethnicity, and their anxiety. **05-12**

**Khumukcham, Ranibala Devi** (Manipur University) **Belief Narratives: A Case Study of the Meitei Community.** The historical arrivals of a new religion unavoidably entail intrusion of associated cultural traits. The contemporary cultural fabrics of Manipur are the result of centuries of interactions between native and non-native cultures. Manipuris are now a composite group having layers of cultural interactions. The purpose of this paper is to highlight the tradition and beliefs associated with the Meiteis of Manipur that exist even today in tandem with other traditions related to Hinduism. Though the features of both indigenous religion and Hinduism constituted the culture of the Meiteis ever since they adopted Hinduism, many of their indigenous cultural traits survive. **03-10**

**Kim, Sojin** (Smithsonian Center for Folklife and Cultural Heritage) **Far East: Locating Asia/Asian America at the Smithsonian Folklife Festival.** Over the Smithsonian Folklife Festival's 48 years, Asian Americans have participated in both Asian-country and American regional programs. This presentation focuses on how Asian Americans have deployed and represented their cultural heritage in context of the festival. It examines how the institution's interpretive framework intersects with the agency and experiences of the participants. And it explores the related developments of Asian-country programs at the festival, participation of Asian Americans in festival programs, shifting Asian American perspectives on culture and community, and the public display of transnational identities. **05-12**

**Kinsella, Michael S.** (University of California, Santa Barbara) **Cognition, Experience, and Belief in the Afterlife Movement.** Fieldwork among the International Association for Near-Death Studies (IANDS) has identified a movement in which participants present various experiences as evidence for an afterlife and for a spirituality beyond the constraints of organized religion. This paper will highlight the framing perspectives of this movement and will explore whether individual differences in several cognitive processes can help account for reports and interpretations of certain experiences. By demonstrating the utility of combining research methods, this paper will show how interdisciplinary studies can help us better understand the complex dynamics that link cognitive processes to experiences and beliefs in the formation of the afterlife movement. **04-10**

**Kitta, Andrea** (East Carolina University) **"Because I'm Smart": The HPV Vaccine and Representations of the Antivaccinators.** Since its initial introduction in 2006, the HPV vaccine has been the subject of controversy. Religious groups have spoken out against the vaccine, indicating that it will increase promiscuity in preteen and teenage girls. While proponents have supported the efficacy and safety of the vaccine, they have also criticized the advertising campaigns utilized by the companies, in particular Gardasil's "Because I'm smart" campaign, and the recommended ages for vaccination. This paper will show how, embedded in all of these legends, there is the presupposition that this vaccine is linked to moral values and intelligence. **03-09**

**Klassen, Doreen Helen** (Memorial University of Newfoundland, Grenfell Campus) **"There Was Nothing Here": A Sociophenomenological Analysis of Low German-Speaking Belizean Mennonite Women's Migration Narratives.** A 20-page booklet with hand-drawn sketches depicting Mennonite migrants to Belize shows numerous men clearing the jungle, but only two women: one milking a cow, but with her back to the viewer, and the other sitting demurely beside her husband in a horse-drawn buggy. Yet, women were a significant proportion of the 3,500 migrants from Mexico to Belize in the late 1950s, and they have their own unique memories of moving from established farmlands to a hot, humid jungle. Using Edmund Husserl's concept of "lifeworld," I analyze the migration narratives of four Mennonite women with differing experiences of migration to Belize. **05-08**

♦ **Klassen, Teresa** (Indiana University) **Expressive-Subsistence Genres: A Crossroads of Art and Utility.** Informed by my work with Tennessee Delta quilting, this presentation highlights the class of folklore genres that have subsistence and expressive dimensions. In Dorothy Noyes's genre-classification framework, these often fall under surrounding category headings of "built environment," "craft and domestic arts," and "everyday adornment." I note scholarly references to such forms and interpret people's propensity to generate a body of expressive culture rooted in common solutions to subsistence needs as an effort to increase stability by turning neighborly networks into communities. I propose that museums counter their historical emphasis on individual artistry by displaying the diversity of the typical. **06-05**

**Knepp, M. Dustin** (University of Central Arkansas) **Food, Family, and Life: Representations of a Chicano Experience in the Art of Joe Lopez.** The works of Joe Lopez illustrate the simplicities and struggles of daily life in the Mexican American barrios of his San Antonio childhood. His depictions of the Mexican American experience display the cultural identity that resonates throughout San Antonio. Themes highlighted in Lopez's works will be explored, with specific focus on his use of cultural foods and food scenes to establish a portrait of family and Mexican American life. Comparative analysis with data gathered through fieldwork in San Antonio and candid testimony from Lopez himself helps situate themes depicted in his art and motivation for representing quotidian life and foodways. **04-07**

**Kobayashi, Fumihiko** (The Hebrew University of Jerusalem) **Japanese Folklore at the Crossroads: Spotlighting the Significance of Intercultural Impacts on the Japanese Folklore Tradition.** This study will spotlight intercultural impacts on Japanese folklore. Indeed, these impacts often go unnoticed, however much they have formed pillar themes in Japanese folklore. Consider the theme of female-led marriage negotiation in Japanese animal-wife tales, for example. Many folklorists have pondered why this theme typically leads to the couple's permanent separation while overlooking intercultural impacts in shaping the theme. Indeed, whether these impacts distinctly affected it in a collaborative way or not still remains undetermined, but this paper demonstrates how the element of intercultural relations features in the theme that unquestionably makes Japanese folklore unique. **04-15**

**Kõiva, Mare** (Estonian Literary Museum) **Help for Circus Animals versus Pet Birthdays.** Changes in contemporary urban society concern humans and animals both on macro and micro levels. Miniature narratives indicate that ethical attitudes equate both groups, unlike before. Does folklore related to human-animal relationships need to be studied for the reflecting, balancing, and alternative-offering mechanisms it employs? According to L. Pojman and T. Ingold's theoretic positions, two contrasting cases are analysed: (1) how ethical it is to use animals in the circus, based on the elephant death case in Estonia in 2013, and (2) the inclusion of (pet) animals in rights and customs traditionally reserved for humans. **08-13**

**Kononenko, Natalie** (University of Alberta) **The Folk Material Culture of Euromaidan.** During the conflict on Maidan in Kyiv, the special forces employed by then-president Yanukovych were well-armed and dressed in matching uniforms. The protestors were ragtag. They used home-made folk weapons and dressed each his own way. Several weeks into the event, decorations began to appear on protestor helmets and shields. The helmets resembled pysanky, Ukrainian Easter eggs, and the shields boasted village and other folk-painting scenes. This paper will explore the use of folk art as a weapon. The tactics of the protestors have been called medieval—and effective. What role did folk art play in these tactics? **03-16**

**Koskinen-Koivisto, Eerika** (University of Helsinki) **Folklore Studies and the Grand Narrative of Strong Finnish Women.** Being hardworking is a core value in Finland, but this value is tied to gendered ideals. Finnish women are often said to be relatively equal in status to men, a social norm typically connected to the position of women in 19th-century agrarian households. In this paper I discuss the background of the grand narrative of strong Finnish women from a folkloristic

standpoint. Specifically, I approach the grand narrative of strong Finnish women as a cultural ideal that emphasizes common interpretations of historical developments and reflect upon the extent to which cultural ideals are (re)constructed and can be deconstructed by folklore. **07-06**

**Krakauer, Benjamin (Emory University) Participatory Baul-Fakir Music at the Border.**

Previous scholars have characterized Baul-Fakir music as a presentational musical form. I shed light on the Baul-Fakir participatory music culture, unexplored in previous literature, that thrives in isolated villages of West Bengal along the India-Bangladesh border. Most musicians in this area are of Muslim descent, and many identify their music as that of opār bāmlā (the other side of Bengal, i.e. Bangladesh). In recent years an NGO engaged in preservationist/promotional activity has drawn attention to the Fakir musicians of this area, who have lately been embraced as an “authentic” alternative to professionalized “Hindu” Bauls. I discuss changes in the lives and music of Baul-Fakirs occurring in response to this influx of urban visitors. **01-17**

**La Shure, Charles Douglas (Seoul National University) The Clever Servant: A Korean Trickster Cycle.**

“The Tale of the Clever Servant” is a Korean trickster cycle featuring a clever servant who deceives and systematically humiliates his master, stealing his food, selling his horse, and even marrying his daughter. In addition to his triumph over his master, though, the servant also plays his tricks on the less fortunate, at best stealing their food and at worst condemning these poor souls to death. While trickster tales were often a means of expressing discontent with the social order by depicting a turning of the tables, this cycle goes beyond such a simplistic formula. **06-14**

**LaDuke, John D. (Memorial University of Newfoundland) The Architecture of Hop Houses in Otsego County, New York.** This paper investigates the use and evolution of hop houses in central New York. Hop houses (or hop barns) were agricultural outbuildings designed specifically for the processing and storage of hops—an important cash crop for rural upstate farmers throughout the 19th century. These buildings were constructed during a time of specialization and growth of New York farms. Through an analysis of form, function, and social context, the paper will situate the significance of hop houses within the cultural landscape of the region. **07-11**

**Lane, Bruce “Pacho” (Ethnoscope Film & Video) Film: A Defender of His People (57 min.).**

*A Defender of His People* tells the legend of El Tepozteco. His mother bathed in the river that flows from the cliffs below the pyramid of Ometochtli Tepoztecatl, and was impregnated by the Wind God. Her father, the ruler, threw the baby in the river, where it was saved by an old couple. After various adventures, the adult El Tepozteco—a semidivine Hombre-Dios—was sent by Moctezuma to investigate Cortés. Realizing that the Spanish would conquer Mexico, he arranged to convert himself and his people. In the annual festival, El Tepozteco is baptized at the river where he was conceived—which irrigates the fields of Tepoztlán. **Fri., 8:00–10:30 p.m., O’Keeffe**

**Lanzendorfer, Judith (University of Findlay) Syncretism of Light: Reimagining Baldr as Jesus in the Visions of St. Birgitta of Sweden.**

This project focuses on the importance of chiaroscuro in St. Birgitta of Sweden’s visions, which subsequently influenced iconography. The light that emanates from Jesus in the visions has often been described as a “light of holiness,” but it can also be viewed from the perspective of syncretism. From this perspective, Jesus overlays Baldr, the Norse god of light and purity, who is often depicted as having light emanate from his being. In this way, St. Birgitta takes on the role of the Volva in the *Poetic Edda*, to give us a glimpse into the life and death of the divine. **04-04**

**Larson, Shannon K. (Indiana University) Removing the Straightjacket: The Negotiation of**

**Denbigh Asylum through Legend and Belief.** This paper examines beliefs and contemporary legends surrounding the abandoned Denbigh Asylum in North Wales. Since its depiction as a “village of the damned” in an episode of *Most Haunted Live!*, Denbigh has become a contested site with many former patients and community members combating this perceived stigmatization through positive portrayals and recollections of the asylum. Despite these positive portrayals,

narratives depicting the asylum as a haunted site of former psychiatric abuses and criminally insane inmates persist. Through an examination of these narratives and community reactions, I consider the role of the asylum in perceptions and depictions of mental illness. **01-16**

**Lau, Kimberly J.** (University of California, Santa Cruz) **Monstrous Longings.** Our current fascination with the vampire is historically unprecedented: dramatic increases in the vampire's recent popularity (according to Google's ngram viewer) are mirrored by dramatic changes in the nature of our attraction. No longer monstrous outsider, the vampire has become the sympathetic, misunderstood, marginalized Other. In this paper, I privilege the intersection of these trends and their gendered underpinnings to explore what the current longing for the vampire might say about our historical moment, our social anxieties and desires, our racial logics and affective economies, and our cultural investment in a popular monstrosity that screens our more monstrous ideas. **01-13**

**Laudun, John** (University of Louisiana, Lafayette) **Counting Tales: Towards a Computational Model of Narrative.** A number of scientists and humanists have begun to consider possible quantitative approaches to the study of what seems like a most unquantifiable object of study, narrative. The goal has been both to speed up the process as well as to remove the ambiguity inherent in many human-generated results. This paper contains many of the same errors encountered by unwitting scientists, from clumsy compressions to awkward leaps of logics, but in focusing on the task of constructing a morphology of a small collection of tales, I hope to explore what computational abstractions might be possible, and useful, to folklorists. **04-06**

**Lawless, Elaine J.** (University of Missouri) **"Let Me Tell You What It Was Like to Be a Black Farmer Here": Negotiating the Claims of Racism Embedded in Ethnographic Narrative.** Folklorists and linguists have identified the potential in the moment of ethnographic narration, marking the positioning of the narrator's audience and intentions. By analyzing parts of one oral narrative delivered by an African American farmer who subtly identifies a long history of racism in the upper Mississippi delta, I argue the moment of a narrative performance as the main index for what the narrative as an act of instantiation means to the performer (Bamberg 1997) and point to the structure and function the context affords informants to achieve their own goals (Shuman 2011) without rancor or confrontation. **05-04**

**Lawrence, David Todd** (University of St. Thomas) **"That's How It Is...It's a Fact": Contested Truth and Shifting Positionality in Ethnographic Interview Narratives.** Conducting interviews with research collaborators who hold factual positions oppositional to those of the researchers can be challenging endeavors to say the least. However, these interview events can also be fertile sites in which to analyze the shifting terrain of authority, power, and positionality when truth and/or interpretation are in dispute. This presentation will examine the interplay of these three factors in a single ethnographic interview during which ideological positioning and factual authority were constantly at play. It will also focus on the ways in which the insider/outsider positionality of the interviewers and the interviewee were continuously under negotiation. **08-03**

**Le Bigre, Nicolas** (Elphinstone Institute, University of Aberdeen) **Vernacular Religion: Immigrant Perspectives from Northeast Scotland.** The context-dependent nature of vernacular religion renders it particularly susceptible to change, small or great, when faced with the tensions of migratory crossroads and the foreignness of new environments. In interviews with immigrants in northeast Scotland, the ostensibly contradictory concepts of flexibility and rigidity emerge as two key aspects in preserving the inherent value of vernacular religion, if not always its exact shape. With the benefit of audio recordings from these interviews, I present and analyze the words of contributors discussing how moving to Scotland has affected both faith and practice. **09-12**

**Leaños, John Jota** (University of California, Santa Cruz) **Film: *Frontera! Revolt and Rebellion on the Río Grande*** (20 min.). The Pueblo Revolt had to happen. Life was out of balance. Drought, hunger, colonial violence, and religious persecution brought indigenous societies of New Mexico

to the brink of collapse. The Pueblo people orchestrated the unthinkable: a pan-Indian uprising successfully expelling the Spanish occupiers from the entire Rio Grande region, leading to an indigenous cultural and social renaissance. The documentary animation *Frontera! Revolt and Rebellion on the Rio Grande* traces the seminal events and colonial entradas that have shaped the deeply contested territories of the US-Mexico borderlands. Native and Chicana narrators recall this living history through memory, play, humor and song. **Fri., 8:00–10:30 p.m., O’Keeffe**

**Learning, Jeffery** (Memorial University of Newfoundland) **Bullying the Teacher: A Look at the Notion of “Safe Schools” through the Eyes of Teachers.** This short paper focuses on the oral accounts of abuse, as portrayed by 12 teachers operating within the Newfoundland English School District. These accounts depict several problems not covered in Newfoundland’s Safe and Caring Schools policy because they specifically involve the bullying of the teachers themselves, often in front of the children. These problems extend from typical abuses of power, inadequate occupational bullying management strategies, unpoliced administrations, and a poor public opinion of the teachers themselves. These stories not only hint at the communal fears of an oppressed group, but also feelings of social alienation and abandonment. **07-14**

**Leathem, Hilary** (University of Chicago) **Beyond the Colonial Gaze: History and Myth in Lamu Island.** As one of the few UNESCO World Heritage sites in Africa, Lamu Island of Kenya is a vibrant Swahili community and place of patrimony. Archaeological ruins from centuries past inhabit the public space and public imaginary, while at the same time, these tangible and intangible aspects of culture are threatened by economic development and the construction of a free port. This presentation examines the role of the supernatural in the narratives evinced by the ruins. In so doing, it explores larger issues of Swahiliness and the conceptualization of history versus myth. **02-14**

**Lee, Linda J.** (University of Pennsylvania) **Rehabilitating the Child-Stealing Witch: Motherhood and Magic in ABC’s *Once Upon a Time*.** This paper considers the intersection of motherhood and magic in ABC’s dramatic series *Once Upon a Time*. I examine how the show explicitly incorporates and transforms aspects of folkloric and fairy-tale mothers and witches. Though the series begins with a dichotomized relationship between Emma and Regina, the meanings of motherhood and magic are recontextualized and transformed as the adversarial relationship between the women is reimagined and resolved. Both motherhood and magic are necessary for the character development of the series’ initial protagonist and antagonist. I trace this change as Regina is rehabilitated from child-stealing witch to good mother. **04-02**

**Lenk, Waylon C.** (independent) **Film: *Living Stories: Contemporary Native Storytelling in the Pacific Northwest*** (60 min.). Several hundred years of disruption to the traditional lifestyles of the indigenous people of the Pacific Northwest have also wrought changes upon our stories and how we tell them. *Living Stories: Contemporary Native Storytelling in the Pacific Northwest* consists of five interviews with Native professionals living in Oregon and Northwest California who use stories, traditional and modern, in their professional and personal lives. It is an exploration of an ongoing dialogue of how we as indigenous people can adapt to a radically changed world while still holding true to our identities as Native people. **07-12**

**Lepselter, Susan** (Indiana University) **Madeleine and the Gypsies.** In 2013, a global media panic escalated over alleged “Gypsy” kidnappers and police across Europe seized blond Romani children from their families. I contextualize these events within the convention of the captivity narrative genre, which typically expresses dominant social anxieties about racial and political power relations. I argue that in addition to longstanding “gypsy kidnap” lore, the captivity genre itself helped structure tropes of racial Others capturing and converting white children. While told as true tales, captivity narratives also contain fabulous elements, such as the media speculations that the “blond angel” in Greece was actually the British girl Madeleine McCann, who had been kidnapped from Portugal years earlier. **03-03**

**Levin, Cherry P. (independent) Toward a Structural Morphology of Traditional Wedding Ritual.**

In the United States, traditional weddings are a rite of passage in a culture that offers limited markers for women's movement through life stages. As birth and death experiences are typically medicalized, the wedding endures as a socially sanctioned ritual for women in American culture. The recent growth of ritual studies as an interdisciplinary academic area allows for further consideration of wedding ritual not only in expanding and elaborating on earlier anthropological and folklore theories but also in analyzing wedding ritual in structural terms. **07-14**

**Lewis, David (Indiana University and Birthplace of Country Music Museum) DIY Music Spaces as Sites for Social Change: The Alternative Arts Scene in Trinidad and Tobago.**

Folklorists and ethnomusicologists have documented how traditional musics in Trinidad and Tobago address social issues such as HIV/AIDS, particularly the oratorical song form of calypso. Only a few have begun to discuss the robust alternative arts scene in Trinidad, largely organized around open-mic events that include genres as diverse as spoken word, rock, folk, and world beat. Through examining the scene's response to the HIV/AIDS epidemic, this paper suggests the possibilities such do-it-yourself music spaces have as sites of social change because of their fluid organization, diverse perspectives, and commitment to active and meaningful music making. **04-13**

**Lewis, Mical (University of Oregon) From the Cauldron of Roberta Lewis: Hospitality, Communitas, and Family Identity.**

Family cookbooks include recipes but also embody and transmit an individual family's ethos. One such cookbook focuses on hospitality and party food, situating hosting as central to that family's identity. Exploration of the types of recipes included in the book, analysis of the comments and stories attached to various recipes, and comparison with anecdotes about its author's history reveal how the value and practice of hosting is communicated to the younger generations. Creating a sense of communitas for partygoers creates a sense of communitas for this family. **07-09**

**Lezubski, Kirstian (University of Winnipeg) The Power to Revolutionize the World, or Absolute Gender Apocalypse? Queering the New Fairy-Tale Feminine in *Revolutionary Girl Utena*.**

This paper responds to Helen Hok-Sze Leung's call for transnational research in transgender studies by examining the 1997 Japanese television anime *Revolutionary Girl Utena* as a critique of the resurgence of heteronormative representations of fairy-tale princes and princesses in 1990s Japanese girls' stories. I argue that in comparison to the heteronormative princess of *Sailor Moon*, *RGU*'s main characters Tenjou Utena and Himemiya Anthy stand as queer examples of a transprince and transprincess. A formal analysis of the use of repetition demonstrates that *RGU* characterizes this queering as revolutionary, and the reiteration of heteronormativity as apocalyptic. **01-05**

**Lichman, Simon (Centre for Creativity in Education and Cultural Heritage, Israel) Parts of Myself I Didn't Know Were Missing: A Personal Encounter with the Holocaust and the Poetics of Autoethnography.**

Several years ago my family participated in a trip to Lithuania and Poland. We visited homes where family members had lived, as well as marked and unmarked graves from the Holocaust. During this trip I wrote a sequence of poetic responses called *The Harrowing*. This paper reflectively examines these poetic writings from a folkloristic perspective. I consider the different discourses and genres (family stories, history, biography) that inform my writing, and explore the role of the creative process both in connecting personal experience to wider cultural, political, and social meanings, and in examining a poetics of autoethnography. **02-02**

**Lloyd, Theresa (East Tennessee State University) Appalachian Folklore and Its Uses: Presenting Oral Texts in a Literary Anthology.**

How should a literary anthology present oral texts? Literary scholars from the 18th to the mid-20th centuries often understood oral texts as nationalistic evidence of rich cultural history or as fossils from which written literature evolved. In contrast, like some literary anthologies compiled since the 1990s, the anthology of Appalachian literature that I am coediting (University Press of Kentucky, 2015) contextualizes

Appalachia's oral literature by suggesting its function in the group that produced it. Furthermore, our anthology critiques the cultural-political deployment of oral Appalachian texts in the construction of Appalachia as a "folk" region. **01-11**

**Locker-Thaddeus, Anne Arundel** (Texas A&M University) **Comparison in a Crowded Field: Choosing a Folk Narrative Analysis Technique.** The options for narrative analysis are legion, and not every technique is appropriate for every project. In this presentation, I will use computer-generated visualizations such as network plots and stacked histograms to demonstrate how I compared several of the available techniques when considering how to analyze a corpus of interview-generated renditions of one leyenda for my dissertation project. The narrative analysis techniques will include qualitative thematic analysis, word clouds, subject-verb-object tryads, Proppian functions, and the Aarne-Thompson Motif Index. **04-06**

**Long, Lucy M.** (Center for Food and Culture) **Ethnic Grocery Stores as Sites for Commerce and Community.** Grocery stores are businesses dedicated to the selling of food. According to mainstream American economic thought, their primary purpose is to make a profit; however, this ethnography of ethnic grocery stores in selected cities in the urban Midwest suggests that they are actually much more complex cultural entities, appearing in a wide variety of forms and serving a variety of functions. This presentation, based on research supported by an Archie Green Fellowship, explores the findings of the speaker's ethnographic research on the occupational folklife of ethnic-grocery-store workers—and some of the difficulties in conducting such a research project. **01-06**

**Lorea, Carola Erika** (La Sapienza University of Rome) **Territory, Loss, and Identity: The Songs of a Displaced Guru and His Performers.** The esoteric songs of Bengal known as Baul are extremely popular for their lyrics of mystic love and spiritual realization. Nevertheless, their composers and performers are often individuals with a personal history of displacement and exile. One such composer is Bhaba Pagla ("the Mad"), a 20th-century singer/saint revered as an enlightened guru. This paper examines the contextual and performative arena of his songs about his exodus from East Pakistan. Bhaba Pagla is today venerated as a cultural hero among low-caste Hindu expatriates from East Bengal, who empathize with his roots and territorial loss. In the regions of West Bengal bordering Bangladesh, his songs strengthen a common local identity built on cultural pride and nostalgic sentiment. **01-17**

**Lowry, Brett H.** (Texas A&M University) **At the Crossroads of Antiquity and Modernity: The (Re)Construction and Performance of Modern Druidic Rituals in Texas.** This talk presents an analysis of ethnographic data gathered from modern Druids as part of my dissertation research into diverse forms of European ethnic neopaganism in Texas. These predominantly white individuals and groups use ethnohistoric and folk-historic notions of the past, ancestors, deities, and ritual practice, as well as personal experiences and modern materials, in (re)constructing and performing Druidic rituals. This presentation demonstrates how these ethnically marked rituals reroot the performers in a resacralized past and present, reaffirm novel formations of white identity, and provide contexts for giving voice and support to modern worries, struggles, and hopes. **07-18**

**Lu, Chia-Hui** (University of Pennsylvania) **Contemporary Exorcism, Ritual of Healing, and the Song Jiang Militia.** The unique background of Taiwan's immigration society fostered a prosperous martial arts practice. Many organized Song Jiang militias to guard their villages. The frequent floods and epidemic diseases further reinforced the Song Jiang militias' religious function of expelling evil spirits and eliminating epidemic disease. Up until now, in the southern Taiwan temple fairs, the performances of Song Jiang militias are not only entertaining activities; their patron god, Marshal Tiandu, an exorcist deity, and healing purposes are also important roles. This paper asks, how do Song Jiang militias serve a healing function? How are people protected by this folk religion and its ritual performance? **05-15**

**Lu, Jiang** (Eastern Michigan University) **The Discontinuity and Continuity of the Chinese Artisan Tradition in Northern Shaanxi.** The traditional architecture in China appears to have been built and maintained by artisans from a continuous tradition of hundreds of years. However, a field study of the vernacular architecture in northern Shaanxi province reveals that many master builders and artisans who have built and renovated the temples and houses in traditional style are actually self-taught and without formal apprenticeship. The building tradition can easily be interrupted by changes of social and economic conditions and historical events such as the Great Cultural Revolution. Tradition is a dynamic and volatile process bridging gaps of discontinuity, thus ensuring continuity while adopting new elements. **06-06**

**Lukin, Karina** (University of Helsinki) **Pathways of Heroes and Shamans in Nenets Shamanistic Poetry.** Nenets shamanistic poetry consists of both epic and ritual poetry. In ritual poetry, the shaman depicts the journey he takes to the other world and back during the séance, whereas epic poetry describes the journeys of its heroes into mythic worlds. These genres of shamanistic poetry center around the theme of travel between this world and the other world. I will discuss the common and divergent narrative and poetic features of these travels. The paper is based on materials collected during the 19th and early 20th centuries in Northern Russia and Western Siberia. **06-10**

**Luster, Rachel Reynolds** (Oregon County Food Producers and Artisans Co-Op, and Arkansas State University) **Traditional Knowledge Saves the Day: How Agriculture Is Building and Sustaining Community in the Missouri Ozarks.** As folklorists, we recognize nodes of cultural similarity and interest in the communities in which we work and/or live. I'll offer an example of how agriculture has served as the point of connection in my community and how, through a cultural co-op, it connects generational families who have depended on the land for survival and those who have come to this area to hobby farm or to start small agriculture ventures. The paper will examine how this model collapses cultural difference and how this space offers a means of joining community through the knowledge exchange of its members. **05-18**

**Lyngdoh, Margaret** (Tartu University) **Tiger Transformation and Dream Hermeneutics amongst the Khasi Indigenous Community in Northeast India.** Among the Khasi ethnic group in Northeast India may be found individuals who transform into tigers. The pragmatics of this phenomenon are necessitated by social need and responses to the devolving forest cover. Thus especially enabled individuals sleep or fall into a trance, while their soul traverses the physical reality, the dreamworld and the place of ancestors. Khasi dreams construct and then fulfill the function of supernormal communication with the tiger deities and ancestral spirits for the communication and continuity of tradition and the indigenous religion. **03-10**

**Lysiuk, Natalia** (Taras Shevchenko National University of Kiev) **Folk Portrayals of Yanukovych.** During Euromaidan anonymous texts appeared everywhere, but mostly on placards. Many of them were dedicated solely to Yanukovych, then-president of Ukraine. They ranged from appeals to give people an opportunity to determine their own destiny to openly hostile discourse directed personally against Yanukovych. The latter included distortions of his name, demonstration of contempt for his image, insults including sacrilegious (obscene wishes), mentions of his criminal past and current corruption, and prophecies of his pitiful fate. This paper will trace the inner dramaturgy of these texts, paralleling them to the development of Maidan events. **03-16**

**Lyu, Zhou** (Tsinghua University) **Preservation of Traditional Villages: Issues of Authenticity.** Authenticity is an important principle in the preservation of cultural heritage. It has become the fundamental criterion of success of heritage preservation. In the preservation of historical villages as cultural heritage, the challenge is that the village, like a living organism, is evolving to adapt to the changing society. This is further complicated by the inclusion of cultural integrity and entirety in the concept of authenticity for heritage preservation. This paper will discuss the issues of the preservation of historical villages as cultural heritage through the cases of the terrace of Hani in Honghe and the tea plantation in Jingmaishan in Yunnan, China. **06-06**



**Macaulay, Suzanne** (University of Colorado, Colorado Springs) **Misunderstood Maidens in Feather Headdresses: Exoticism Redux on a Western Frontier.** This year's theme, crossroads, is appropriate for discussing a recent controversy involving public reaction to an image of a 1940s painting depicting a blonde "Indian maiden" accompanied by her feather-adorned palomino posted on a University of Colorado website. This presentation analyzes the torrent of criticism emanating from conflicting views on racism, classism, and sexism between academics and Native Americans from the community, some of whom were so incensed that they sought help from the American Indian Movement and Canadian First Nations advocates Idle No More. Sexualized images of Native women proliferate on the Internet. Yet this "maiden" appears to belong to a different sociocultural tribe. **08-06**

♦ **MacDowell, Marsha** (Michigan State University Museum and Michigan Traditional Arts Program) **The Quilt Index: Preserving, Making Accessible, and Facilitating Use of Dispersed Public and Private Collections of Thematic Material Culture.** The Quilt Index ([quiltindex.org](http://quiltindex.org)), launched in 2003, is a searchable repository of digital images, audiovisual resources, and documents representing over 70,000 quilts and associated quiltmakers, narratives, and quilt-related activities, along with ephemera and interpretive materials including lesson plans and essays. The repository was originally populated with the records of citizen-scholars, grassroots efforts to document historical quilts in the US in an effort to preserve and make accessible those records. The repository has grown to include the collections of over 250 museums and serves as a big data set and tool used in contemporary research. **03-04**

**Magat, Margaret** (independent) **Boondocks: An American Legacy from the Other.** The word "boondocks" designates any isolated or remote place, and/or a place populated with unsophisticated people depending on the speaker's emic/etic view. Born from the cultural collision of American soldiers with Filipinos in the little-known Filipino-American War of 1899–1902, an event described by some as the "first Vietnam," the word comes from the Tagalog "bundok," or mountain, and has evolved to be a popular American slang. This paper analyzes how one folk term can shed light on cultural encounters in the crossroads of war and its fraught legacy poses suggestions for future studies of Asian American folklore. **05-12**

**Magliocco, Sabina** (California State University, Northridge) **Beyond the Rainbow Bridge: Animal Spirits in Contemporary Pagan Religions.** This paper explores how adherents of contemporary pagan religions incorporate nonhuman animals into their spiritual practices, from prayer and energy work directed at them, to neoshamanic practices with animal spirit guides and patrons, embodying the spirits of animals, and worshipping deities that manifest in animal form. While many of these practices are unique to this movement and its characteristic engagement with an inspired view of nature, spiritual beliefs about animals transcend religious affiliation, and point to shifting conceptualizations of animals and spirituality in contemporary Western societies. **05-16**

♦ **Magnus-Johnston, Kendra** (University of Manitoba) **Fairy Tales on TV: Archival Methodologies for a Fairy-Tale Teleography.** The practical and theoretical complications encountered when compiling a fairy-tale television filmography ("teleography") reveal tensions between ephemerality and the artifact pervading both television studies and fairy-tale scholarship. Despite fairy tales' manifest prevalence on television, the lacunae in today's televisual archives betray deficient documentation practices, probably due to the medium's affiliation with the common, the debased, the quotidian—qualities also inherent in traditional fairy tales. Yet their restoration through syndication and remediation confirms their place as routine staples of television, and the technology's popularization substantiates their memetic quality and reestablishes and sustains their relevance in contemporary life. **09-06**

**Magoulick, Mary** (Georgia College) **Telling New Myths: Contemporary Native American Animal Narratives from Michigan.** Ojibwe people in Michigan's Upper Peninsula perform "new myths" that affirm culture and stimulate Nishnaabeg to refashion identity. Such narratives may be

previously read or heard (possibly in an institutional way), but are newly crafted orally with innovative changes. Such stories, styled as myths, inspire a traditionally modeled cosmos of “Native culture” that affirms the “goodness of that way of life” (being Native). These new myths feature animals as main characters, and, as is typical of myths, serve to affirm values (the cosmos/order of the world), reveal what is important in a culture, and teach how to live. **03-14**

**Margolies, Daniel S.** (Virginia Wesleyan College) **Situating Sustainability in Conjunto Music and Texas Czech Polka.** This presentation considers the network of handcrafted and community-embedded institutions in South Texas conjunto music that scholars and activists can use as models for sustainability in other regional musical cultures. This paper presents fieldwork on the musical ecosystem of ensembles, festivals, and private organizations that musician/activists have created in Texas to build sustainable structures for the music. The paper contrasts this research with related fieldwork completed in the Texas Czech polka world in Central Texas, a community that has thus far failed to conceptualize or develop similarly successful programs of sustainability but that has begun to seek solutions. **02-08**

**Margry, Peter Jan** (University of Amsterdam and Meertens Institute) **Contested Cold War Marian Politics: The Pentagon of the Empire of Mary.** In 1952, stirred up by atheist communism and the anticommunist rhetoric of the Vatican, the Saint Montfort Missionaries started to build up an underground army of Catholics for the Empire of Mary. Being inspired by American Cold War military politics and named after the Pentagon, this movement went off track. This paper clarifies, based on this Dutch case, the recurring paradoxical issue of how and why the support of visionaries and (churchly) pressure groups, seemingly in favor of the church's politics, is inclined to doctrinal deviation, with the result that such movements themselves become a threat to the church. **07-13**

**Martin Domingez, Pablo** (Indiana University) **They Were All My Grandfather: Public and Private Narrations and Memory in Spain.** For more than a decade, the work of the Asociación para la Recuperación de la Memoria Histórica (Association for the Recovery of Historical Memory) in Spain has been performing the literal and figurative work of the “old mole.” This work, geared towards the location of mass graves from the Spanish Civil War (1936–39), their excavation, and the proper burial of the victims, has been slowly and steadily changing the narratives about nation, culture, and the collective past of Spain as a clear example of Hannah Arendt's notions about public and private narrative interaction. **07-18**

**Martinez, T. J.** (University of New Mexico) **Film: Acequia** (35 min.) *Acequia* tells the story of the water, people, and places of Northern New Mexico. A form of irrigation brought to the New World by Spanish colonizers, acequias are man-made ditches that divert water from a main source (river, lake, or spring). More than simply a form of agriculture, however, acequias are communities with their own set of cultural traditions and water governance. The focus of an acequia culture is the collective—an ideal at odds with the individual-centric Western mentality. New Mexico is one of the few places in the world where this form agriculture and water governance exists. **Fri., 8:00–10:30 p.m., O’Keeffe**

**Martinez-Rivera, Mintzi Auanda** (Indiana University) **Decolonizing Folklore: Latino/Latin American Folkloristics in/for the 21st Century.** In his recent publication *The Darker Side of Western Modernity: Global Futures, Decolonial Options* (2011), semiotician Walter D. Mignolo proposes the decolonization of the academy, where other forms of epistemological conceptualizations are an alternative to Western-centered approaches. Briefly analyzing the development of Latino/Latin American folkloristics, and using ethnographic data from my own research among the Purhépecha community in Mexico, the purpose of this presentation is to offer an alternative epistemological approach to the study of folklore. This presentation is part of a larger work in progress that endeavors to center Latino/Latin American folkloristics in the forefront of folklore studies. **05-05**

**Maxwell-Howard, Amy Catherine** (Utah State University) **Stealing Peaches and Hiding in the Grain Bin: Trickster Characters and Children's Folklore in Childhood Memory Narratives.**

This presentation draws on a series of interviews I conducted with adults who worked as youths on fruit farms in Providence, Utah, between 1940 and 1970. I present their stories of pranks, tricks, and rule breaking in order to explore the intersection of personal narrative, children's folklore, and occupational folklore. I also discuss the vital role trickster figures play in shaping the childhood experience not only through words but also through actions. These stories of children's trickster-like behavior accent ever-present power struggles in childhood and boundaries of cultural norms at home and work during this period of history. **08-14**

**Mayer-García, Eric** (Louisiana State University) **Reimagining Latino New Orleans:**

**The Portrait Work and Docudrama of José Torres-Tama.** This presentation looks at how the movement and histories of diasporas from across the Americas are documented and imagined in the work of multidisciplinary artist José Torres-Tama. Working from the function of the "image" within the imaginary, I will place Torres-Tama's portrait work *New Orleans: Free People of Color and Their Legacy*, which documents and reimagines Latin American immigrants from the 19th century, in conversation with his recent use of docudrama interviews and ethnography in his process of creating performance "portraits" about the present struggles and persecution of undocumented Latin American day laborers in New Orleans. **06-08**

**McDavid, Jodi** (Cape Breton University) **Worlds within Worlds: Depicting Fairy-Tale**

**Superheroes in Children's Television.** Children's television often relies on fairy tales for content, whether using full narratives or familiar tropes. Elizabeth Tucker notes how child tellers use these stories' and ideas' specific confines to articulate their developing concepts of their worlds. Similarly, parents, teachers, and others encourage narrated-at children to use stories to explore their worldview. Considering the television strategy of miming conversation, wherein narrating characters await response from viewer children, common in programming beginning circa 1996, I ethnographically study how superheroes mediate the narrated-at child's sense—however framed and limited—of agency in engaging with fairy-tale TV content today. **02-05**

**McGriff, Meredith** (Indiana University) **Sustaining Craft: The Role of Wood Firing in the Development of the Michiana Aesthetic.**

This presentation traces the recent development of a thriving community of potters in the American Midwest. Here, the wood-firing process and aspects of regional identity have come together in the "Michiana Aesthetic," a set of ideal characteristics the potters often strive for in their products. Within this group, the collaborative process of wood firing and a shared Mennonite heritage are balanced with the potters' desires to develop unique artistic identities. Around the fire, they create an inclusive space where area potters at differing points in their careers can develop their craft and receive support from others within their profession. **09-13**

**McKean, Thomas A.** (Elphinstone Institute, University of Aberdeen) **Building Boats, Building**

**Social Resilience.** This paper explores heritage craft traditions as social enterprise, focusing on a volunteer-run wooden boat-building initiative in Portsoy, northern Scotland. Drawing on interviews with key players—organizers, craftsmen, and apprentices—I will survey the ways Portsoy is already benefiting economically and stands to benefit in the medium to long term. The paper makes a case for the value of hands-on, heritage-based training, both for its intrinsic value—as heritage—and for its social impact **06-12**

**McNeill, Lynne S.** (Utah State University) **"I Remember It Like It Was Yesterday": Motivating Perspective Change in Legends and Personal Experience Narratives.**

Some legend scholars have seen the common coexistence of legends and personal experience narratives of the same basic plot structure as evidence that at times, people will lie for the sake of a good story. Others have offered different motivation for the shift in perspective: the promotion of harmful rhetoric. This paper considers the shift from third- to first-person perspective and suggests another

possibility: constructed memory. The study of autobiographical memory has found that individuals are capable of creating entirely new memories of complete, self-involving events, and this may be at the root of some narrative perspective shifts. Considering that “seeing it myself” has not only rhetorical but legal value, the identification of motivation behind shifts in perspective is an important pursuit in the study of personal narrative. **09-05**

**Mead, Chelsea M.** (Minnesota State University, Mankato) **Anishinaabemowin Revitalization and Living Language.** As the evening ends at an Anishinaabemowin language circle in Okemos, Michigan, a participant tells a fluent elder, “I really needed this tonight.” Her statement and the emotion she expresses in the moment reveal the healing influence that Anishinaabemowin has with people when they speak the language. Engaging the language connects an individual into a web of relationships. Anishinaabemowin provides a healing comfort in the same way that elders can provide guidance and reassurance. The language is an animate, spiritual, historical, and relational being. By understanding Anishinaabemowin as Oldest Elder, language revitalization becomes a narrative of relationships instead of loss. **03-14**

**Mechling, Jay** (University of California, Davis) **Sandwork.** With Freud’s terms “dreamwork” and “jokework” in mind, I examine “sandwork” as a form of play. Sand has physical and sensual properties that make it an ideal substance for play. With some attention to play with sand in other contexts, this paper focuses on play at the beach, itself a liminal space. Photographic evidence and direct observations on a California beach raise questions about the functions of this folk play. Gender and age differences suggest some of these meanings and functions, and especially interesting for this inquiry is the custom of burying a friend or family member in the sand. **04-11**

**Medel, Jackson** (University of Missouri) **Finding/Naming the Trail of the Past.** This essay makes an imagined return to the narrator’s childhood home in a search of a Shoshone trail in southeastern Idaho. The narrator has planned to make this trip for a decade, only to not yet make it happen. Woven into this narrative are discussions and musings on the naming of places, animals, and plants in the context of westward expansion, on the European discovery of the Americas, and on the narrator’s home community, its identity, and sense of self. This essay brings in individual and community identity, natural and environmental history, and the politics of appropriation and land use. **04-17**

**Medrano, Adan** (independent) **Texas Mexican Food: A Culinary History of Texas Native Americans.** This paper is about the culinary history of the indigenous peoples of Texas, ancestors of today’s Mexican American community. It includes historical details of how Texas Native Americans hunted, gathered, and prepared food as well as descriptions of the tools and techniques they used in cooking. The term “Texas Mexican Food” is defined as the type of cooking that developed from 900 CE to the present in the region immediately north and south of the lower Rio Grande and that has a unique flavor profile characterized by distinctive ingredient combinations and particular cooking techniques. It is differentiated from restaurant Tex-Mex. **08-11**

**Mieder, Wolfgang** (University of Vermont) **“What’s Sauce for the Goose Is Sauce for the Gander”: The Proverbial Fight for Women’s Rights by Elizabeth Cady Stanton and Susan B. Anthony.** Considering their philosophical and radical affinity for social improvements for women and their wish to express their feminist agenda in a style and language that could reach listeners and readers of all walks of life, it should not be a surprise that Stanton and Anthony turned to metaphor, analogy, imagery, and colorful description to add emotive expressiveness to their radical argumentation. Part of that language includes proverbs, giving them a way to add common sense or practical wisdom to their rhetoric. Proverbs also made it possible for them to confront friends and foes by way of indirection. Fighting against misogynous proverbs and other stereotypical views of women was part of the emancipative struggle, but various other types of Biblical and folk proverbs also played a role in their admirable and invaluable contributions to women’s rights. Dedicated to all AFS women. **06-03**

**Miller, Caroline** (University of North Carolina, Chapel Hill) **Playing Poor: Images of Irish Travellers in Settled People's Narratives.** As a marginalized community, Irish Travellers experience a great deal of prejudice. However, significant shifts in economic and social life in Ireland in the past few decades suggest that prejudices and perceptions may be changing. Understanding what these perceptions are, how they are evolving, and the dynamics that both create and continue to shape these perceptions is vital to creating policies that will construct a climate conducive to mutual understanding and respect. I examine the narratives shared about Travellers by settled Irish young adults in order to identify and understand these shifting perceptions. **07-17**

**Miller, Montana C.** (Bowling Green State University) **Going In: A Trauma-Informed Methodology for Ethnography among Skydivers.** I discuss the "trauma-informed" methodology I use for my fieldwork interviewing skydivers about death. Treating them as collaborators who have control over their own contributions, I allow interviewees to edit transcripts; this approach reinforces the rapport we share as members of a connected community. I demonstrate the importance of listening and responding supportively during conversations that shift from humor to grief; knowing when to be silent; and improvising appropriate follow-up questions. Respect and empathy, flexibility within the interview, and transparency in the transcribing process are key to a responsible, authentic, and illuminating ethnography of skydivers' relationship to mortality. **04-10**

**Millerwhite, Phoebe S.** (independent) **What's in a Name?: An Examination of the Intersection where Fine Art and Folk Art Meet.** What is the difference between fine art and folk art, and what happens when those lines are blurred? While fine artists are often defined as those individuals with formal education, many influential and celebrated artists, such as Jackson Pollock, come from backgrounds with minimal formal art education. Conversely, many artists who are still being defined as "outsider" are, despite their label, an integral part of their communities and the antithesis of an outsider. This presentation explores how and why a distinction is still being made between fine art and folk art, and delves into what those labels mean to contemporary artists working in both genres. **03-17**

**Milspaw, Yvonne J.** (Harrisburg Area Community College) **At the Crossroads: Charms, Charming, and the Persistence of Folk Healing in German Pennsylvania.** The Pennsylvania German practice of Braucherei—called "Powwowing" by outsiders—is an ancient form of folk healing using charms, prayers, and ritual to effect change. Traditionally practiced by brauchers who have learned their craft through a combination of apprenticeships, inheritance, or divine inspiration, they almost always depend on a written corpus of traditional charms and rituals. Printed charms books are one source of the charms, but many practitioners also kept handwritten manuscripts. I examine three of these handwritten manuscripts and consider how the charms correlate with European traditions and practices. I also consider the structures of analogic thinking that govern the charm patterns, and how they may reflect a folk theory of disease. Finally, I speculate on how they can be used to measure cultural change in German Pennsylvania. **02-18**

**Miracle, Jared** (Texas A&M University) **Western Bushido: The American Invention of Asian Martial Arts.** Prior to the Second World War, very few North Americans were aware that martial arts existed outside of the Olympic institutions (e.g. Western-style boxing and wrestling), and it wasn't until the 1960s and 1970s that Asian martial culture began spreading to the American masses. This changed when a group of dedicated, unorthodox Westerners applied themselves to the study and dissemination of East Asian martial arts, soon raising their popularity to its current level. This project explores the social process of adaptation initiated by Donn F. Draeger and Robert W. Smith that resulted in a uniquely American hybrid of Japanese nationalist practices and traditional Western values. **06-14**

**Mitra, Semontee** (Penn State Harrisburg) **Worship of Goddess Durga: An Ethnographic Study of Hindu Religious Festivals in the United States.** Worship of the goddess Durga in Durga Puja is a Hindu religious ritual that I observed as a cultural scene in New Jersey. This

festival is not only symbolically significant but also embodies new meanings in the US. It is an emergence of a new form of an ancient festival. It reflects the anxieties of Hindu American lives. At the same time, this festival also maintains its ancient customs depicting male anxiety of loss of power to the female. Thus, this festival gets doubly charged with fear and anxiety when put in the context of the United States. **01-07**

**Miyake, Mark Y.** (State University of New York, Empire State College) **Contemporary Practices Shaped by Historical Narrative: The Power of the Monroe Myth in the Bluegrass Music Community.** The bluegrass music community maintains much of its identity and focus by mythologizing its past and performing various elements of the "Monroe Myth" to shape contemporary ideology, dialogue, and performances. Here, I examine the ways in which myth, in the form of stories revolving around Bill Monroe's creation and guardianship of the genre, is used within the bluegrass music community to maintain a relatively static self-definition of the genre and to reinforce conceptions within the community of its relationship to broader cultural values and norms that are seen as being constantly under threat of destruction by powerful, outside commercial forces. **07-07**

**Moe, John F.** (The Ohio State University) **African American Folk Art and Oral Narrative in Post-World War II America: Artistic Expression and the Struggle for Justice.** Elijah Pierce was an African American folk artist whose carvings reflected on American social conditions during the last half of the 20th century. This paper presents fieldwork on Pierce's work that addressed the dynamics of African American participation in the wider American society during the period around the Second World War. I focus on a set of his carvings that relate to the Double V Campaign, an initiative aimed at fighting fascism abroad and discrimination at home. The fieldwork is supplemented with images drawn from African American art and publications produced in the 1940s during and after World War II. **05-09**

**Mollenhauer, Jeanette** (The University of Sydney) **Crossroads in Identity, Folklife, and Research: Traditional Dance and Music in Sydney, Australia.** Traditional dance and music are two areas of research interest among folklorists, yet within the Australian research landscape, very little investigation has been carried out in these spheres. This presentation offers preliminary findings from fieldwork conducted in a study of traditional dance and music practices among the Irish and Croatian communities in Sydney, Australia. Through an interdisciplinary approach, the presentation engages with theories of cultural identity construction, representations of cultural heritage, and issues of authenticity. This study develops understandings of how folkloric research may contribute to knowledge of the experiences of transnational migration and identity. **07-10**

**Montagna, Dennis** (National Park Service) See Harvey, Ron. **09-15**

**Moody-Turner, Shirley** (Penn State University) **Black Folklore and the Politics of Postbellum Racial Representation: The Case of the Hampton Folklore Society.** In this presentation, I consider the politics of representing African American folklore in relation to one of the first predominately black folklore societies, the Hampton Folklore Society (1893–1900). I recover the Hampton folklorists as active participants, rather than merely passive observers, in the conversations about the politics of representing black folklore taking place in the late 19th century. This centering of black folklorists within these conversations reveals how the folklorists resisted having their work confined to prevailing approaches to the study of folklore, and instead questioned the politics of assuming a "scientific," and often objectifying, approach to the study of their own traditions. **09-10**

**Morales, Eric Cesar** (Indiana University) **Dressing Up as the Hula Girl: When and Why Society Accepts Cultural Appropriation.** The exotic hula girl has become a staple in American costume parties, with bright cellophane grass skirts, faux coconut bras, and plastic flower leis replacing the

traditional clothing of native Hawaiian hula dancers in the public imaginary. Decontextualized from her ancestral culture, the hula girl has been so thoroughly commodified that she has become an acceptable cultural caricature, a benign stereotype. This presentation will examine the myriad and complex factors that allow the Hawaiian culture, personified by the hula girl, to be readily appropriated in contemporary times, despite carrying similar histories of genocide and colonization as other Native American tribes. **07-10**

**Motz, Marilyn** (Bowling Green State University) **Heritage of Conflict: Civil War Commemoration on the Kansas-Missouri Border.** I examine the use of narratives to commemorate the Civil War in the Missouri-Kansas border region. For the 150th anniversary, organizations in both states redefined the conflict as a shared experience. To bridge the gap between former enemies, they use stories to personalize the war from various perspectives. Freedom's Frontier National Heritage Area links local sites and coordinates events. I examine the forms of narrative performance and the management of conflict. I discuss the impact of the Internet and digitalization of records on collaboration and consider how the concept of heritage is used to define historical experiences and shape remembrance. **07-07**

**Mueske, Johannes** (University of Zurich) **Swissness on Tape: Shortwave Radio, the Duer Collection of Popular Music, and the Politics of Cultural Promotion in Switzerland (1950s–70s).** The paper investigates the acoustic dimension of Swiss cultural policy, by taking the example of a convolute of popular and folk music that was gathered at Swiss Radio International. Based on archival materials and interviews with former radio staff and informed by an anthropology of the senses, it will be asked how discourses of Swiss identity materialized in a sound collection of popular and folk music. **06-03**

**Mullins, Willow G.** (Washington University in St. Louis) **The Folklorist in the Marketplace: Economics and Folklore in the Santa Fe Art Market.** Folklore and the marketplace have long eyed each other with unease. For the earliest folklorists, folklore offered a refuge from the perceived stresses of capitalism and the mass produced, and many in our field have tended to continue to separate the folk from the marketplace. Yet, Santa Fe is awash in folk participating in economics. Here, I hope to put the folklorist into the marketplace. By teasing apart how the market levels of the Santa Fe folk art marketplace create folk groups of buyers and sellers, I explore how this marketplace values objects through the terminology of folklore—tradition, culture, and authenticity. **09-13**

♦ **Murphy, Joseph M.** (Georgetown University) **Botánicas as the Borderlands: Juxtapositions of Religious Devotions in Urban America.** Botánicas are shops that sell “religious goods” in Latino neighborhoods throughout the United States. They are simultaneously retail stores, religious shrines, and places of spiritual counsel. In this Diamond presentation, I will show photographs revealing the rich colors, baroque aesthetics, and loving devotion that characterize the displays in these stores. Botánica shrines bring together devotions to an extraordinarily diverse pantheon of spirits of European, African, Asian, and Native American origin that both affirm and cross cultural and religious borders. I will also suggest that there is power in the combination of heterogeneous elements to both represent complex social identities and to experience a subtle spirituality. **08-04**

**Muskheli, Veronica** (University of Washington, Seattle) **Unsettling Representation of the Forest in Northern Russian Memorates.** My comparison of Northern Russian memorates with wonder tales leads me to conclude that while in the wonder tale the forest is a magical place, in the memorate, or the bylichka, the forest itself is a magical being, often depicted as an all-pervading and overwhelming force. In contrast to the optimistic and sincerely fantastic wonder tale, the bylichka deals with the uncanny. This characteristic of the genre is reflected in its outwardly unshaped narrative, which allows for expression of unresolved anxieties, symbolized by the incomprehensible vastness of the Northern Russian forest. **06-07**

**Nakamura, Yuko** (University of Wisconsin, Milwaukee) **In the Backstage: Occupational Affects in Making a Place for Holiday Eating at Boulevard Inn, Milwaukee, Wisconsin.** I explore the affects (embodied feelings) of the workers at Boulevard Inn, a family-owned restaurant that was located in Milwaukee, Wisconsin, from 1946, but no longer exists. I closely examine the oral narratives of the original owner-manager's grandson, who worked as a cleaning boy, a busboy, and an owner-manager, about holiday operations and their holiday menus with operation notes. I argue that while performing professional roles in the frontstage to make a decent place for holiday eating, the workers had a variety of affects—anxiety, joy, and ambivalence—in the backstage. **02-12**

**Nankuaimodege, (Xinjiang Normal University)** **Morin Huur: An Ancient Folk Instrument Thriving Today.** The morin huur, an ancient Mongolian string instrument, has become increasingly popular in China over the past 30 years. In this presentation, in addition to introduction to the instrument and demonstration of its music, the author will explore why such a phenomenon is happening: the special qualities of the sound of the morin huur and the nomadic characteristics of Mongolian music are the intrinsic factors, and rapid economic growth is the main extrinsic factor, providing the material conditions for the development of morin huur music, and creating a desire for a more naturalistic music in the industrial and digital age. **06-14**

**Nykolaishyn, Juliana** (Oklahoma State University Library) See Finchum, Tanya. **01-06**

**Orejuela, Fernando** (Indiana University) **Childhood at the Crossroads: Belief, Narrativization, and Children with ADHD Today.** This paper examines childhood, ADHD, and belief narrativization. After surveying a few key field experiences in an elementary school in southern Indiana, I explore the process in which narrativization is imposed on the discourses regarding children's behavior and how they are marked by class, gender, and race, as well as inflected by professional authority, the desire for certain "cure-alls," and the intent to satisfy educational goals in the age of the No Child Left Behind Act. Holding varied meaning for different participants, these narratives possess powerful symbolic elements within a larger phenomenon laden with rituals of an academic and political elite. **02-18**

**Oring, Elliott** (California State University, Los Angeles) **Demythologizing the Jewish Joke.** Serious commentary on the Jewish joke, and Jewish humor more generally, only started a little more than a century ago. Since then a substantial literature has been produced that reflects something of a consensus on the phenomenon. The Jewish joke is held to be a superior form of joke that was first bred in Eastern Europe under Czarist rule. The Jewish joke is held to be aggressive, self-critical, involves an intricate logic owing something to the techniques of biblical and Talmudic interpretation, and serves both as a means of defense and a means of consolation for a despised and oppressed people. This characterization, however, is what might be called the mythology of the Jewish joke. I offer some ideas on how the Jewish joke might be demythologized. **01-02**

**Ortmann, Susan** (Penn State Harrisburg) **Wives and Mothers as Defenders of Family and Feminine Identity on the First American Frontier.** Western women took up the task with other new American citizens of constructing a national identity. Female pioneers learned quickly that survival required them to adapt to hardships even if the actions required of them seemed unfeminine. While early American captivity narratives often typified the most accepted version of Native American-white female relations for some, narratives taking an active stance in defense of themselves and families set a new tone for the encounters between white women settlers and the Native Americans. Their written legacy of women help us understand how frontier women balanced acceptable behavior as defined by "republican motherhood" and "separate spheres" with life in a region that often brought the unexpected. **08-06**

**Otero, Solimar** (Louisiana State University) **Religion, Revolution, and Machismo: Sara Gómez's *De Cierta Manera*.** Postrevolutionary Cuban filmmaker Sara Gómez devoted a great deal of her career to producing documentary films about Afro-Cuban culture, music, and everyday life. Her



1977 film, *De Cierta Manera (One Way or Another)*, was provocative because of its blending of documentary and fiction film genres, especially with the use of local citizens as actors who played themselves. In particular, the documentary representation of Abakúa Afro-Cuban religious traditions in the film is a site where race, gender, folk tradition, and revolutionary social ideals clash in terms of the expectations of the individual's allegiances in a quickly changing society. **06-08**

**Owen III, Ben** (Ben Owen Pottery, Seagrove, NC) **A Potter's Perspective.** A member of one of the earliest pottery families in the Seagrove area, Ben Owen III learned his skills while still a boy from his grandfather and namesake, Benjamin Wade Owen, who served as master potter at Jugtown Pottery for nearly four decades and then established Old Plank Road Pottery. Today, Ben III operates his own pottery business at the site of his grandfather's and, in a similarly inventive spirit, shapes his family and community traditions to his personal vision, furthered by his study and travels in Japan, China, and England. **01-01**

**Öztürkmen, Arzu** (Boğaziçi University) **Creative Collaboration in the Making of the Turkish Dizi: Actors, Fans, and Screen Writers.** This paper focuses on the creative collaboration between different components of dizi-making processes. Since the 1970s, television drama grew to be a dominant genre of the entertainment sector in Turkey. Based on interviews with writers, directors, actors, and producers, this study explores the creative collaboration among them, particularly the contribution of fans and actors in formulating the story plot. It also examines how the writer who acts in the script is inspired by coperformers, or how fans who do not like the way the story unfolds come up with alternative scripts online. **04-12**

**Patterson, Cassie R.** (The Ohio State University) **Articulating Significance in a Small Rust Belt City: Public Display and Community Engagement in Portsmouth, Ohio.** This presentation explores the ways in which residents of Portsmouth, Ohio, a small Rust Belt city, work to reinvent their postindustrial economy through public art and display, civic engagement, and community activities. While Portsmouth's location at the confluence of the Scioto and Ohio Rivers and an abundance of timber and iron ore once made it a promising and productive landscape, corporate disinvestment and deindustrialization have forced residents to consider new economic models and audiences for their future. Drawing on both Rust Belt and folklore scholarship, this paper investigates the ways in which national and global markets and regulations play out at the local level. **01-18**

**Pawlowski, Lucia** (University of St. Thomas) **White Supremacy and the Fetish of Black Masculinity in Lars von Trier.** The motif of the oversized black penis is well documented by Daryl Dance, Alan Dundes, and Kobena Mercer. Mercer's work echoes the critique of this motif as a white fetishization of black masculinity by Franz Fanon. Given the context of this motif in white supremacy, it may be surprising that the otherwise politically left, white Dutch filmmaker Lars von Trier deploys this same motif. This paper explores this ironic white fetishization of the black penis in the work of von Trier across several of his films, including *Nymphomaniac* and *Manderly*. **05-04**

**Peck, Andrew** (University of Wisconsin, Madison) **Bird Jesus Wept: Playing with Vernacular Religion Online.** In February 2014, a large-scale collaborative playthrough of the video game *Pokémon* began on the video-streaming website Twitch. In making sense of the chaotic gameplay, users created nicknames, art, and stories that coalesced into an overarching system of religious symbols and narratives. In this presentation I argue that Twitch Plays *Pokémon* demonstrates a form of vernacular religious play enabled by the affordances of digital communication. This play functions not only to create a central narrative from a chaotic gameplay experience but also as a way to influence and encourage certain ways of interacting—both in and out of the game. **01-14**

**Peccore, Joanna** (Towson University) **Exploring Dress, Culture, and Identity in Asian Art.** What can art objects express about the identity of the people who interacted with them and the cultures they encountered? How can teachers engage students in this very personal

question with untouchable art treasures from distant places and times, while helping them to build research, observation, and analysis skills? This paper explores these questions through the process of creating “Dress to Express” online gallery modules with Towson University’s Asian Arts and Culture Center’s art collection. **01-04**

**Pocius, Gerald L.** (Memorial University of Newfoundland) **Architectural Autobiographies: Social Positioning and Status in Two Regency Newfoundland Houses.** In Regency Newfoundland, emerging gentry positioned themselves within their society through their houses. Villas and cottages were the architectural types that epitomized style and taste. Through these forms, the owner conveyed his aesthetic, domestic, and social motivations, working within the contexts of current fashion. A case study of two men and their dwellings will focus on dramas of status and difference, showing how houses, because of their very nature as lived forms, take on the vitality and ideology of their inhabitants to become material autobiographies. **05-02**

**Povedák, István** (Hungarian Academy of Sciences and University of Szeged) **Inventing, Reinterpreting, or Destructing Tradition?: The Post-Socialist Hungarian Case.** The Socialist regime and cultural policy in Hungary collapsed in 1989. Since then, not only have the social and political structure been transformed, but the popular attitude towards tradition and traditional culture has changed. The interest in new “tradition-based” festivals replete with everything folk, from artifacts, foods, and costumes to bands, serves as a popular social answer and compensational strategy to address recent cultural and political challenges, in particular the sudden influx of globalization and the subsequent joining of the European Union in 2004. The apparent heightened interest in folk traditions among youth could ironically foster the reinterpretation, deconstruction, and destruction of tradition. **04-05**

**Povedák, Kinga** (MTA-SZTE Research Group for the Study of Religious Culture) **The Sound of Vernacular Christianity: Transmission and Spread of Contemporary Religious Music.** In this presentation, I intend to reflect on religious folklorization of late modernity through the examples of contemporary religious songs from Hungary, emphasizing the hybridity of vernacular religious practices. During Socialist times samizdat prints and oral transmission resulted in a process of folklorization with several variants in music and lyrics. After 1989 the entire scenario was transformed by the sudden influx of previously censored elements of popular culture and by religious pluralism. I suggest that the blurry borders of musical genres have far-reaching consequences, leading to the transformation of musical traditions along with vernacular religious practices. **07-05**

**Prahlad, Anand** (University of Missouri) **Don’t Let Him Go, Even If He Hollers: Riddick and the Badman into the Future.** The genre of postapocalyptic science fiction film typically borrows motifs from a number of folklore sources, including black folklore. This paper will focus on the related motifs of the cool and the badman in the Riddick Trilogy—*Pitch Black*, *The Chronicles of Riddick*, and *Riddick*. The paper will argue that at the same time the films rely largely upon the allure of the antihero from black folk tradition for their box office appeal, they also reinforce a mainstream belief in the black male “problem” into the future and paradoxically, the necessity of this marginalized figure as a moral compass for the empire. **05-04**

**Price, John** (Penn State Harrisburg) **The Tavern: A Case Study in 21st-Century Community.** On the banks of the Susquehanna, surrounded by empty storefronts and rusty smokestacks, is a brick building with a simple sign reading “The Tavern.” Fighting both economics and demographics, The Tavern serves as a community center and touchstone for formal and informal community performances. Through ethnographic research, what can the folklore of this bar tell us about the people of this very typical Rust Belt community—their values, beliefs, anxieties? What can the performances of these individuals tell us about their self-awareness for their space and place? By analyzing artistic expression at The Tavern, what can we learn about a community stuck at the crossroads of two eras? **04-11**

**Primiano, Leonard Norman (Cabrini College) One Donkey, Two Cows, and the Virgin Mary: Votive Animals and the Visual Culture of Catholic Intercession.** Ex-voto paintings—voluntary offerings to a saint undertaken, performed, or dedicated in fulfillment of or in accordance with a vow and given in gratitude for a favor, blessing, or healing received—are a colorful and affective expression of the Roman Catholic theological and vernacular religious principles of sacramentality, mediation, and intercession. Human votaries, of course, are not the only earthly creatures receiving blessings in votive paintings. Animals of all types make significant appearances. The role of animals in this visual culture of Catholic intercession will be identified and discussed in this presentation, which will draw examples from both the Italian and Mexican ex-voto traditions. **05-16**

**Radford, Benjamin (Center for Inquiry) Bitter Harvest: The Organ Theft Urban Legends.** Organ theft rumors exist at the crossroads of crass commerce, xenophobic rumor, and classic urban legend. Drawing from the work of Jan Brunvand, Gillian Bennett, and others, this presentation discusses organ theft urban legends, especially the “Stolen Kidney” story widely seen in popular culture. A second variant is lesser known but more dangerous: Latin American children are believed to be abducted and killed for their organs. Also included will be brief discussions of the *likichiri*—the “fat thieves” of the Andes, subject of the speaker’s research in Bolivia—and the Hispanic vampire *el chupacabra*. **05-07**

**Rai, Misha (Florida State University) Housewives, Mothers.** This story is set in an all-girls Catholic boarding school in India, where a group of 15-year-olds are getting ready, in the dead of winter, to take a mythic exam—the Finish—that leads them to question their sexuality, class politics, identity, feminism, and socioeconomic power politics. The story explores the cultural phenomenon of the communal experience of these girls through a chorus-like communal voice as the narrative takes the reader through the lessons and values passed down from the nuns to the girls under their care. **04-17**

**Randhawa, Amanda (The Ohio State University) Meenakshi’s Other Face: Agency in Construction of the Rural Divine in Tamilnadu.** Who was goddess Meenakshi before she became linked to a Brahmanized myth? Was Meenakshi once, like many other south Indian goddesses, a goddess of earthly origin? My paper traces the history of the main goddess temple to Tadaakai Amman in the village of Nagamalai Pudukkottai. I explore how constructions of religious history surrounding this rural incarnation and abode of Meenakshi have increased the status of the head family (*periya veedu*) and non-Brahmin community of this village. I also examine how various genres of folklore, family folklore in particular, express the historical and religious realities of this Tamil village and its people. **01-14**

**Reece Holler, Jess Lamar (University of Pennsylvania) Farming by Subscription: Regionalism, Ethnography, and Representing the Midwestern Farm Voice in Progressive Era Agricultural Magazines.** This paper will take up the complicated legacies of regionalist writing in Midwestern agricultural magazines. These popular magazines supplied farmers with news, tips, and the latest science; but they also mediated networks of trust and expertise through local-color, first-person, and ethnographic writing about Midwestern farm life. I will consider how Progressive Era periodicals targeting Midwestern farmers quoted, invited, and invented a Midwestern agricultural and rural vernacular to represent and constitute their audiences. Finally, I will look ahead to post-Dust Bowl Midwestern farm reformers like Ohio’s Louis Bromfield, who repurposed farm writing and agricultural regionalism in pursuit of a conservation ethos. **05-14**

**Reed, Delanna (East Tennessee State University) Riding the Rails: Stories of Southern Appalachian Railroad History.** Southern Appalachia has a rich railroading history. People that interacted with these early railroads in their daily lives, from railroad employees, to passengers, to folks living and working along the tracks, have stories to tell that give us insight into the impact these railroads had on the individuals, communities, and region. Most are senior citizens, many in

their 80s or beyond. This paper presents stories of residents' oral histories collected between 2010 and 2014 in a narrative analyzing how their lives were entwined with the railroad during the first half of the 20th century in southern Appalachia. **06-12**

**Reider, Noriko Tsunoda** (Miami University) **"The Tale of Amekawamiko": A Japanese Version of "Cupid and Psyche."** A Japanese medieval fictional story entitled "Tale of Amekawamiko" recounts a legendary origin of Tanabata, the celebration of the annual meeting of the Weaver Maid (Tanabata or Orihime) and the Cowherd (Kengyū or Hikoboshi) that originated in China. The plot of the "Tale of Amekawamiko" is similar to "Cupid and Psyche," written by Lucius Apuleius in the second century CE. While there is no evidence that the Japanese tale was influenced by "Cupid and Psyche," it is worthwhile to examine the connection between the "Tale of Amekawamiko" and "Cupid and Psyche." **04-15**

**Rezaie, Afsane** (The Ohio State University) **Political Humor in Trying Times: The "Thanks Rouhani" Joke Cycle and Its Conflicting Interpretations.** The 2013 Iranian presidential election was the scene of major controversies among voters, whose opposing ideas climaxed in the case of the moderate candidate, Hassan Rouhani, who was eventually elected president. Focusing on the "Thanks Rouhani" joke cycle that emerged immediately after the election and developed primarily on social media, I will demonstrate how people with conflicting political viewpoints entitled themselves to sharing the same or similar jokes either through various interpretations of their texts or through appropriation of the phrase "Thanks Rouhani" for generating new forms of creative expressions that resisted multiple readings. **06-09**

**Rhodes-Johnson, Heather N.** (University of Missouri) **Killer Kangaroos, Drowned Moonshiners, and the Cataroo: Humor and Ridicule in River Guides' Narratives.** For commercial river guides, legend telling is just part of the job, and the better legend tellers (it is believed) are rewarded with better tips. Many of these legends are known by the tellers to be false, and they are told in part to test the boundaries of the customers' willingness to believe. The stories of the legend-telling events are then shared with other river guides, who find humor in the deception. This paper will explore the ways in which legend telling is used to ridicule outsiders and to solidify in-group cohesion in this setting. **01-02**

**Richardson, Todd** (University of Nebraska, Omaha) **The Moral Economy of Willa Cather Fans in the Early 21st Century.** My presentation investigates the fandom associated with Willa Cather and her writing, in particular the localization of this fandom in the author's home town of Red Cloud, Nebraska. Using interviews, archival materials, and readings of Cather's fiction and personal correspondence, the paper traces the successes, difficulties, and ironies of a community that has dedicated itself to the public celebration of a deeply private person. In the process, the presentation will address the longstanding tension between the agendas of Cather scholars and Cather enthusiasts, connecting this conflict to larger debates about the value of the humanities in postmodernity. **05-14**

♦ **Riddle, Jessie** (Brigham Young University) **Red Hoods and Gold Locks: Motifs and Mash-Ups in Fairy-Tale Land.** Cristina Bacchilega suggests that the modern treatment of fairy tales expresses the evolution of human hopes and fears; stories both participate in and are recreated by shifts in individual and community desires. In modern television, these shifts and subsequent recreations are evident in the fairy-tale mash-up, which combines multiple tales to create a new story. In order to understand how these tales are being changed and why, our research identifies the most common tales used in television mash-ups, then examines the treatment of these tales in popular shows as (for example) touchstones, foils, quotations, and jokes. **09-06**

♦ **Ridington, Amber** (Memorial University of Newfoundland and independent) **Digital Control: Indigenous Archives and Land-Rights Management in Canada.** Technological advances have lead to the development of a number of specialized content management systems (CMS) within

the museum sector and within the field of land-use planning. In this presentation, I will show how Dane-zaa and Tse'khene First Nations in British Columbia, Canada, are mixing and matching features of these specialized systems. They draw upon advances in digital rights management that honor and enforce cultural property protocols, primarily developed within the virtual repatriation movement, and integrate these with advances in online land-use planning systems used by developers and government regulators in order to build their own system of digital heritage stewardship. **03-04**

**Ridout, Emily** (University of Oregon) **Derby City, Bourbon City: Festival, Terroir, Taste, and Place in the Kentucky Derby Festival.** The Kentucky Derby is deeply rooted in taste—in terms of style, values, and the way food is made, served, and eaten. Bourbon is central to the annual Kentucky Derby Festival in Louisville, Kentucky. Mint juleps, bourbon balls, and Derby Pie, which all contain varying quantities of bourbon, are ubiquitous Derby favorites. Bourbon also represents Kentucky's terroir—especially the state's limestone cave system that gives this drink its distinct sweet flavor, which permeates the various Derby dishes, giving them a taste of place. These foods represent and reproduce Kentucky cultural norms, its mannerly niceties—the totality of Kentucky's identity. **07-09**

**Rieder, John** (University of Hawai'i, Mānoa) **The Fairy Tale and the Commercial: "Fractured Fairy Tales."** This reading of the "Fractured Fairy Tales" that ran as segments of *The Rocky and Bullwinkle Show* on American network television from 1959 to 1964 examines how the retelling of these traditional tales responds to the shaping force of the commercial context by parodying the form of television commercials and, to a greater extent, by making commercial practices and ideologies their subject matter. The fracturing of the "Fractured Fairy Tales" is a recuperative gesture that responds to and comments upon what a strange place the world has become and how the fairy tale can still manage to fit into it. **02-05**

**Rife, Jared S.** (Penn State Harrisburg) **Digital Testimony: "I Am a Mormon" Campaign as International Memorate.** In 2010, The Church of Jesus Christ of Latter-day Saints launched the "I Am a Mormon" campaign to confront the negative stereotypes that the American public held of Mormons. The campaign uses a diversity of members and their memorates as a way to challenge unfair public assessment and at the same time utilize the commonality of folk narrative and belief to dispel rumor. This paper will analyze this use of a digital medium, the members chosen, and the narrative style, all used to aid the LDS church's desire to appear as a community that is as diverse as America itself. **09-17**

**Roach, Susan** (Louisiana Tech University) **Ritual Analysis of the Louisiana Delta Easter Rock.** Easter Rock, an Easter Eve vigil tradition infused with symbols that arrived with African Americans in the Delta, has been maintained in the Louisiana Delta since the antebellum period. Analysis of the last known remaining practitioners of the ritual using the ritual and performance theories of scholars who are building on work of Arnold van Gennep and Victor Turner provides insight into the ritual process in this group's representation of the life, death, and resurrection of Christ. Further in-depth analysis of Easter Rock reveals that in addition to functioning as a religious celebration, it becomes a regional reunion. **03-06**

**Roberts, Alicia K.** (University of Oregon) **Going for Doughboys: A Rhode Island Summer Tradition.** "Going for doughboys" defines coastal Rhode Island summers. This sugary fried dough has a rich history embedded in Rhode Island's seaside location and the combined cultural heritage of settlers from England, Greece, Italy, and Portugal. However, it's not the history of doughboys that matters to most Rhode Islanders but their form, texture, and evocative briny flavor that make the summertime tradition of going for doughboys a marker of Rhode Island identity. In this presentation, I will discuss how doughboys are also a point of cultural pride for the working-class families who have made the beaches of Warwick a go-to place for this tasty and homely delicacy. **07-09**

**Roberts, Hayden** (Oklahoma Folklife Council) **Place Identity and County Fairs in Oklahoma.** After five years of ethnographic research of Oklahoma county fairs, this presentation discusses the role of fairs in communities today. Emphasis is placed on why certain cultural groups continue their association with fairs, on how fairs are places that support community interests, and on how fairs build personal connections to locales. These connections are the drivers for the development of a personal or group place identity. Such identities particularly define towns, counties, or communities both internally and externally. In this regard, county fairs as both an idea and a place are central to group identity studies including folk studies and cultural geography. **05-18**

**Roberts, Robin** (University of Arkansas) **"The Real World You Never Saw": Mardi Gras and Television Outsiders on Floats.** This paper focuses on the experience of the outsider on a Mardi Gras float as it appears on television. Two episodes of *The Real World* place the casts in parades, and a white witch doctor rode in Zulu and was interviewed in *All on a Mardi Gras Day*. These participants draw on an important tension in New Orleans (and other cultures): the insider/outsider, native/non-native, observer/participant binaries. Of particular interest in New Orleans, especially post-Katrina, is that the struggle for control of cultural activities has become more public and more contentious. **03-06**

**Rodríguez, María Angélica** (independent) **Film: La Vieja Guardia: Salsa Dancing in Cali, Colombia** (20 min.). In the 1960s the people of Cali, Colombia, adopted música antillana (rhythms of the Spanish Antilles) and salsa music as their own. They developed a unique style of salsa dancing that most of its citizens today claim made Cali the "world's salsa capital." To better understand how this distinctive style developed, the documentary draws attention to a group known as La Vieja Guardia (The Old Guard), who claim to represent the origins of salsa dancing in Cali. It explores the members' dancing style as a cultural identity marker. **03-08**

**Rose, Amber J.** (University of Wisconsin, Madison) **The Milk-Stealing Witch: Sexualized Subtext in Scandinavian Legendry.** One of the most widespread witch legends in Northern Europe is that of the witch who steals milk and other dairy products from her neighbors. Fear of this type of witchcraft is visible in Scandinavian traditions from the late medieval period into the 20th century and has been expressed in a variety of mediums, from church frescoes to trial depositions to legends. This paper, building on previously presented material related to medieval depictions of the milk-stealing witch, will focus on legends from the early modern and modern periods and investigate how anxieties regarding female sexuality informed this longstanding legend complex. **07-06**

**Rose, Dale Joseph** (Western Kentucky University) **The Master's Legacy: La Mission de l'Esprit Saint, A Quebecois Denomination.** This ethnographic presentation focuses on the theology of a small Quebecois religious denomination. Drawing from performance theory and ideas relating to the process of traditionalizing, this presentation examines the development of the ideas of "spiritual eugenics," and considers the way in which their incarnational theology is translated into religious ceremony, and builds upon Bascom's observation of the milieu that surrounds mythical ideas. This paper also relates the occurrences of this denomination within the larger context of incarnational theologies within folk religion, and proposes additional categorization to fully consider this phenomenon. **01-14**

**Rosenberg, Jan** (Heritage Education Resources) **Rachel Davis DuBois, the Workshop for Cultural Democracy, Social Justice, and the Parranda.** This presentation will deal with community conflict and how the ideals of one person, educator and social-justice advocate Rachel Davis DuBois, brought communities and cultures together to create what she called "cultural democracy"—the creative use of cultural difference. The presentation will look at one of DuBois's programs, the Parranda, which involved gathering students and parents of various ethnic groups in the school area to visit homes of representative culture groups, in this case PS 165 in New York City, in the mid 1940s. **07-04**

**Roth, LuAnne K.** (University of Missouri) **"All We Wanna Do Is Eat Your Brains": Food, Identity, and Subjectivity in Zombie-as-Protagonist Narratives.** In the refrain of Coulton's "Re: Your Brains," the protagonist sings about his newfound craving. Enabling the living to safely violate social taboos, a generic motif in zombie films involves shots of zombies eating raw flesh. This study problematizes our cultural preoccupation with how and what zombies eat. Countering the brain-eating stereotype, zombie-as-protagonist narratives produce rich insights into personal food systems with complex characters struggling with food, consumption, and identity just like the living. This trajectory toward zombie subjectivity reflects our own problematic relationship to food, linking the act of eating with other "offal" anxieties and identities. **02-06**

**Ruberto, Laura E.** (Berkeley City College) **A California Detour on the Road to Italy: The Hubcap Ranch, the Napa Valley, and Italian American Identity.** California is home to a number of Italian American vernacular spaces. Together they reflect not only an Italian immigrant experience but a particular West Coast variety of that experience. This paper considers Litto Damonte's Hubcap Ranch in Napa Valley, decorated with discarded hubcaps and beer cans, and issues of place making and ethnicity against Napa Valley's commodification of Italian culture. Damonte's assembled work represents the material transformation of the immigrant experience into an aesthetic one, illustrating a dynamic, fluid identity informed by multiple intersections of work, home, family, community, and the continuity of culture. **03-12**

♦ **Rudy, Jill T.** (Brigham Young University) **Visualizing Fairy Tales on Television, or, Everything Old is ATU Again.** This case study explores the emergence of fairy tales on television through repurposed ATUs. The tale-type index serves our "Channeling Wonder" teleography visualization by giving numbers for traditional tales. A numerical code is necessary for a network analysis. This analysis uses tales with and without ATU numbers to learn more about traditional and literary tales on TV. Computational folkloristics and algorithmic criticism are just some names for using computers and digitized information to answer new questions about tradition, literary texts, and other information. Or, we could simply call this "Stith Thompson's dream come true." **09-06**

**Rue, Anna** (University of Wisconsin, Madison) **Beyond the Church Basement Lady: Gender and Norwegian American Folk Music.** Traditionally, Norwegian American folk music centered on male musicians who largely played the instruments featured in old-time music bands, such as the fiddle or accordion, while women more commonly performed on the piano or other supporting instruments. Recent generations have witnessed a gender shift resulting in more women playing lead instruments and taking on important roles in the folk music community. Additionally, women have emerged as prominent figures in introducing innovative interpretations of Norwegian American folk music. This paper examines this gender shift among Norwegian American folk musicians and explores how this reflects contemporary gender roles and values within this ethnic community. **07-06**

**Ruibal, Felipe** (University of New Mexico) **Antes y Ahora: Triplex Signs in Verbal Performance Folklore.** The purpose of this study is to contextualize folklore of New Mexico using the framework of Charles L. Briggs. Attention will be given to performative qualities in speech that draw out deeper meanings portrayed by a community and its folklore. This includes triplex signs that enable the speaker to ebb and flow between "ahora" and "antes" frames. These signifiers become "conceptual landmarks" for negotiating frame. I will be comparing examples from Briggs's work *Competence in Performance* to an interview from May 1987 conducted by Cipriano Vigil and to three interviews from 2013 conducted by myself. **01-08**

**Russell, Ian** (Elphinstone Institute, University of Aberdeen) **Carols at the Crossroads: The Encounter of Carolers from the New World with Their Old World Cousins.** How is cultural tradition continued and constructed by diasporic communities? What forces affect its development and manifestation? In what ways do such relocated traditions resemble or differ from their historical source on the one hand, and from ongoing counterparts in the home

country on the other? As folklorists, it is important that we examine the palimpsest of tradition with the aim of understanding the reconciliation of the past in the present. In this paper I will explore these questions in the context of vernacular carol singing from the southern Pennines of England and from a Pennsylvanian community in the US. **07-17**

**Sadovina, Irina** (University of Tartu) **Vladimir Putin in the Garden of Eden: Changing the World, One Photoshopped Image at a Time.** Putin's horseback photographs aimed to reflect Russia's new power, but their lack of self-consciousness exposed them to ridicule via Internet memes. At the same time, a different genre of Putin-related images appeared on the web. Members of the back-to-the-land movement Ringing Cedars of Russia use Photoshop to place Putin into pastoral landscapes and add spiritual "quotations" to existing photos of the president. The paper approaches this practice as a method of political engagement, stemming from a mistrust of Western philosophical and political thought. Rejecting both representative democracy and rebellion, Russian ecovillagers seek to change the world on their own terms. **04-09**

**Salamandra, Christa** (Lehman College) **Syrian Drama's Dark Aesthetic: A Visual Language of Critique.** I explore how the Syrian television drama industry, operating amid the constraints of state censorship and commercial market conditions, has provided creative dissidence with a televisual language of opposition. These social-realist dramas and satirical comedies regularly treat issues evoked in the 2011 uprising: poverty, sectarianism, Islamic revivalism, gender inequality, and regime corruption. Often dismissed by Syrian intellectuals as being part of the regime's "safety valve" strategy, these programs reveal a striking level of thematic and formal innovation that cannot be dismissed as sophisticated propaganda. An ethnography of television production reveals the *longue durée* of struggle obscured by notions of revolutionary rupture. **04-12**

**Sanchini, Laura** (Canadian Museum of Immigration at Pier 21) **"I've Been to Italy and They Don't Do This": Invented Tradition, Gendered Space, and Immigrant Identity in Montreal Italian Foodways.** This paper explores the construction of immigrant identity and the gendering of space through foodways among Italians in Montreal. Tomato canning is an ideal case study of Italian identity in Canada, as it does not have a long history in Italy but has become an expression of *italianità* for many. This female-kin work takes place in the garage and not the kitchen; by taking over a male-dominated space, the women are not simply taking part in a counterhegemonic custom, but are actively extending the female kitchen space and liminally regendering the garage for the duration of canning activities. **08-11**

**Sandell, David P.** (Texas Christian University) **Mexican Retablos, a Folk Saint, and Village Life: The Range of Folklore Theory and a Space of Aesthetic Production.** This paper takes up the way that scholars have applied theory to objects of folklore. Theory ranges from abstract and wide to concrete and narrow. To explore this range, the paper focuses on a Mexican folk saint, a crossroads and key feature of retablos (traditional devotional paintings) and of village life, inclusive of legend, food preparation, and manners. The range of folklore theory, the paper argues, articulates a space of aesthetic production where, in this case, the folk saint helps orient people's senses and thoughts against oppressive and modern conditions, and toward a positive vision of what the world might be. **02-08**

**Saverino, Joan** (Arcadia University) **Embodied Femininity: White Lace, Women's Work, and Lives of Feeling in a Calabrian Town.** This paper explores gender roles in a Calabrian mountain town in the early 20th century through an ethnographic analysis of individual women's reflections, which reveal much about beliefs, behavior, and artistic production. Examples from women's lives demonstrate the effects of the socioeconomic forces of industrialization, migration, and transnational connections upon gender roles during a particular time and place. The prevailing southern Italian feminine ideal was either upheld or transgressed by virtue of the necessity of real-life circumstances in a rapidly changing world. This analysis challenges reductionist notions of Italian women and pushes immigration studies and women's folklore forward. **02-07**



**Savolainen, Ulla** (University of Helsinki) **The Return Home: Narrative Imagination in Travels through Time.** After the Second World War, Finland ceded areas of Karelia to the Soviet Union. The Finns living in ceded Karelia were evacuated and resettled to the Finnish side of the border. This paper analyzes narratives of Karelian evacuees about their return visits to their home places after the collapse of the Soviet Union. It analyzes narrative expressions about experiences of returning to the home place, which often also cover experiences of temporal travels. These accounts open views on how the experiences of home from different times cross and conjoin in narrative to formulate exquisite imaginative worlds. **06-10**

**Sawin, Patricia** (University of North Carolina, Chapel Hill) **Things Walt Disney Didn't Tell Us (But at Which Rodgers and Hammerstein At Least Hinted): The 1965 Made-for-TV Musical Cinderella.** Rodgers and Hammerstein's televised musical *Cinderella* is an ambivalent text, both restrictive and liberating. Songs exploring characters' complex emotions in alternately heart-felt and tongue-in-cheek ways transform the fairy tale's taken-for-granted quality. Attracted by romance, viewers were open to salutary messages—don't project your image of perfection onto your love interest, look for a kind and respectful partner, like yourself as you are, resist competing for love, accept powerful women's help—because they were wrapped in an appealing fantasy, sung in catchy, memorable phrases to lilting tunes, and conveyed by a medium that had started to tell girls that we mattered. **01-05**

**Schacker, Jennifer** (University of Guelph) **Stage Folk: T. Crofton Croker's Daniel O' Rourke at the Crossroads of Scholarship and Popular Culture.** T. Crofton Croker figures prominently in histories of English folklore scholarship; less well known are his forays into pantomime and related print ephemera. This paper traces Croker's treatment of the (possibly fictional) Irish storyteller Daniel O'Rourke from *Fairy Legends and Traditions of the South of Ireland* (1825), to the pantomime *Harlequin and the Eagle* (first staged in London in 1826), to his publication of *Daniel O'Rourke, or Rhymes of a Pantomime* (1828). Taken together, these iterations suggest intersections between scholarship and popular culture during formative decades in the history of folklore, and complicate 19th-century visions of tale authorship and audiences. **08-17**

**Scheer, Monique** (University of Tübingen) **The Embattled Virgin: Marian Imagery Transformed by Wartime.** Cults frequently develop around Marian apparitions in wartime and thus discursively straddle a need for protection and a desire to fight back, all the while absorbing the rhetoric of war. Based on the example of Heroldsbach, Germany, some one hundred kilometers from the Iron Curtain, from 1949 to 1952, this paper will argue that the image of Mary there (and elsewhere during the Cold War) invoked a counter-Reformation tradition of Mary as "Victorious in all of God's battles," reactivating a virgin-warrior iconography that countered the church's preferred imagery of the suffering mother. **07-13**

**Scheid, Claire Stacy** (University College Cork and Rajiv Gandhi University) **"Avoid the Dark and Carry Ginger": Jungle Abduction Narratives among the Adi of Arunachal Pradesh, India.** The Adi of the Siang districts of Arunachal Pradesh, India, in the Eastern Himalayan foothills, practice an indigenous religion known as Donyi-Polo (Sun-Moon). A central tenet of Donyi-Polo is ongoing mediation with the uyu, non- or posthuman entities who can drastically impact the lives of community members. One prominent destructive entity is the epom, usually described as a tree-dwelling creature who abducts children, sometimes temporarily enslaving them before returning them to their family. This paper will examine first- and third-person epom abduction narratives in contemporary East and West Siang, collected during the author's fieldwork. **01-16**

**Schmadel, Fredericka A.** (Indiana University) **Summer Camp, Conflict, and a Helpful Giant: The Girls of Camp Koch.** Fourteen-year-old Girl Scouts, in a group of 15, spend two weeks in an isolated primitive encampment within an established summer camp. One counselor is abusive and ignorant; the other is timid and helpless. Without a thought of returning home the campers go about the complex business of that space and place. The adult authority figures fade into

insignificance. In three such instances of conflict, children's folklore, with its rituals and storytelling songs, uses myth as worldview, a cultural production or ritual tool, to help the girls prevail. A helpful giant of their own gender empowers them. **08-14**

**Schmidt, Claire** (Missouri Valley College) **"...So I Licked Him!": The Motif of the Lickable Chocolate Black Person.** Among the traditional stories to spring from the crossroads of white and black America is the European American narrative of the white child who licks a black person out of the misconception that black people are made of chocolate. This apparent personal experience narrative is often offered as whimsical evidence of the white teller's lack of racism. However, the motif of the lickable chocolate black person reinforces historical notions of the black body as a desirable, yet comfortably forbidden, commodified consumable. **05-04**

**Schmidt, Jared Lee** (Minnesota State University, Mankato) **Walnut Grove, Minnesota: Exploring the Heritage of Laura Ingalls Wilder and the Impact of Hmong Diaspora on Tradition and Community Identity.** Walnut Grove, Minnesota, has become famous as result of books by Laura Ingalls Wilder and the 1974 NBC television series *Little House on the Prairie*. This presentation demonstrates how Walnut Grove is part of a heritage-producing network focused on Laura's life as an internationally exported identity. Furthermore, the recent influx of Hmong immigrants to Walnut Grove is discussed utilizing the frameworks of diaspora theory in relationship to world events and culturally traditional representations. We will discuss how this tourist-focused community's identity is being shaped as it addresses its heritage production of the past and negotiates its current diversity. **05-08**

**Schmiesing, Ann** (University of Colorado, Boulder) **Disability and Able-Bodiedness in the Grimms' Fairy Tales.** Utilizing a disability studies perspective, this paper explores how the Grimms' editing of their fairy tales significantly affected representations of disability in individual tales and in the collection overall. The Grimms' editing of disability-related passages is examined with reference to their preface to the collection, where, drawing on Romantic conceptions of Naturpoesie, they use metaphors of able-bodiedness to construct the fairy tale as a genre that is healthy, vigorous, and organically whole. The changing depiction of disability over the seven editions the Grimms published will also be viewed in the context of the Grimms' personal experiences of disability and illness. **06-07**

**Schmitt, Casey R.** (University of Wisconsin, Madison) **Holding Up the Tower: Positioning of Self and Place in Tourist Pose Photographs.** Drawing from fieldwork in Italy, this presentation catalogues the different forms of "tourist pose" photographs and highlights how physical performance and documentation of performance in a location establish a sense of place and proxemics. Considering poses enacted at the Leaning Tower of Pisa, the statues *Il Porcellino* and *David* in Florence, and lesser known sites, it argues that tactics of tourist positioning and documentation fall into five core categories: mimicry, prescribed play, trace, personal accomplishment, and personal posterity. Analysis demonstrates that such photographs are not only vernacular performances of place and self but also establishments of special relationship between the two. **05-11**

**Schottmiller, Carl Douglas** (University of California, Los Angeles) **Performing Trans\* Identities and Challenging Homonormativity: Ursula as Camp Trickster in Disney's *The Little Mermaid*.** By analyzing Disney films, folklorists develop rich and accessible scholarship that educators use to integrate discourses of race, class, sex, gender, and sexuality into the classroom. Largely absent from this scholarship (and classroom discussions) are analyses that incorporate transgender studies. Building on Leland Spencer's reading of Ariel in Disney's *The Little Mermaid* as an embodiment of transgender identity, I analyze Ursula as a camp trickster figure who uses parody, irony, humor, and aestheticism to disrupt normative culture. Through this analysis, I differentiate between transgender identity and gender performance in order to increase trans\* visibility in scholarship and academia. **08-14**

♦ **Schramm, Katharine R. M.** (Mathers Museum of World Cultures, Indiana University) **The Woman, the Wax Prints, and the Wardrobe: Opportunity Knocks at the Mary Warren Collection.**

Textile collections are generally cataloged as representative items referencing a place, time, and/or culture. Mary Salawuh Warren's collection is different, consisting of the contents of her closets in Ghana and Iowa and reflecting her life's wardrobe. The late Mrs. Warren's wardrobe showcases not only stunning examples of various West African textiles, but also highlights her own skill, taste, and style. Conceiving of a collection as a wardrobe provides unique research opportunities. In this presentation, I will introduce the innovations and inspirations in cataloging and ongoing research in this collection of over 450 garments, worn and made by the collector herself. **06-05**

**Schroeder, Jason** (University of Wisconsin, Madison) **Folk Collectors and Editors: Handwritten Songbooks as Editions.** Scholarly editions are performative acts that explain the present, envision the future, and create authority. In early 20th-century Sweden, many young people collected songs in handwritten songbooks. In these songbooks, people wrote down songs that speak to how they envisioned themselves and their future. Karl Johansson was one such young man who kept a songbook from 1906 to 1908. I argue that he acted as an editor in the songs he chose to include, reflecting his own life and looking towards an egalitarian future. In this paper, I examine Karl Johansson's role as a "folk" editor and the influence that scholarly and popular editions had on his handwritten songbook. **09-07**

**Schwabe, Claudia M.** (Utah State University) **Magic Realism in *Grimm* and *Once Upon a Time*.** While many scholars explain the complex term "magic realism" in literature, few have applied the idea to fairy-tale television. My typology of one-world fairy tale, reality fairy tale, and neomagical realism widens understandings of how magic realism relates to the fairy-tale genre and provides a framework to shed light on contemporary televisual fairy-tale reinventions. I contend that *Grimm* and *Once Upon a Time* creatively employ various forms of magic realism. Such stories suggest that the real world is nuanced with multiple layers of detail and meaning and with connections that are sometimes difficult to uncover given our limited perception. **02-05**

**Sciorra, Joseph** (Queens College) **Embroidered Stories: Interpreting Women's Domestic Needlework from the Italian Diaspora.** Italian immigrant needlework is a potent cultural presence among the Italian diaspora. Historically, Italian women understood their embroidered and crocheted work as beautiful examples of their skill and resourcefulness, as a potential source of wealth, and as an epitome of womanhood. Over time, these objects acquired multilayered meanings that transcended their original use as dowry and utilitarian items. This presentation takes an interdisciplinary and transnational perspective to a domestic folk art, with its multifaceted relationship to industrial production, to reveal the processes by which the artistry, practices, and objects themselves are transformed through literary, visual, performance, ethnographic, or critical reimagining. **06-11**

**Scorcia, Carmella** (University of New Mexico) **A Crossroads for Women's Suffrage Rights in New Mexico through the Analysis of the Corrido "La Votación."** The women's suffrage movement of New Mexico served as a crossroads for women's rights while revolutionizing women. This is the first study that analyzes a popular form of music and media to transmit news and opinions at the time, in this case, the New Mexican corrido "La Votación." The study demonstrates the revolutionary role women played not only as political advocates in office, but also on the home front while utilizing this empowering media outlet in the early 1900s. **08-06**

♦ **Seaver, James B.** (Indiana University) **Collecting Dust? The Uncertain Future of Classic American Collecting Pastimes.** During the past century, several collecting specialties have generated widespread interest in the United States and endured across multiple generations even as other collecting fads have come and gone. However, their fate in the 21st century remains unclear as that widespread interest appears to have been eroded in the digital age. In this presentation, I will explore the supposed decline in popular interest in long-established

collecting hobbies like stamps, coins, comic books, and trading cards, paying particular attention to the ways in which age and other demographic factors affect the composition of these respective collecting communities. **06-05**

**Segal, Robert** (University of Aberdeen) **The Blurry Line in Myth among Humans, Gods, and Animals: The Case of the Snake in the Garden of Eden.** In the Garden of Eden myth (Genesis 2–3) the divide among humans, gods, and animals is blurrier than might be assumed. Only two characteristics separate God from Adam and Eve: sexual self-consciousness and immortality. Once the pair have eaten from the tree of knowledge and secured sexual self-consciousness, God expels them from Eden to prevent them from eating from the tree of life and thereby becoming gods. God's own status may depend on the trees. And the snake is a thinking, deliberative, very human-like animal. Humans, gods, and at least one animal thus appear much akin. **05-10**

**Sen, Sudipta** (University of California, Davis) **Betwixt Hindus and Muslims: The Many Lives of Zafar Khan, the Ghazi of Tribeni.** Zafar Khan Ghazi, who once proclaimed the waters of the Ganges as fit for the ritual ablution of Muslims, is intimately associated with the Hindu pilgrimage of Tribeni. Zafar Khan came to Bengal with the Turkish conquerors (13th century), but later in life embraced Sufism, and wrote some of the most stirring hymns to the river in Sanskrit. Here, I delve into the many facets of the Ghazi's legacy, especially as a bridge between the Hindu and Muslim communities, and as a just and benevolent guardian of the poor and the underprivileged. **02-17**

**Seraphin, Bruno** (University of Oregon) **Year of the Possum and Authenticities: Folk Revival and Reciprocal Filmmaking with the Green Grass Cloggers.** This multimedia presentation will be a discussion of *Year of the Possum*, an ethnographic documentary film about the 40th anniversary tour of the Green Grass Cloggers of Western North Carolina that I produced while simultaneously performing as a member of their company. My inquiries here center around the loaded term "authenticity." First, how has the team dealt with a pervasive critique throughout the 1970s that their performance of Appalachian folk dance is "not traditional"? Second, what does "authenticity" mean to the influx of young dancers in 2011? Third, how did my participatory investigative position enhance or limit the ethnography? **07-10**

**Sharp, Ethan Philip** (University of Kentucky) **The Authority of an Addict: Mutual Support Communities and Addiction Treatment in Northeastern Mexico.** I consider how a focus on questions of authority in the treatment of illness could open up new areas of research. I offer addiction treatment as an example, drawing on research done in northeastern Mexico. Residential treatment based on mutual support has become the standard form of addiction treatment there, and has allowed "recovering" addicts to create a third space for the provision of care to addicts and their families. In this space, recovering addicts participate in performances in which they dictate what addiction is, and forge new communities through shared commitments to recovery. **02-18**

**Shuai, Zhang** (Shan Dong University) **Metaphor and Modify: An Interpretation of the Mutual Construction between Local Ritual and Relation among Villages through the Xian Jiao Ceremony.** As a regional linkage ritual, Xian Jiao was derived from the same sacred narrative belonging to four villages. At the same time, the ritual will be adjusted according to the changes of relation among villages in terms of historical memory and the trend of convergence. Therefore, there is a mutual-construction relationship between the ritual and the relation among villages. First, the ritual is a metaphor for the relation among villages, the former being heavily influenced by the latter. Second, the ritual plays a major role in improving the relationship, a strategy about social catharsis that the villagers select on their own to prevent negative conflict, reflecting the villagers' unusual wisdom in contact with other villages. **05-15**

**Shukla, Pravina** (Indiana University) **Sartorial Autobiographies: A Life Lived through Clothes.** The study of dress features the collection, documentation, and formal analysis of garments and accessories. The next step is to broaden the scope to include the everyday clothing choices of

ordinary people, moving from an object-centered to a person-centered approach: to study full artistic repertoires, engage in formal and structural analyses of complete ensembles, gather personal biographies, and document choices made in the moments of creation, capturing fully the range of aesthetic and practical decisions made in the act of getting dressed. Personal testimonies and life histories aid us in seeing how lives are defined by deliberate choices about dress. **05-02**

**Shuman, Amy E.** (The Ohio State University) **The Transformative Poetics of Style.** Building on and interrogating M. M. Bakhtin's observation that "Where there is style, there is genre," this paper further considers the intersections of the poetic, the generic, the stylistic, and the assemblage in Italian marble artisans' mastery of what is called "ornamental" or decorative work. Ornamental figurative and architectural work has a recognizable vocabulary, repeated, recombined, and rearranged in each singular work. Within the artisan culture, the ornamental is marked as traditional, but the warrant to recombine and rearrange, the ornamental makes it open to transformation and play and less restricted by the constraints of genre. **02-02**

♦ **Sieber, Ellen** (Mathers Museum of World Cultures, Indiana University) **The Collection Makes the Collector: How Collecting Can Shape a Life.** We usually assume that collections are driven by the collector's interests. The reverse can be true as well. I present the case of a collector whose life has been shaped by a 40-year collecting odyssey. Her commitment grew alongside her collection—efforts became focused on preserving apparel and accessories from areas in turmoil (North Africa, the Middle East, Central Asia) by rescuing items sold for their content, or no longer in use. I introduce the collector and her collection, and the ways the two are being researched in thought-provoking ways, including artifact replication and examination of patterns of authentication and acquisition. **06-05**

**Silverman, Carol** (University of Oregon) **Negotiating Reputation through Dance: Macedonian Muslim Romani Performance Practices in New York.** Focusing on diaspora Muslim Macedonian Roma in New York, this paper analyzes dance as a gendered expressive behavior embedded in community ritual events. Dance expresses social relationships, status, and familial alliances; it is a dynamic interactive behavior that can change and build relationships, foster communication in the community, or enact conflict. Because solo female dance may be interpreted as sexualized, its dynamics are carefully monitored; women thus performatively negotiate its display in varied contexts. By comparing two generations in terms of attitudes, style, and repertoire, I show how dance and music are negotiated as symbols in community life and ritual. **02-07**

**Sims, Martha C.** (The Ohio State University) See Anderson, Caitlin. **07-18**

**Skorepa, Lacey** (Wayne State University) **Mediating Life and Death: Angela Carter's Crepuscular Countess in "The Lady of the House of Love."** In this presentation, I demonstrate author Angela Carter's ability to divest mythology of its power by revealing the negative characteristics such myths strive to keep hidden. Carter's "The Lady of the House of Love," a reimagining of "Sleeping Beauty," explores the question of whether or not women are able to achieve agency or self-actualization within a society in which they are crippled by enculturation processes intent on keeping them passive and dependent upon others for fulfillment. By exposing the negative characteristics of the myths that inform and reinforce our enculturation, Angela Carter transgresses boundaries in an attempt to disrupt and redistribute the power inherent in such structures. **02-15**

**Slaven, Amber N.** (University of Louisiana, Lafayette) **Continually at the Crossroads? The Overlapping Liminality of Redcrosse Knight as a Fairy Changeling.** In this paper I intend to discuss the role of fairy changelings in Edmund Spenser's *The Faerie Queene*. Though there is a lot of material that deals with religious symbolism, little work has been done on the importance of fairy changelings in this epic romance. I intend to draw connections between Redcrosse Knight and changeling narratives, which typically depict liminal characteristics.

I argue that the liminality that Redcrosse experiences as a fairy changeling pushes him into continuous, overlapping liminal states. I assert that Redcrosse's defeat of the dragon is made possible, in part, by his continual state of liminality. **06-13**

**Snowden, Kim** (University of British Columbia) **"What's in the Basket Little Girl?": Reading Buffy as Little Red Riding Hood.** In the television series *Buffy the Vampire Slayer*, Joss Whedon frequently employs fairy-tale motifs as a paradox for the character of Buffy, representing the push and pull between more traditional rites of passage and the power of the slayer legacy. Through a feminist analysis, this presentation explores how Whedon uses fairy-tale motifs to challenge representations of women's sexuality as monstrous and counters normative constructions of femininity and female power as threatening and punishable. In particular, this paper will analyze the character of Buffy Summers in relation to various fairy tale versions of "Little Red Riding Hood." **04-02**

**Sobol, Joseph D.** (East Tennessee State University) **The Next Last of a Breed? Dynastic Succession and Resistance in an Appalachian Storytelling Clan.** Appalachian storyteller Ray Hicks was often referred to as the last of his kind. After Ray's death in 2003, it emerged that several younger extended family members were capable of retelling many of his stories. Space exists in the professional storytelling world for them to step forward as successors to the family storytelling mantle. But internal and external factors have resisted this. This presentation explores attitudes towards private and public performance, memory, identity, and honor among the descendants and relatives of a dominant Appalachian tradition bearer. **09-04**

**Spencer, Esther** (Florida State University) **Ethnographic Research Study on Midwifery in Haitian American Communities.** Historically, granny midwives existed as important figures because they played a leading role in maintaining the health of their communities. However, the field of folklore lacks sufficient research on midwives in African diasporic communities, and because of my research interest in women and health, I feel a great impetus to fill that gap. This presentation will deal specifically with midwifery in Haiti and Haitian culture and use historical and ethnographic methodology and various texts to investigate midwives in folklore and history. These texts provide evidence to the importance of midwives and the need for their stories to be told. **09-10**

**Spetter, Linda Kinsey Adams** (Cisco College) See Izumisawa, Miyuki. **06-14**

**Spillman, K. Elizabeth** (Pennsylvania State University) **"This Is My Happy Place": Enforcing Conformity in Blogtopia.** The Internet is an unruly place; teeming with trolls, warriors, and white knights, it defies attempts to police its many subcultures. Yet one realm manages to maintain a culture of civility seemingly inconsistent with Internet norms: independent home-design bloggers construct, curate, and chronicle domestic perfection and nurture an idealized online community. Here, tribulations are handily transformed into triumphs and dissenters are shamed by contributors. This paper examines the tension between creating community and imposing orthodoxy in this online society. **08-10**

**Spitulnik, Jennifer** (University of Missouri) **"You Have To Be Aware of Your Audience": Insiders, Outsiders, and Positionality in the Broadway Community.** Broadway's musical theater performers use Twitter and other social media to connect with a networked audience of friends, colleagues, and fans (Groce 2010). In performing membership and identity for multiple audiences, these actors strategically use embedded orientation to manipulate the positionality of their listeners as alternately insiders or outsiders (Shuman 2011). Reading the texts and images produced by and within the Broadway community as native ethnography challenges the questions of power, authority, and authorship more typically embodied by the ethnographer. Moreover, such texts provide a site in which to resituate those aspects of self-representation more appropriately onto the performers themselves. **08-03**

**Stanzak, Steve** (Indiana University) **The Hagiographic/Ethnographic Method of Thomas of Cantimpré.** This presentation explores the relationship between hagiography and ethnography through an examination of Thomas of Cantimpré's hagiographic works. Thomas draws on interviews and the oral tradition to compose five hagiographies documenting the holy lives of individuals who had gained prominence in their local communities on account of their extraordinary piety. I examine Thomas's development as a hagiographer by considering how he navigates one of the fundamental difficulties of both hagiographic and ethnographic writing: ordering life experiences into cohesive accounts that remain true to a community's emic understanding while also appealing to the etic concerns of readers outside the community. **04-04**

**Staple, Benjamin** (Memorial University of Newfoundland) **Gender Play: The Performance of Elves and Orcs as Gendered Subjects in *Warhammer Online*.** MMORPGs (massively multi-player online role-playing games) are online game worlds in which hundreds of thousands of players interact to transform three-dimensional virtual space into cultural place. This transformation includes the construction and performance of gendered subjectivities, which are deployed and mediated through the avatar, the character that represents the player inside the game world. Given the fluidity and anonymity of virtual identities, avatars become stages for experimenting with different gender roles through play. Rather than their abiding by the intentions and rules of the game's creators, players often subversively appropriate space and break game rules. This paper explores the parallel phenomenon of players cross-dressing and gender-bending through the lens of play. **02-13**

**Steiner, Sallie** (University of Wisconsin, Madison) **Economies of Fiber: Sunnfjord, Norway.** This paper focuses on women's voices in the textile arts and industry of Sunnfjord, a small region in Western Norway. Sunnfjord has a rich textile tradition and a rapidly changing society and economy, which make it an exemplary study in material culture as its textile arts transform to accommodate these changes. The paper draws on interviews with representative artists and community members to examine how conceptions about producer and audience identity have evolved, particularly with regards to gender. It will also examine how the purpose and role of textiles have changed with social and economic developments. **07-06**

**Stepanova, Eila** (University of Helsinki) **Roads between Worlds in Karelian Ritual Poetry.** In Karelian ritual poetry (e.g. laments and incantations), singers operate with different images of roads, which have a prominent position in these traditions. Birth, life, and death are all described through the metaphor of travelling or making a trip. Major images include a place where three roads meet where the seen and unseen worlds come together and thus create a place to perform magic, as well as the road to the otherworld that leads a deceased individual to the community of dead kin. My paper will discuss a variety of these images and their significance. **06-10**

♦ **Stewart, Kristy** (Brigham Young University) **Lost in the Genres: Hansel and Gretel across TV Production Types.** Tale type ATU 327A—"Hansel and Gretel"—is free from a monolithic visual-media interpretation, making it different than Disney-interpreted tale types like "Cinderella" and "Snow White." Because of this difference, 327A suggests a baseline to compare television production genres like live performances/specials, made-for-TV movies, and episodic TV. Our data sets show that 327A appears frequently in all the production genres, but more often in live performances/specials and less often in made-for-TV movies and episodic TV. This presentation investigates the narrative and cultural elements of the tale and genre-specific demands that facilitate these differences. **09-06**

**Stoll, Jeremy** (Northeastern Illinois University) **DIY Comics: International Storytelling in India.** In comics culture in India, creators use folk culture to reframe the medium as visual storytelling about everyday life. Recently, creators and publishers have increasingly appealed to do-it-yourself creativity in taking on artisanal models of production. This presentation analyzes the DIY approach to Indian comics culture with a focus on Manta Ray Comics, a digital and print

publisher in Manipur. The paper draws on interviews with creators, alongside my own experiences contributing to Manta Ray, in exploring changing models of creativity and community. It reveals how creators rework comics culture into an international folk group that engages and defines popular culture. **04-13**

**Stryker, Kim** (George Mason University) **The Cultivation of Farm Identity among “Pick-Your-Own” Farmers of Fauquier County, Virginia.** Working with a group of small family farms for the past four years, the author has examined many aspects of the farmers’ presentation of identity. Because these are “pick-your-own” operations, the farmers are dependent on customers coming out and paying for the novelty of doing farm labor. In exchange the farm family opens up their land and their personal space to intrusion by outsiders. Their homestead becomes a tourist destination and their livelihood, someone else’s recreation. This paper focuses on how small family farmers tap into the idea of historio-cultural terroir in marketing their farms as pick-your-own destinations to urban day-trippers. **04-18**

♦ **Swan, Daniel C.** (Sam Noble Museum, University of Oklahoma) **Painting a New Battle Tipi: Digital Media in Museum-Community Collaborations.** This presentation examines a series of digital collaborations between the Sam Noble Museum and the Kiowa Black Leggings Warrior Society. In this example the desire of the museum to produce a video program to accompany the exhibition of a 19th-century Kiowa calendar record intersects with the efforts of the Black Leggings Warrior Society to claim and protect their intellectual property through the use of defensive publication. The longitudinal nature of the collaboration provided ample opportunities to employ reciprocal systems of shared authority that guided both the process and the products of the collaboration. **03-04**

♦ **Swanson, Lynne** (Michigan State University Museum and Michigan Traditional Arts Program) **A Museum-Based State Folk Arts Program: History and Challenges of Developing, Caring for, and Making Accessible Its Collections.** In 1975 Michigan State University Museum launched a set of activities focused on researching, documenting, and presenting folk arts in Michigan. By 1985, these activities were conducted as the Michigan Traditional Arts Program, a partnership of the MSU Museum with Michigan Council for the Arts and Cultural Affairs. Almost from the start, the activities generated collections (objects, multimedia documentation, ephemera, and digital materials) through fieldwork, event documentation, purchase, and donations. With a special focus on digital work, I will chronicle the museum’s efforts—and challenges—managing, caring for, and making these collections accessible for research and education. **03-04**

**Sykäri, Venla** (University of Helsinki) **The Creation of an Oral Poetic Register at the Crossroads of Genre-, Tradition- and Language-Specific Impacts: The Case of Finnish Improvised Freestyle Rap.** With its origins in the American hip-hop culture and rap music’s development to a worldwide phenomenon, the register of improvised freestyle rap in the Finnish language was born at the end of the 20th century. In a short time, the basic characteristics of rhyme, stress, and rhythm patterns, as well as themes, have been assimilated into the Finnish language and cultural environment: at the present day, newcomers can learn this oral art from local performers. Referring to an ongoing field study, this paper analyzes the process of adopting and adapting a model for oral composition in performance over cultural and linguistic boundaries. **07-18**

**Takahara, Takashi** (Aichi University) **Kinuura Kannon: Multilayer Collaboration by Two Ceramic Traditions in Takahama, Japan.** On Jugo Mountain above Takahama, Japan, stands an eight-meter ceramic statue of Kinuura Kannon. Made of ceramic clay pipe and glazed with salt, the Kinuura Kannon statue is the largest ceramic statue in Japan. The artisan who created this statue, an ogre-tile maker named Chosuke Asai, used the same methods and materials as those used to make the traditional clay pipe that once was one of the main industries in Takahama. The statue embodies the moment when Takahama’s two ceramic traditions, ogre-tile making and the clay pipe industry, came together at a crossroads and a new type of artistry was born. **06-11**



**Tarkka, Lotte** (University of Helsinki) **Cosmic Nostalgia: Representations of Wailing, Exile, and Homesickness.** This paper examines the poetic treatment of homesickness in cosmogonical myths. In Karelian oral poetry, one poetic idiom, the Kalevala meter, was used in many genres—epic and lyric poems, magic incantations, and proverbs. In the epic poem recounting the creation of the universe, the mythic hero Väinämöinen uses several strategies and genres of oral poetry to overcome a cosmic limbo. These instances of generic dialogue can be treated as origin myths of folklore genres. More importantly, however, they domesticate the mythic universe by testifying to use of familiar folklore genres in illo tempore and simultaneously authorize their present use. **05-10**

**Tartaglia, Dominick** (Indiana University) **Online Gaming and Mythological Framing: Twitch Plays Pokémon's Church of the Helix.** In early 2014, the Internet was abuzz over a game of *Pokémon Red* being streamed on Twitch.tv in which any commands entered in the chat room of the video stream were parsed by a bot and entered on-screen. An online religion created by players and fans, called the Church of the Helix, assigned a religious narrative to seemingly random events occurring in the game. This paper will explore how fans of Twitch Plays Pokémon applied symbolic meaning through a mythological framework to the game, and how this mythologizing of Twitch Plays Pokémon created a fan-made online parody religious canon. **05-17**

**Taylor, Candacy** (independent) **Not Just about the Hair: African American Hair Salon Narratives.** The beauty shop is a cultural institution rooted in ritual and cultural identity, especially among African Americans. It's a place where community naturally happens and languages, dialects, belief systems, and customs are freely shared. As a result, salons are one of the most racially segregated businesses in America. The logistical reason for this is that going to a stylist who is unfamiliar with black hair can invite everything from scalp burning to hair loss. But salons are not just about hair; they are necessary institutions helping people to maintain connection. These unsung "free spaces" are at the heart of a civil society, where people literally and figuratively let their hair down. **02-09**

**Terrell, Shawn** (Appalachian State University) **Folk Veterinary Medicine in the Blue Ridge.** Studies in folk medicine are extensive in the Southern Appalachians, yet little research has examined folk veterinary medicine in the region. However, folk knowledge of animal health plays an important role in the husbandry of livestock. Ethnoveterinary knowledge is a crossroad both empirical and traditional in nature, representing a shared cultural commons. Folk classifications of animal illnesses are complex, and locally available materia medica are commonly used as therapeutics in the region where few farm animal veterinarians practice. With video excerpts from fieldwork and research, this paper will demonstrate the context, complexity, and value of community-based animal healthcare. **04-14**

**Thomas, Kara Rogers** (Frostburg State University) **Studying Sustainable Foodways in Mountain Maryland.** With awareness of climate change and the impact of monoculture farming, residents of the Allegheny Highlands are revisiting techniques and foodways practices of earlier generations to forge sustainable foods systems. Community-supported agriculture projects have been launched and farmers' markets have expanded their offerings. Personalized production of natural products is slowly becoming recognized as a viable alternative to depersonalized production. This presentation features a project involving two courses at Frostburg State, Folklore in Appalachia and Sociology of the Environment, dedicated to creating a stronger appreciation for these elements of the regional economy. **05-18**

**Thomason, Dovie** (independent) **Walking the Branching Path.** Dovie Thomason is a noted professional storyteller of Kiowa Apache, Lakota, and Scottish lineage who has worked extensively in the intratribal worlds of reservation schools and powwows, and also in the extratribal worlds of revival storytelling festivals, libraries, public schools, and universities. As her stories are bound in a web of traditional obligations and sacred responsibilities she has had to thread a complex path to maintain the integrity and intentionality of her work. Dovie herself will describe the ethics of intratribal and extratribal tradition bearing in this reflective discussion. **09-04**

**Thompson, Tok** (University of Southern California) **Animals' Cultural Imaginations: Towards a Study of Nonhominid Aesthetics.** Following the implications of the "animal turn" is daunting: how do we include nonhominids in "humanities" topics such as culture and tradition? This paper presents the study of aesthetics as a valuable touchstone for the study of transspecies tradition. Since aesthetics is a *sine qua non* in folklore studies, I argue that folklore studies makes an excellent discipline from which to study nonhuman traditions. Aesthetics is a motivating principle in much of life, rewarding organisms with sensations of pleasure or displeasure. It is deeply rooted in our evolutionary development, and provides an important commonality between hominid and nonhominid cultures and consciousness. I will conclude by attempting to sketch some of the possible implications of this model. **05-16**

**Thorne, Cory W.** (Memorial University of Newfoundland) **Resistance and Transformation in Alamar, the Wing of the Sea: Havana's Iconic Soviet-Bloc Public Housing Project.** "These buildings were made by prisoners, constructed by the Revolution for the New Man, housing people from everywhere and Latin American exiles, Russian technicians. It's a super crazy mix!" So begins the National Film Board of Canada's documentary on Havana's Soviet-bloc housing, a 1970s response to the housing crisis, home to more than one hundred thousand people in over one thousand buildings. The buildings continue to be transformed and appropriated through the necessities of everyday life. I will examine these changes through narratives of two families, and El Mundo de Gallo museum of recycled art, demonstrating the impact of Soviet architecture on emerging traditions. **04-05**

**Thornley, Rosa** (Utah State University) **The Farm in Literature and Culture: A Higher Education Curriculum Model.** The role that farming, ranching, and agriculture have played in American life drives a higher education curriculum model that I will present. Students develop an awareness of the contributions that agriculture has made to American society by studying topics like planting by phases of the moon, food in rural shivarees, barn stars, and farm-daughter jokes alongside canonized works by Chaucer, Jefferson, Steinbeck, and Berry. Teaching participants how folklore genres can be read as literature is based on the philosophy from Kenneth Burke that "Critical and imaginative works are answers to questions posed by the situation in which they arose." **05-18**

**Tinker, Pam** (George Mason University) **The Evolving Sense of Place among Cherokee People of East and West.** Sense of place among the Cherokee derives from deeply held traditional values of homeland, clan, and ancestry. Here I explore the evolving sense of place in the original homelands of the Cherokee and in the "new homeland" in Oklahoma of tribal members whose ancestors were displaced by the Trail of Tears. I examine and compare personal responses in interviews of Eastern and Western Cherokees and note differences between elders and younger tribal members. **01-12**

**Tolgensbakk, Ida** (University of Oslo) **What to Do about Memes as a Folklorist? Or: How the Kebab May Be a Symbol of Swedishness.** The emic concept of memes became important to me as certain variations of the genre started appearing on the transnational Facebook group I was studying. Obviously traditional in the way they are copied, transmitted, and changed, memes pose interesting challenges to us as to how we could understand online lives and behaviors. The paper will discuss one such meme, and how a variation of it was able to tell me quite a lot about the kebab as a national dish of Sweden. **04-09**

**Tossa, Wajuppa** (Mahasarakham University) **Thai Literary Allusions in an Ancient Thai Fortunetelling Manuscript.** During September 2012 and March 2013, Wajuppa Tossa was a research fellow at the Asian Civilizations Museum in Singapore, translating an ancient fortunetelling manuscript and researching literary allusions in this manuscript. In this presentation, she will describe the manuscript, discuss the methods and the problems encountered in translating the manuscript, and reveal discoveries and knowledge gained from the process. She will also highlight important literary allusions that are still well known in Thailand. Throughout the talk, she will relate stories alluded to in the manuscript. **01-11**

**Totten, Kelley D. (Indiana University) Making Craft: Performance at the John C. Campbell Folk School.** Drawing from ethnographic fieldwork, I look at the multiple ways “craft” is made at the John C. Campbell Folk School, considering how objects and their makers perform in heightened, liminal spaces of creative construction. How does the practice and performance of craft in the context of the folk school contribute to an “idea” of craft? How do the school’s traditions and performances of heritage affect what people make? To answer these questions, I suggest that we must understand craft’s capacity to communicate multiple messages and meanings and consider craft in its dialogic relationship to performance. **09-13**

**Tucker, Annie (University of California, Los Angeles) Therapeutic Gamelan: Responding to Autism in Javanese Indonesia.** Autism is a complex developmental disorder increasingly diagnosed worldwide. Javanese families whose children receive an autism diagnosis are positioned at a crossroads, where local beliefs and practices conflict with biomedical and globalized models of developmental difference. This lack of fit can frustrate families who want the best for their children. One promising intervention addressing the growing need for positive and proactive autism response in Java in a culturally syntonous way is therapeutic gamelan. Gamelan is at once a traditional music practice, an enacted philosophy of collective growth, and an embodied inclusive community. Therapeutic gamelan is successful as an indigenous music therapy because it meets various needs of autistic individuals while reframing their inclusion as Javanese tradition. **05-13**

**Tucker, Elizabeth (Binghamton University) Ariel Castro’s House of Horrors.** On May 6, 2013, American media broadcast the shocking news that three missing women had been rescued from a small house in Cleveland owned by Ariel Castro. As Russell Frank explains in *Newslore* (2011), public reactions to major events take folkloric forms, including legends and parodies. This paper explores emphasis on social problems in newslore related to this rescue, including portrayal of Castro as the kind of legend character that Jeannie Banks Thomas identifies as an “Extreme Guy,” description of his house as a “house of horrors,” and focus on racism in the iTunes interview parody “Dead Ringer.” **03-03**

**Tuleja, Tad (independent) When Master Narratives Leak.** This paper analyzes the untellability of an implicit narrative: a combat soldier’s acknowledgement that, traumatized by battlefield stress, he “cannot take it.” This unspeakable tale, revealing a leak in a master narrative about brotherly courage under fire, cannot be officially validated but must be stigmatized as malingering or dereliction of duty. Drawing on my collaboration with a Navy psychologist, I argue that the need to protect the master narrative from such leaks explains “anomalies” like General George Patton’s notorious slapping of two soldiers and underlines the military’s lethargic response to the current war-stress epidemic. **07-02**

**Turkoz, Meltem (Isik University) Geographies of Emergence and Meaning in Protest Cycles.** Cycles of protests occurring in major cities around the world have been marked by the generation and recycling of expressive genres further mobilized and replicated by the news and social media. Drawing on observations of protest events in Istanbul, this paper explores the dimensions of meaning making in protests and protest cycles. I explore the manner in which back regions become translated into front regions, drawing on the production of selected images and the negotiations amongst protest groups about their public messages. **06-09**

♦ **Turner, Rory (Goucher College) Reviving Baltimore’s Rhythm Festival.** In 1995, while a graduate student, I helped start the Baltimore International Rhythm Festival and the Baltimore International Rhythm and Drumming Society (BIRDS), which continued to run the event until 2007. The festival had a substantial impact on Baltimore and connected people from a number of different cultural scenes. In 2014 I am working to revive and reinvent the event as the Baltimore Rhythm Festival. Here I will share the story of the BIRDS Festival and this year’s revival, which took place in early October. A number of lessons from the earlier festival and new ideas for ways to reframe festival participation have emerged and informed the new festival. **08-04**

**Tye, Diane** (Memorial University of Newfoundland) **Food and Everyday Life: Reading a Recipe Collection.** This paper explores material culture's auto/biographical connections through an examination of one woman's hand-written recipes. Belonging to my grandmother, Bell Falconer (1905–1983), the collection constitutes a form of "everyday autobiography" (Smith and Watson 1996) that tells of her life in rural Nova Scotia over a 50-year period. Objects women create and/or use can tell stories that challenge large "master narratives" (Cairns and Silverman 2004) and here I consider my grandmother's recipes and food production as particularly contextualized performances of femininity and modernity. What presentations of self emerge through the recipes she collected and the food she made? What auto/biographical stories do they tell? **05-02**

**Uddin, Sufia** (Connecticut College) **Displacing Narratives of the Forest: Bonbibi Comes to the City.** In the Sundarban, a forest bridging Bangladesh and India, live people who must work in the forest. To protect themselves from tigers, residents seek Bonbibi's (the Lady of the Forest's) protection. At Bonbibi's shrines, her story, the *Jaharnama*, is recited and her image venerated. Annually, a jatra (folk theatre) is enacted and performed. More recently, however, this performance has caught the interest of tourists, the United Nations Development Programme, and local NGOs. This paper traces the transmission and reception of Bonbibi narratives beyond the Sundarbans and how they are being interpreted and utilized by new political agents in these new contexts. **02-17**

**Van Buren, Tom** (ArtsWestchester) **Danzaqs of Southern Peru in the US: Crossed Scissors at the Crossroads of History and Immigration.** The scissor dance of Southern Peru, which was inscribed in 2010 on the UNESCO Representative List of the Intangible Cultural Heritage of Humanity, is rooted in a distinct local culture and yet has evolved into a transnational practice. Widely regarded as a manifestation of pre-Columbian Inca culture, the dance has survived colonialism, religious persecution, Peruvian nationhood, and migration. Based in a practice of ritual competition within the fiesta patronal system of Andean cultural sponsorship within the Ayachucho, Huancavelica, and Apurimac communities in south-central Peru, dancers evoke spiritual forces and bring communities together around a common ancestral identity. I discuss New York-based dancers who learned the dance in migrant communities in Lima from the perspective of transnational cultural studies of performance-based symbolism. **01-12**

**Van de Water, Sally A.** (Smithsonian Center for Folklife and Cultural Heritage) **Sartorial Autobiographies, Fashion Shows, and Exhibits about Us: Youth-Run Programs of the Will to Adorn Project.** How can museum projects reach beyond their walls? Can virtual collections—or simply the impetus behind them—reach students in a meaningful way? The Smithsonian Center for Folklife and Cultural Heritage is involved in a two-year outreach project based on its Will to Adorn research project focusing on African American dress, adornment, and identity aesthetics. Through collaboration with community organizations, specifically those working with youth in K–12, after-school, or out-of-school settings, the center is engaging students in autoethnography and community documentation, which is proving meaningful to both students and their audiences. **01-04**

**Van Orman, John C.** (Ozarka College) **The Ukrainian Lira: A Contemporary Symbol of Ukrainian Independence.** The Ukrainian hurdy-gurdy, or lira, has been largely neglected by Western musicologists. It is often carelessly grouped among Eastern European or Russian hurdy-gurdies. The lira's construction as well as its repertoire and playing techniques have lost the attention of all but the most stalwart of Ukrainian folk music revivalists, who often base reconstruction of lira traditions on overly romanticized and idealized notions of the instrument and its history. Awareness of the Soviet genocide of Ukrainian lira players in 1939 doubtless has furthered the lira to increasingly become a symbol of Ukrainian nationalism during recent events in the Maidan demonstrations in Kiev. **05-15**

**Van Orman, Terri** (Goucher College and Folklore Village) **Folk from "Off": The Role of the Back-to-the-Landers in the Perpetuation of Traditional Craft and Music Practices in Stone County, Arkansas.** Stone County, Arkansas, has been under the lens of folklorists since 1959 when Alan Lomax

visited the town of Timbo in order to record traditional folk musicians including Almeda Riddle, Carlos "Bookmiller" Shannon, and others—recordings later released as an LP under the *Southern Journey* collection. Examining the factual nature of popular claims regarding the transmission of both craft and music in the area since then, this paper's conclusions reveal moribund cultural practices, and the role of cultural interventionists, government antipoverty programs, and young, idealistic back-to-the-landers in the re-creation and perpetuation of a folk heritage, in a culture not originally their own. **05-11**

**Vartanyan, Aylin** (Bosphorus University) **Turn of Breath: Exploring Liminality through Boal's Forum Theater.** Based on my practice of Augusto Boal's Forum Theater with youth in Turkey and Armenia, this paper explores the ways in which Theater of the Oppressed can create spaces for liminality and dialogue for conflict transformation. I draw on my experiences with spontaneously formed groups in Istanbul following the protests of June 2013 and with Turkish and Armenian youth, and document the ways in which these different groups responded to the transformative aesthetic space of Boal's Forum Theater. Just as participants were excited by the "turn of breath," many others felt intimidated. **06-09**

**Vaughan, Theresa A.** (University of Central Oklahoma) **Medieval Cooks: Someone's in the Kitchen, but Who?** In the Middle Ages, the cooks in the manor houses were men. For the majority of medieval people, however, it was women in the kitchen or by the fire, working the household garden, and feeding the family. While we know something about medieval foodways, we have very few accounts of women in the kitchen. The medieval (woman) cook remains largely anonymous. In this presentation, I explore what we know about medieval women as cooks, applying the lens of contemporary foodways studies and feminist approaches to folklore to aid in our analysis. **04-04**

**Vičar, Branislava** (University of Maribor) **Animals as "Beings from Other Worlds": Deconstruction of the Concepts of Animality and Humanity in the Poetry of Jure Detela and Miklavž Komelj.** Animals in the poetry of Jure Detela and Miklavž Komelj do not appear as "beings of the nature," but are perceived as "beings from other worlds," where "other worlds" are considered as surplus worlds. In their poetry the concept of otherness is deconstructed: otherness is not constructed as a negative, but is transcendental, i.e. it is not trapped into hierarchical binary constructs. Denying the idea that we know what an animal is and what human is, Detela and Komelj open up the possibility of equality between beings, since this allows for the discarding of standard binary constructs of enlightenment about animality and humanity. **08-13**

♦ **Vidaurri, Cynthia L.** (National Museum of the American Indian, Smithsonian Institution) **Cuban Indigenous Identity at Crossroads with Tourist Arts and Crafts.** Cuba by nature of its geography has been an aquatic crossroad for hundreds of years. People from faraway places came to make this island their home and today's Cuban culture represents the amalgamation of those cultures. However, supposedly extinct indigenous people are reasserting their identities in the wake of a reopened international tourist industry through the creation of Native and native-themed crafts. These products are the material evidence of their cultural recovery and testify to their efforts to define their indigeneity in 21st-century terms. This presentation explores the growing range of crafts and their meaning to their producers. **08-04**

**Villarreal, Aimee** (University of New Mexico) **Borderlands Charisma and the Return of the Viacrucis to Public Space.** The rise of the transborder Catholic charismatic movement coincides with the resurgence of Mexican migration to northern New Mexico. Participants in the movement organize a revivalist Viacrucis Viviente, or live Stations of the Cross, during Holy Week in Santa Fe. I argue that these revivalist reenactments are not necessarily a form of cultural preservation or expression of Mexican identity, but rather an enactment of "borderlands charisma," a variety of religious solidarity rooted in the charismatic turn from Catholic traditionalism and the Mexican migrant experience. I argue that the Viacrucis is a site where the countercultures of modernity

come to life. Connecting New Mexico's enduring history of religious oppression to the politics of immigration today, I show how performances of persecution are highly political and rooted in creative continuance. **01-08**

**Vrooman, Nicholas C. P.** (Northern Plains Folklife Resources) **From Folklore to History to Policy: How a Song Was Sung and a People Came to Be.** "Many Eagle Set Sun Dance Song" was "god given" during an 1828 Thirsty Dance at the center of the continent. It signifies unity among a new Aboriginal peoples, the Nehiyaw Pwat. The history revealed investigating this song was utilized in federal court to stop a negative final determination by the Bureau of Indian Affairs denying a 122-year-old petition to recognize the Little Shell Tribe of Montana. The issues made known through the song's story are a major factor in the BIA's currently revising the criteria and process for federal recognition of American Indians. This is the story. **09-18**

**Wade, Leslie** (University of Arkansas) **Folklore in an Urban Renaissance: Mardi Gras at a Crossroads.** While New Orleans still mourns Katrina and struggles with an array of problems, the city has witnessed a surprising recovery, a post-Katrina renaissance. This rebirth has, however, come with a "resituation" of many of the city's cultural practices, specifically African American Mardi Gras traditions. This essay examines how new expressions of these folkloric performances reveal civic tensions between natives and transplants, neighborhoods vying for resources, and leaders in the city's racial politics. Folklore thus appears at the crossroads of the city's recovery, stirring questions of continuity, ownership, and identity in a new New Orleans culture. **03-06**

**Wagner, Sarah** (University of Kentucky) **Folklife in Norman Rockwell's Illustrations of Mark Twain's *The Adventures of Tom Sawyer*.** Norman Rockwell's name has long been associated with a mythical American ideal, an association that has had detrimental effects on his reputation as an artist, especially as an artist in relation to folklife. Despite this, a closer analysis of each of Rockwell's illustration panels for Mark Twain's *The Adventures of Tom Sawyer* reveals Rockwell's deep desire to present the folklife of Twain's hometown of Hannibal, Missouri, to the greater American public. Rockwell considers the folk culture of the town and the children in it in each of his choices, from aesthetic to historicist. **01-11**

**Wagner, Shandi Lynne** (Wayne State University) **The Intersection of Folklore and Fairy Tale in the Ghostly Little Red Riding Hood of Elizabeth Gaskell's "Curious, If True" (1860).** In Elizabeth Gaskell's short story "Curious, If True" (1860), an Englishman lost in the French countryside comes upon a reunion of classic French fairy-tale characters in an enchanted chateau. Gaskell's story questions the relationship between reality and fantasy, reason and imagination, and, most intriguingly, fairy tale and folklore. This final tension is revealed as the ghost of Little Red Riding Hood and her wolf appear. As a ghost, Little Red Riding Hood is Other, and she becomes a form of folklore for the other fairy-tale characters. This otherness suggests the division between the literary fairy tale and the folktale. **04-06**

**Wall, Stephen** (Memorial University of Newfoundland) **Written on the Walls of the "Man Cave": Expressions of Wealth, Leisure, and Traditional Masculinity.** This paper will examine the physical and social construction of men's spaces in middle-class homes as a means of displaying ideas of traditional, hegemonic masculinities folklore. Sheds, dens, "man caves," and similar localities, while intimately tied to men's private worlds and recreational pursuits, are also linked to the very public economic forces that support and maintain North American traditions of misogyny and gender inequality. Not surprisingly, where vernacular traditions and the pressures of capitalist economy meet, popular culture provides a window for scholars to view both sets of forces at work. **02-13**

♦ **Walton, Shana** (Nicholls State University) **Images of a Community Definition of "Subsistence" in Coastal Louisiana: Categories, Taxonomies, and Lawsuits.** This presentation contrasts the folk entailments of the word "subsistence" (economic or culinary poverty, backwardness, and

often ethnic/racial associations) with images of people of coastal Louisiana engaged in activities that for them entail ideas of culinary wealth, sophisticated techniques and practices, and regional (rather than necessarily ethnic) associations. We look at the implications for the misalignment of the scholarly, legal, and folk definitions and taxonomies in the wake of the BP oil spill and consider some ways that legal definitions could reframe the concept to align more with the realities of hunting and harvesting in the 21st century. **08-04**

**Wang, Junxia** (East China Normal University) **From Item to Context: (Re)Thinking the Paradigm Shift of Women's Folklore Scholarship in China.** This paper reviews the disciplinary history of women's folklore scholarship in China since its inception over a century ago. In this development's four phases, Chinese women's folklore studies have shifted from focusing on folklore items to female practitioners and everyday life practices in specific contexts. Thus Chinese women's folklore studies have begun to concern women's interests through women-centered perspectives, the exact basis for the necessity of Chinese women's folklore studies nowadays. **03-07**

**Wang, Weihua** (The Central Minzu University of China) **Folk Beliefs of Female Deities in Rural Chinese Communities: The Case of the Mount Tai Worship in Yuqian Village, Shandong Province, China.** This paper discusses how the privileged status of female deities observable in folk beliefs in rural China contrasts with Confucian gender values. For example, in the worship of the female deity Mount Tai in a farming village in northern China, which has existed for over a century, most practitioners, including its ritual masters and participants, are women. This study contextualizes these women's ritual performances in their everyday cultural practices in the community and studies the reflected women-centered gender values and subjectivities. **03-07**

**Wangler, Sarah** (Northwestern Michigan College) **Isle of Wounds: H.D.'s *The Gift*: Weaving Penelope's Web through Story, Legend, Language, and Culture.** Many details of folklore are layered in H.D.'s (Hilda Doolittle's) text *The Gift*. This paper will examine examples of this phenomenon. H.D. uses the bombing of London during the Blitz, when her own life is compromised, to look back at earlier examples of survival in her own life and that of her ancestors. The narration is fragmented, just like wartime and memory. In this paper, I will be exploring *The Gift* through the lenses of tradition, language, legend, culture, and narrative, with a special interest in how Native Americans of Pennsylvania in the 19th century coexisted with their neighbors, Moravian religious exiles, and how these groups met at the crossroads. **06-15**

**Ware, Carolyn E.** (Louisiana State University) **Animals, Spirituality, and Veterinary Medicine.** Most veterinarians say that they chose their profession because they feel a deep commitment to animals and their welfare. Although not all would describe their work as spiritual, veterinarians recognize its profound effects on both sick animals and their human owners. Some use conventional religious language to describe animal doctoring—it is “like God's work” or a kind of ministry to animals and people, for example. This fieldwork-based paper explores vets' personal experience narratives about the mysteries of healing, the power and complication of human-animal relationships, and the increasing use of alternative healing methods. **05-16**

**Warman, Brittany** (The Ohio State University) **Hearing Her Song: Examining (Feminist?) Messages in the “Briar Rose” Episode of the Japanese Anime *Grimm's Fairy Tale Classics*.** The “Sleeping Beauty” story is instantly recognizable around the world and the Japanese anime series *Grimm's Fairy Tale Classics* produced a particularly innovative reimagining of this classic fairy tale. A Western tale adapted in a non-Western country and then retold back to Western audiences, the “Briar Rose” episode subtly weaves in remarkably feminist messages. While not entirely fulfilling its feminist promise—depictions of Briar Rose's mother and the evil witch are particularly troubling and dismissive—this striking remolding omits the famous nonconsensual kiss awakening the sleeping beauty, emphasizing her autonomy and partnership with the prince. **01-05**

**Warner, Gerret** (Warner and Company) See Gredy, Mimi. **09-15**

**Webb, Meghan Farley** (University of Kansas) **Rumor and Gossip in Rural Guatemala: Love, Violence, and Migration.** Despite being a “postconflict” nation, physical and structural violence remain endemic in Guatemala. Regularly navigating such inequity and insecurity has resulted in widespread gossip and rumor, especially in the countryside. This paper examines local rumors and gossip about love, violence, and migration recorded during 16 months of ethnographic fieldwork in Kaqchikel Maya communities. It explores how the spread of rumor and gossip—both locally and transnationally—alters expectations of family and community members as well as governmental officials. For example, gossip about migrants’ wives ensures their “correct” behavior in the physical absence, but vigilant presence of their husbands. **08-18**

**Webber, Sabra J.** (The Ohio State University) **Arab American Family Immigration Sagas.** My first study of Arab American family immigration sagas was among Arab Americans living in Houston, Texas, inspired by folklorist Mody Boatright’s stories from Texas immigrants. More recent thoughts on these often compelling narratives derive from what I have learned while teaching an undergraduate course on the topic. My students interview and film the stories of immigrants or descendants of immigrants. In this paper, I will discuss a bit about how the course is structured, but more about what sorts of stories my students’ Arab American informants chose to tell them and speculations about how the “audiences” affected those choices. **09-12**

**Weber, Alina Dana** (Florida State University) **German “Wild West” Novels as Folkloric-Literary Fictions.** The presentation focuses on Friedrich Gerstäcker’s *Arkansas’ Militia* (1846) and Karl May’s *Winnetou I* (1893), two iconic novels of the prairie and the Plains that belong to a popular trend of idealizing and exoticizing German literature about “America.” As I argue, both authors adopt the methods of oral storytellers when they combine fairy-tale formulae with the conventions of adventure fiction, ethnography, and frontier reports. This mixture generates folkloric literature whose major characteristic is its paradoxical recourse to formulaic patterns and informational realism: to narrate the “crossroads” of “America,” it seems, German authors stand at those of folklore, literature, and media. **05-14**

**Weiss, Joseph J. Z.** (University of Chicago) **Going Home to Haida Gwaii: Homecoming Narratives, Renewal, and Transformation on the Northwest Coast.** This paper explores narratives of homecoming in the Haida community of Old Massett on Canada’s Northwest Coast. I suggest that such stories constitute a particular genre of Haida storytelling, one that exists just as much in contemporary accounts of travel and migration as in traditional oral narratives. Through examining these narratives, I show how Haida communities can become figured as “home(s),” sites of perpetual return for Haida people and, crucially, spaces through which being-as-Haida can be renewed. At the same time, I argue, homecoming narratives show the transformational nature of return for Haida travelers themselves. **02-14**

**Westfall, Teresa** (Western Kentucky University) **Silence, Voice, and Identity in Maxine Hong Kingston’s *The Woman Warrior*.** Historically, women have not been the masters of their destinies. In *The Woman Warrior*, Chinese American Maxine Hong Kingston writes about the ideas of silence and the power of voice. On the surface, Kingston’s mother appears to be a traditional Chinese woman, but subversively uses the tradition of talk-story to help Kingston understand and build her own voice. This paper examines Kingston’s many different types of voice, voicelessness, and identity, most notably her own, as she grows up between two cultures. **01-11**

**White, Marilyn M.** (Kean University, retired) ***Birds of Paradise: Construction of Latina Identity.*** This paper’s starting point is Raquel Cepeda’s *Bird of Paradise: How I Became Latina, A Memoir* (2013). I conducted interviews with a number of women, including Raquel, who come from different cultural, national, ethnic, and racial backgrounds within the larger Latino community. At different points in their lives, they were each at a crossroads in terms of how they would ultimately define themselves as Latina women. I explore that crossroads for each of them, as well as how, to what extent, and to what ends they have constructed Latina identity. **02-08**



**Whitesel, Jason A. (Pace University) Big Gay Men: Girth, Mirth, and the Politics of Fat Stigma.**

This ethnographic study is a critique of sizism in the gay world. It chronicles the size-positive Girth and Mirth club gatherings and investigates how gay bigmen use campy-queer behavior to reconfigure and reclaim their sullied body images and identities. Girth and Mirthers use sexual objectification, status differentiation, and celebrating otherness to reconfigure the shame of fat stigma. They are doubly marginalized for being treated as third-class citizens in the heterosexual domain as "gay and fat" and as second-class citizens in the fat-phobic gay community. My study concludes that bigmen's acceptance requires not only simply managing stigma, but an unforgettable performance. **06-17**

**Widmayer, Christine J. (University of Wisconsin, Madison) Counting Crows.** When Beth woke up to a dead crow on her doorstep, she didn't know it would lead her to the love of her life. This essay explores the courtship narrative of the writer's parents using the crow as an entry point. By surveying crow mythology and legend, the narrator seeks to act as an augur, looking to understand the larger-than-life consequences of the dead bird, and how it brought her parents together. Weaving family narrative with legend and myth, this essay explores how family stories inflate and grow through telling and retelling. **04-17**

**Williams, L. Kaitlin (Appalachian State University) The Role of Traditional Appalachian Ballad Singing in Sheila Kay Adams's Novel *My Old True Love*.** Set in the Civil War era of Western North Carolina, Sheila Kay Adams's novel *My Old True Love* presents a beautiful melding of folklore, literature, and Appalachian culture. At the heart of Adams's story lie the traditional ballads, which she brings to life through her characters' interactions with them and her own intimate knowledge of the tradition. By tracing the portrayal of ballad singing within the novel, readers may begin to understand the significance of the tradition within the lives of Adams's characters and witness the crossroads of the seamless transition from folklore to literature: "Some things is just too rich for words." **04-14**

♦ **Williams, Randy E. (Utah State University) From the Fieldworker to the Librarian: The Barre Toelken Image Collection.** For nearly a half century (1954–2002), renowned folklorist Barre Toelken documented the folklore and folklife of the Intermountain West through stunning fieldwork images. After his retirement, Toelken generously donated his fieldwork images to Utah State University's Fife Folklore Archives (FFA). Drawing from his travel records, lecture notes, and memory, Toelken worked with FFA staff to dictate insightful information for each image. Once completed, the FFA curator worked collaboratively with USU Library metadata specialists to create the Barre Toelken Image Collection. In this Diamond presentation, I will share examples of the plan, process, and product to turn two thousand slides into a robust, searchable digital collection. **08-04**

**Willsey, Kristiana (Indiana University) "He Gave Me His Navy SEAL Powers": Critiques of Storytelling Rights.** Among veterans the stakes for storytelling are high, not just because the narrated events are politically and emotionally charged but because the cultural emphasis on shared identity and esprit de corps is at odds with the diversity of service jobs and experiences. When a narrative breaks down or is withheld, the teller is rejecting not just the redemptive possibility of narrative but the bonds of brotherhood. Challenges of storytelling rights are often a judgment of the teller's status as a "real" veteran. Storytellers struggle to control narrative contexts to avoid situations in which the empathetic promise of storytelling—and veterans' group identity—will be challenged. **07-02**

**Winick, Stephen D. (American Folklife Center) "The Fox Went Out on a Chilly Night": A Ballad at the Crossroads of Folklore and Medieval Literature.** The folk ballad "The Fox" (Roud 131), widespread in oral tradition, was popularized in the folk revival by Pete Seeger and Burl Ives as a fun song for children. It is, however, one of the oldest ballads in English to have remained strong in folk tradition; two Middle English manuscript versions suggest it underwent oral transmission as

early as the 15th century. Yet these texts, and their modern connections, haven't been adequately studied, partly because they lie at the crossroads of folklore and literature. We'll examine the medieval texts as songs and narratives, and hear modern versions from oral tradition. **09-18**

♦ **Worrall, Mary** (Michigan State University Museum and Michigan Traditional Arts Program) **The Quilt Index: A Thematic Material Culture Digital Repository of Collections, Folklore, and Education.** The Quilt Index ([quiltindex.org](http://quiltindex.org)) is a searchable repository of digital images, audiovisual resources, and documents representing over 70,000 quilts and associated quilt-makers, narratives, and quilt-related activities, along with ephemera and interpretive materials including lesson plans and essays. The index serves a diverse audience of educators, researchers, collectors, curators, and artists by addressing pedagogical challenges including training users, studying material objects in virtual environments, conveying scale, and maximizing the value of visits to the website. Future initiatives include cultural and geographic expansion, computer learning games, and developing visual searches. **03-04**

**Yates, Holly** (University of Oregon) **Bánh Tét: A Taste of Authenticity.** Although authenticity is one of the defining terms for folklore, it is a problematic one for folklorists. For those of us who work with issues of identity and ethnicity, trying to assess authenticity becomes especially complex. Technology further complicates matters, as many have moved from face-to-face to online transmission of traditional knowledge. One approach is to think of authenticity as a malleable, subjective construct, but is this a feasible solution for folklore's struggle with this concept? This paper examines the implications of authenticity as applied to one Vietnamese American woman's struggle to reproduce bánh tét, a traditional Vietnamese dish. **07-09**

**Yau, Elaine Y.** (University of California, Berkeley) **Visual Vocality: Tradition and Innovation in Sister Gertrude Morgan's Pictorial Practice.** During the 1970s, evangelical missionary Sister Gertrude Morgan (1900–80) produced drawings and paintings that many have recognized as “tools of her ministry.” While the content of her visual art had clear links to African American Holiness-Pentecostal preaching traditions, the media of drawing and painting had few precedents within her New Orleans church. This paper argues that Morgan's visual art was innovative, emerging at the convergence of her divine calling with the cultural marketplace of the street and music festival. It further suggests how folkloristic and art historical methods can be employed to deepen understandings of community, belief, and subjectivity in self-taught art. **05-09**

**Yerima, Adam** (Wayne State University) **“It's a Vervain Bomber Grenade Launcher or Something Like That”: Gender, Race, and Antimonster Technologies in *The Vampire Diaries*.** In order for humans to confront supernatural creatures, they must make use of antimonster technologies and *The Vampire Diaries* highlights two characters credited as the inventors of various monster-hunting technology, Alaric Saltzman and Johnathan Gilbert. The series locates technological creation and control firmly in the hands of white men, even when a female African American servant was responsible for Gilbert's devices, through magically imbuing them. By situating supernatural creatures and females as Other, not only in relation to these men but also in relation to the technology they create and wield, there is an underlying message linking women, African Americans, and nonhumans to the nontechnological and uncivilized. **01-13**

**Yildiz, Burcu** (Istanbul Technical University) **Musical Narratives as Creative Contribution to Turkish Dizi Production.** This paper discusses musical creativity in the production of dizi, the Turkish television drama. In the past decade, musical narratives contributed substantially to dizi production processes. Original scores accompanying the textual and visual narratives of the dizi often used traditional tunes interpreted in emerging new modern forms. Dizi musicians also acted as advisors and decision makers in choosing which traditional/popular songs were thematically used. They therefore became significant determinants of the dizi market, while their creativity has been expressed as a series of multilayered practices on music production, including composing, performing, arranging, recording, music editing, mixing, and film scoring. **04-12**

**You, Ziyang** (The Ohio State University) **The Sense of Cultural Continuity and Social Actors in Cultural Production in Contemporary China.** In the paper, I intend to illustrate local people's interpretations toward their sense of cultural continuity within a community context in rural northern China, and their differentiation of social actors who have played important roles in continuing and presenting local traditions. Particularly, my focus is on a group of people who are reviewed as "literati" in local community. The literati as a significant social group have been widely studied in premodern China; it is widely believed that this social group had largely disappeared from the cultural landscape during the 20th century. Revisiting this perception, this research suggests that the role of folk literati is still vital in many communities and in that these figures continue and represent local traditions in contemporary China. **09-14**

**Young, Kristi** (Brigham Young University) **Legacy and Memory: Agriculture and the James George Stratton Family.** In the late 1800s James George Stratton left England for Utah and a new religion—Mormonism. He eventually settled in what was known as the Provo Bench and is now Orem, Utah. Since its arrival in the valley, the James George Stratton family has been involved in agriculture. This paper examines the narratives of the family and their relation to the land. **04-18**

**Zdun, Izabela** (McGill University) **The Fairy-Tale Genre in Lyudmila Petrushevskaya's Works: The Interplay between Literature and Folklore.** This paper offers insights into the function of the appropriation and subsequent transformation of folklore material in contemporary Russian literature. Lyudmila Petrushevskaya's fairy tales exemplify a peculiar return to folklore. Via the insertion of contemporary urban orality and the focus on *byt* (naturalistic depiction of everyday life), Petrushevskaya opens up dialogue with the folktale and fairy-tale genre conventions and at the same time subverts the Soviet past and the post-Soviet sociocultural present. Consequently, this paper analyzes the functions the folktale and fairy-tale genres have acquired in genre studies today and elaborates on the interaction between folklore and literature. **06-07**

**Zhang, Juwen** (Willamette University) **Differentiating Generational Diasporic Identity at Crossroads.** In reconstructing diasporic identity, generation plays an essential role and presents challenges in new social environments. Current studies of diasporic identity mostly look at first generations of immigrants and their children as the first-generation Americans. How different are their self-chosen identities from that of the third or later generations? What identity markers are there to differentiate the generational identity in contrast to ethnic and cultural identity? I argue that there is an emerging Third Culture at the crossroads of generation, genealogy, memory, and reality, and suggest a method of differentiating the core and arbitrary markers. **05-12**

**Zhao, Yuanhao** (The Ohio State University) **Around the Dead Men We Gather.** Shrine visiting as a fair-like social event among Muslims around the world is likewise observed by Muslims in China. In my hometown, Jinan, Shandong Province, Muslim saints' (Babas') tombs gather hundreds of folks, Muslims or not, in anniversaries, and cater to their fantasies in normal days. In this presentation, I will draw on relevant theories of celebration, exchange, performative communications, etc., to study these shrine-visiting fairs as a site of transgression, a threshold over which layered discourses and performances merging the dead and the living, reality and fantasy, orthodoxy and hybridity, pass and trespass; and where people, inside or outside of the tombs, are granted agency. **09-14**

**Zimdars-Swartz, Sandra** (University of Kansas) **Our Lady of Necedah and Her Weapons of Faith.** The apparition at Necedah, Wisconsin, in the 1950s is well known for voicing the Cold War fears of many Americans. Focusing on Our Lady of Necedah and her warnings against godless communism, this paper examines how Marian apparitions not only establish new shrines, thus filling in the geographical landscape, but how they also fill in the devotional landscape by establishing new religious images and practices. When the messages and imagery of an apparition such as Necedah are incorporated into an apocalyptic narrative, its sacred site becomes a bulwark against evil and the practices that are emphasized there become weapons of faith. **07-13**

**Zinni**, Christine Frances (State University of New York, Brockport) See Canning, Karen. **01-14**

**Zobel Marshall**, Emily (Leeds Metropolitan University) **A Question of Origins? Brer Rabbit at the Cultural Crossroads.** Across the African diaspora, the crossroads symbolize a “betwixt and between” space where the spiritual and the human realm intersect. Also emblematic of journeys, liminal states, and multiple possibilities, the trickster is a crossroads figure. This paper will examine the cross-cultural influences the African trickster figure Brer Rabbit underwent as the tales merged with American Indian trickster tales. It asks why marginalized cultural and ethnic groups feel the need to lay claim to the origins of the tales and demonstrates how the Brer Rabbit trickster remains representative of continual cultural regeneration and profound transformation. **05-09**

**Zolkover**, Adam D. (independent) **Culturing Pickles: Fermentation as Food Fundamental and Folk Fad.** In the microbial world, fermentation is a biological process. It is eat, then excrete. But for humans, lacto-pickling is a cultural moving target, positioned variously in various historical moments as a food of necessity, a method of preservation, a marker of ethnic identity, and a signifier of healthful living and environmental consciousness. This paper traces some of those transformations, examining the confluence of hip domesticism and virtual community-building online, with Michael Pollan’s axiom that we should not eat foods that our great-grandparents would not recognize. **08-10**

**Zug**, Charles G., III (University of North Carolina, emeritus) **North Carolina Pottery Traditions.** North Carolina potters produced sturdy, largely undecorated utilitarian forms—jars, jugs, churns, milk crocks, pitchers—from the 1750s to well into the 20th century. As a ceramic “border state,” North Carolina possessed a balanced heritage of salt glazing (found to the north) and alkaline glazing (found to the south). After World War I, potters gradually transformed the old craft to reach new audiences seeking a more artistic product. Today, pottery flourishes across the state as the old families and many newcomers draw on earlier traditions and innovate in very creative ways. **01-01**

- Aasland**, Erik A. (erikkim@eemail.org) 04-05  
**Acharya**, Disha (acharya.disha@gmail.com) 07-05  
**Addison**, Wanda G. (w.g.addison@gmail.com) 07-12  
**Afanador**, Emily West (eafanado@uoregon.edu) 03-11  
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**Alarid**, Michael Joseph (mjalarid@hotmail.com) 01-08  
**Alfaro**, Mary (maryalfaro54@gmail.com) 03-08  
**Allen**, Richard Alexander (rykollin@hotmail.com) 07-17  
**Alvarez**, Maribel (alvarezm@email.arizona.edu) 05-05  
**An**, Deming (n/a) 08-08  
**Ancelet**, Barry Jean (ancelet@louisiana.edu) 03-06  
**Anderson**, Caitlin (caitlin.anderson@comcast.net) 07-18  
**Anderson**, Harold (3339ha@gmail.com) 04-03  
**Anderson**, Michele (michele.lee.a@gmail.com) 09-13  
**Anderson Turner**, Jessica (jturner@birthplaceofcountrymusic.org) 01-09  
**Aragon y Lucero**, Clorinda (n/a) Thurs., 8:00–10:30 p.m., Sweeney D  
**Armknacht**, Megan (meganbeth.armknacht@gmail.com) 09-06  
**Artese**, Charlotte (cartese@agnesscott.edu) 06-13  
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**Ault**, Nelda (neldarenae@gmail.com) 01-10
- Bacchilega**, Cristina (cbacchi@hawaii.edu) 02-05, 04-02  
**Baer**, Kurt (kwbaer@indiana.edu) 05-17  
**Bahl**, Erin Kathleen (cahill.129@osu.edu) 04-09  
**Bailey**, Deborah A. (BaileyDA@missouri.edu) 03-11  
**Baird N'Diaye**, Diana A. (ndiaye@si.edu) 02-09  
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**Bender**, Mark (bender.4@osu.edu) 05-15, 09-14  
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**Beresin**, Anna (aberesin@uarts.edu) 07-04  
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- Berle**, Kaitlyn (kaitberle@gmail.com) 05-13  
**Berlinger**, Gabrielle A. (gabianna@gmail.com) 07-01  
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**Blank**, Trevor (blanktj@potdams.edu) 02-16  
**Blythe**, Christine Elyse (christinelyse113@gmail.com) 09-17  
**Bock**, Sheila M. (sheila.bock@unlv.edu) 03-09  
**Bodner**, John (jbodner@grenfell.mun.ca) 06-12  
**Bol**, Marsha (marsha.bol@state.nm.us) 02-04, 05-03  
**Borland**, Katherine (borland.19@osu.edu) Wed., 4:30–6:00 p.m., Lamy; 07-04  
**Bowman**, Paddy (paddybowman@verizon.net) 08-05  
**Boyd**, Doug (doug.boyd@uky.edu) Wed., 3:00–5:00 p.m., Ohkay Ohwingeh  
**Brackner**, Joey (joey.brackner@arts.alabama.gov) 02-11  
**Brady**, Erika (erika.brady@wku.edu) 05-16; Fri., 4:15–5:45 p.m., Sweeney A; 09-01  
**Brady**, Margaret K. (meg.brady@utah.edu) 07-04  
**Briggs**, Charles L. (clbriggs@berkeley.edu) 02-02  
**Bringerud**, Lydia (lrb681@mun.ca) 02-13  
**Brodie**, Ian (ian\_brodie@cbru.ca) Thurs., 3:45–5:00 p.m., Sweeney E/F; 09-12  
**Brohaugh**, Catherine (brohaughc@email.appstate.edu) 04-14  
**Bronner**, Simon J. (sbronner@psu.edu) Fri., 4:15–5:45 p.m.  
**Brulotte**, Ronda (n/a) 05-03  
**Buccitelli**, Anthony Bak (abb20@psu.edu) 02-03, 04-09  
**Bucuvalas**, Tina (tbucuvalas@hotmail.com) 07-08  
**Buhrow**, Emily (ebuhrow@gmail.com) 06-05  
**Bulger**, Peggy (peggy.bulger1949@gmail.com) 05-06, 09-01  
**Burch**, Milbre (milbre@kindcrone.com) 09-04; Sat., 8:00–9:00 p.m., O'Keeffe  
**Burke**, Carol (cburke@uci.edu) 07-02  
**Burns**, Richard (rburns@astate.edu) 07-02  
**Burrison**, John (jburrison@gsu.edu) 02-01  
**Buterbaugh**, Chad (cbuterba@indiana.edu) 02-16  
**Butler Dockery**, Sara (sbdockery@gmail.com) 02-15
- Cadaval**, Olivia (CadavalO@si.edu) 05-05  
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**Caldeira**, Olivia (oliviacaldeira@yahoo.com) 03-09  
**Calvo**, William (wcalvo@gmail.com) 01-08  
**Canepa**, Nancy (Nancy.L.Canepa@dartmouth.edu) 08-17  
**Canning**, Karen (kpcanning@rochester.rr.com) 01-14  
**Cantú**, Norma E. (cantun@umkc.edu) 05-05; Sat., 7:30–9:00 a.m., Eldorado Old House Restaurant  
**Cara**, Ana (acara@oberlin.edu) 02-02  
**Carpenter**, Tracy (TracyRCarpenter@gmail.com) 09-10  
**Carrillo**, Julián (juancarr@uamail.iu.edu) 01-10  
**Carroll**, Kayla Colleen (kayla.carroll@mun.ca) 01-02  
**Carter**, Thomas R. (tcarter@arch.utah.edu) 07-11, 08-02

- Catherwood**, Kristin M. (kmc466@mun.ca) 07-11  
**Chadwell**, James Tyler (jchadwel@masonlive.gmu.edu) 07-03  
**Chao**, Gejin (n/a) 08-08  
**Chavarria**, Antonio (antonio.chavarria@state.nm.us) Wed., 9:00 a.m.–3:30 p.m., SFCC lobby; 06-04  
**Chavez**, Alex (alex.e.chavez.e@gmail.com) 08-01  
**Chavez**, Nicolasa (nicolasa.chavez@state.nm.us) 03-01  
**Chavez Lamar**, Cynthia (cylamar@gmail.com) 06-11  
**Chávez Leyva**, Yolanda (yleyva@utep.edu) 04-01  
**Chen**, Xi (n/a) 08-08  
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**Chittenden**, Varick (vchitten@twcny.rr.com) 09-04  
**Chophi**, G. Kanato (kanatochophi@yahoo.co.in) 03-10  
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**Colvin**, Theresa (tcolvin@msac.org) 06-16  
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**Connors**, Colin Gioia (colin.gioia@gmail.com) 03-14  
**Conway**, Cece (conwayec@email.unc.edu) 04-14  
**Cooper**, Carol (n/a) Wed., 8:30 a.m.–5:00 p.m., SFCC lobby  
**Cornell**, Lacey (lacey.cornell637@topper.wku.edu) 04-07  
**Cortese**, Maryann (Maryann\_cortese@hotmail.com) 04-01  
**Cox**, Nikki (nikki.cox.812@my.csun.edu) 01-07  
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**Creagh**, Anna Brooks (abcreagh@ucla.edu) 09-05  
**Currie II**, Jefferson (scuffletown@gmail.com) 09-15  
  
**Daneliuk**, Lynda (lynda.daneliuk@gmail.com) 05-11  
**Dargan**, Amanda (adargan@citylore.org) 09-11  
**Dass**, Rhonda (rhonda.dass@mnsu.edu) 02-14  
**Davis**, Coralynn (cvdavis@bucknell.edu) 03-02  
**de Caro**, Frank (fdecaro@toigers.lsu.edu) 05-07  
**De Leon**, Nadia (nadiad@stanford.edu) 08-04  
**De Los Reyes**, Guillermo (jdelosreyes@uh.edu) 06-08  
**Del Castillo**, Lili (n/a) 03-01  
**Del Giudice**, Luisa (luisadg@humnet.ucla.edu) 03-12  
**Deutsch**, James (deutschj@si.edu) 01-16  
**Dewan**, William James (dewanwj@unm.edu) 04-10  
**Dewhurst**, C. Kurt (dewhurs1@msu.edu) 02-04, 09-16  
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**Dillon**, John (jdillon5@nd.edu) 02-15  
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**Dwyer**, Betsy (sbdwyer@yahoo.com) 08-09  
  
**Eff**, Elaine (Elaine.eff@verizon.net) 08-12  
**Eleuterio**, Susan (Sueeleu@gmail.com) 05-06  
**Ellington**, Kim (gke@kimellingtonpottery.com) 01-01  
**Ellsworth**, Brant W. (brant.ellsworth@gmail.com) 09-17  
**Elpers**, Sophie (sophie.elpers@meertens.knaw.nl) 06-18  
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**Fan**, Wen (fenny1989@gmail.com) 06-06  
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**Farb Hernández**, Jo (jfh@cruzio.com) 03-12  
**Faulk**, Danae M. (dmf99d@mail.missouri.edu) 06-17  
**Feng**, Jin (jfeng@ltu.edu) 06-06  
**Fenn**, John (jfenn@uoregon.edu) 01-09  
**Ferguson**, Isis (isisferg@uic.edu) 04-01  
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**Finchum**, Tanya (tanya.finchum@okstate.edu) 01-06  
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**Foote**, Monica H. (mhfoote@uimail.iu.edu) 05-17  
**Foster**, Michael Dylan (fosterm@indiana.edu) Wed., 4:30–6:00 p.m., Lamy; 02-16  
**Frandy**, Tim W. (twfrandy@wisc.edu) 02-14, 03-14  
**Frasca**, Simona (ladybrain2000@yahoo.it) 02-07  
**Fraser**, Joy (jfraser3@gmu.edu) 02-06  
**Frog** (misterfrogfrog@yahoo.de) 02-03, 05-10  
**Fromm**, Annette B. (annettefromm@hotmail.com) 09-16  
  
**Gabbert**, Lisa (lisa.gabbert@usu.edu) 01-02  
**Galvin**, Sean (seanga@lagcc.cuny.edu) 06-18  
**Gandert**, Miguel (mgandert@unm.edu) 09-08  
**Gao**, Hehong (hhgao@cass.org.cn) 03-07  
**Garcia**, John (n/a) 06-04  
**García**, David F. (cafeayatole@gmail.com) Thurs., 8:00–10:30 p.m., Sweeney D; 08-09  
**García**, Peter J. (peter.garcia@csun.edu) Thurs., 8:00–10:30 p.m., Sweeney D  
**Garcia Hernandez**, Yessica (yessica07garcia@yahoo.com) 03-08  
**Gatewood**, Tara (n/a) 06-04  
**Gatling**, Benjamin (benjamin.gatling@duke.edu) 03-02  
**Gibbs**, Levi (levigibbs@gmail.com) 04-15

- Gibson, Ellen** (egibson@press.uchicago.edu) 09-11  
**Gill, Craig** (n/a) Wed., 8:00–5:00 p.m., Pojoaque  
**Gillespie, Angus** (agillespie@amst.rutgers.edu) 02-12  
**Gilmore, Janet C.** (jgilmore@wisc.edu) 09-12  
**Gipson, Jennifer** (jgipson@wisc.edu) 05-07  
**Gísladóttir, Sæbjörg Freyja** (sabjorg@gmail.com) 02-12  
**Glaser, Meg** (n/a) Wed., 3:00–4:30 p.m., Kearney  
**Glass, Aaron** (glass@bgc.bard.edu) 03-04; Thurs., 8:00–10:00 p.m., O’Keeffe  
**Glass, Andrea** (agheffner@gmail.com) 08-05  
**Glassie, Henry** (n/a) 01-01; 02-01; Fri., 8:00–9:30 p.m., Sweeney B; 08-02  
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**Goldberg, Judy** (judy@youthmediaproject.org) 09-03  
**Goldstein, Diane E.** (diagolds@indiana.edu) 03-03, 05-01  
**Golež Kaučič, Marjetka** (Marjetka.Golez-Kaucic@zrc-sazu.si) 08-13  
**Goodlander, Jennifer** (jgoodlan@indiana.edu) 04-08  
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**Gould, Jillian** (jgould@mun.ca) 06-03  
**Gradén, Lizette** (lizette.graden@gmail.com) 09-07  
**Grady, Sandra** (sjegrady@juno.com) 05-08  
**Graham, Andrea** (agraha12@uwyo.edu) 09-09  
**Gredy, Mimi** (mg@warnerco.com) 09-15  
**Green, Laura Marcus** (lauraruth@earthlink.net) Wed., 8:30 a.m.–5:00 p.m., SFCC lobby; Wed., 8:30–9:30 p.m., Sweeney A/B; 09-03  
**Green, Spencer L.** (spencerlgreen@gmail.com) 09-17  
**Green, Steve** (wfcarchives@earthlink.net) Thurs., 4:15–6:15 p.m., SFCC DeVargas  
**Greenhill, Pauline** (p.greenhill@uwinnipeg.ca) 02-05, 09-06  
**Griff-Sleven, Hanna** (hgriff@eldridgestreet.org) 07-01  
**Griffith, James S.** (n/a) Sat., 7:30–9:00 a.m., Eldorado Old House Restaurant  
**Groce, Nancy** (ngro@loc.gov) 01-06  
**Grønstad, Line Førré** (line.gronstad@norskfolkemuseum.no) 01-12  
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**Hafstein, Valdimar Tr.** (vth@hi.is) 04-06  
**Hansen, Gregory** (ghansen@astate.edu) 03-02  
**Hansen, William** (n/a) Sat., 7:30–9:00 a.m., Eldorado Old House Restaurant  
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**Haraldsdóttir, Laufey** (laufey@holar.is) 06-18  
**Haring, Lee** (lharing@hvc.rr.com) 03-02  
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**Henken, Elissa R.** (ehenken@uga.edu) 07-05  
**Herrera-Sobek, María** (maria.sobek@ucsb.edu) 02-08  
**Hertz, Carrie** (carriehertz@gmail.com) Wed., 11:00 a.m.–4:00 p.m., MOIFA; 02-04; 07-01  
**Hewitt, Mark** (mark@hewittpottery.com) 02-01  
**Higgins, Lisa L.** (HigginsLL@missouri.edu) 07-03, 08-07  
**Hillard, Molly Clark** (mollyclarkhillard@gmail.com) 08-17  
**Hina, Nabam Nakha** (nabamnakha@yahoo.co.in) 03-10  
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**Holmes, Chris** (cholmes@aptv.org) 02-11  
**Holtgrave, Darcy** (deh7v7@mail.missouri.edu) 08-03  
**Holtzberg, Maggie** (maggie.holtzberg@state.ma.us) 05-02  
**Hopkin, Rachel C.** (rachel.hopkin@talk21.com) 08-04  
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**Horn, Jenn** (jenn.j.horn@gmail.com) 06-15  
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**Howard, Jeffrey Garn** (howajeff@isu.edu) 01-07  
**Howard, Robert Glenn** (rgh@rghoward.com) 01-16  
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**Hyltén-Cavallius, Charlotte** (charlotte.hylten-cavallius@mkc.botkyrka.se) 03-17  
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**Ingram, Shelley** (singram@louisiana.edu) 05-14  
**Inserra, Incoronata** (inserra@hawaii.edu) 02-07  
**Ivanova-Nyberg, Daniela** (daniela.nyberg@yahoo.com) 07-10  
**Ivey, Bill** (bi@globalculturalstrategies.com) 06-16  
**Izumisawa, Miyuki** (miyuiz@yahoo.co.jp) 06-14  
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**Jabbour, Karen Singer** (jabbour@myexcel.com) 05-09  
**Jack, Meghann E.** (mjack@mun.ca) 07-11  
**Jackson, Jason Baird** (jbj@indiana.edu) 01-03; 02-04; 03-04; Fri., 12:15–2:00 p.m., Pojoaque  
**Jensen, Hadley W.** (hadley.jensen@bgc.bard.edu) 06-05  
**Johnson, Mira** (mira.miracjohnson@gmail.com) 05-06  
**Johnson, Adrienne Rose** (arj24@stanford.edu) 06-18  
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**Jordan, Michael** (michael.jordan@ttu.edu) 09-16  
**Jordan, Sara** (sjj711@yahoo.com) 01-06

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**Kerchner**, Matthew R. (mkerchne@indiana.edu) 08-14  
**Kerst**, Cathy (cker@loc.gov) Thurs., 4:15–6:15 p.m.,  
 SFCC DeVargas  
**Keyel**, Rebecca J. (keyel@wisc.edu) 06-11  
**Khaling**, Tolheishel (tlkhaling@gmail.com) 03-10  
**Khan**, Fariha I. (fariha@sas.upenn.edu) 05-12  
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**Kim**, Sojin (KimSO@si.edu) 05-12  
**Kimzey**, Anne (Anne.Kimzey@arts.alabama.gov) 03-11  
**King**, Beth (beth.king@wyo.gov) 07-08  
**Kinsella**, Michael S. (ufologicks@gmail.com) 04-10  
**Kitta**, Andrea (kittaa@ecu.edu) 03-09  
**Klassen**, Doreen Helen (dklassen@grenfell.mun.ca) 05-08  
**Klassen**, Teri (tklassen@umail.iu.edu) 06-05  
**Knepp**, M. Dustin (mdknepp@uca.edu) 04-07  
**Knoll**, Michael (mknoll@historymiami.org) 08-05  
**Kobayashi**, Fumihiko (fmendel88@yahoo.co.jp) 04-15  
**Kodish**, Debora (debora.kodish@gmail.com) 08-09  
**Koetsch**, Peg (koetschp@si.edu) 08-05  
**Kohn**, Josh (josh@midatlanticarts.org) 01-09  
**Kõiva**, Mare (mare@folklore.ee) 02-03, 08-13  
**Kolovos**, Andy (akolovos@vermontfolklifecenter.org) Thurs.,  
 4:15–6:15 p.m., SFCC DeVargas  
**Kononenko**, Natalie (natalie@ualberta.ca) 03-16  
**Korom**, Frank J. (korom@bu.edu) 01-17, 02-03  
**Koskinen-Koivisto**, Eerika (eerika.koskinen-koivisto@  
 helsinki.fi) 07-06  
**Krakauer**, Benjamin (benjamin.krakauer@gmail.com) 01-17,  
 02-17  
**Kratz**, Cory (n/a) 05-03  
**Kruesi**, Margaret (mkru@loc.gov) Thurs., 4:15–6:15 p.m.,  
 SFCC DeVargas; Fri., 8:00–9:30 p.m., Sweeney B  
  
**La Shure**, Charles Douglas (clashure@gmail.com) 06-14  
**LaDuke**, John D. (jdl601@mun.ca) 07-11  
**Lamadrid**, Enrique (lamadrid@unm.edu) Thurs., 8:00–10:30 p.m.,  
 Sweeney D; 08-09  
**Lambrecht**, Winifred (wlambrec@risd.edu) 02-11  
**Lane**, Bruce “Pacho” (ethnoscope@yahoo.com) Fri., 8:00–  
 10:30 p.m., O’Keeffe  
**Lanzendorfer**, Judith (lanzendorfer@findlay.edu) 04-04  
**Larson**, Shannon K. (shaklars@indiana.edu) 01-16  
**Lattanzi Shutika**, Debra (dshutika@gmu.edu) 08-12

**Lau**, Barbara (balau@duke.edu) 04-01, 06-17  
**Laudun**, John (laudun@louisiana.edu) 04-06  
**Laur**, Mary (mlaur@press.uchicago.edu) 09-11  
**Lawless**, Elaine J. (lawlesse@missouri.edu) 05-04, 08-03  
**Lawrence**, David Todd (DTLawrence@stthomas.edu) 08-03  
**Le Bigre**, Nicolas (n.lebigre@abdn.ac.uk) 09-12  
**Leaños**, John Jota (jota@leanos.net) Fri., 8:00–11:00 p.m.,  
 O’Keeffe  
**Learning**, Jeffery (c95jml@mun.ca) 07-14  
**Leary**, James P. (jpleary@wisc.edu) 04-16  
**Leary**, Sheila (n/a) Wed., 8:00–5:00 p.m., Pojoaque  
**Leathem**, Hilary (hleathem@uchicago.edu) 02-14  
**Lee**, Linda (linda.lee@mindspring.com) 04-02, 08-10  
**Lenk**, Waylon C. (waylonlenk@yahoo.com) 07-12  
**Lepselter**, Susan (slepselt@indiana.edu) 03-03, 05-17  
**Levin**, Cherry P. (cplevin23@yahoo.com) 07-14  
**Lewis**, David (davdalew@uemail.iu.edu) 04-13  
**Lewis**, Mical (mlewis1@uoregon.edu) 07-09  
**Lezubski**, Kirstian (kirstian@gmail.com) 01-05  
**Li**, Jing (jli@gettysburg.edu) 03-07  
**Lichman**, Simon (simonlichman@yahoo.com) 02-02; Sat.,  
 6:00–7:00 p.m., Sweeney A/B  
**Limón**, José E. (jose.limon.5@nd.edu) 06-01  
**Lindahl**, Carl (clindahl@uh.edu) 08-18  
**Ling**, Yuanqing (n/a) 08-08  
**Linzee**, Jill (jilinzee@comcast.net) 09-09  
**Lloyd**, Theresa (lloydt@etsu.edu) 01-11  
**Lloyd**, Timothy (lloyd.100@osu.edu) 01-03, 03-05, 06-16,  
 08-08  
**Locker-Thaddeus**, Anne Arundel (athaddeus@neo.tamu.edu)  
 04-06  
**Loeffler**, Jack (n/a) Wed., 3:00–4:30 p.m., Kearney  
**Long**, Lucy M. (LucyL@foodandculture.org) 01-06, 02-06  
**Lorea**, Carola Erika (carola.lorea@gmail.com) 01-17  
**Lowry**, Brett H. (bretthlowry@tamu.edu) 07-18  
**Lu**, Chia-Hui (lu12@sas.upenn.edu) 05-15  
**Lu**, Jiang (jlu@emich.edu) 06-06  
**Lucero**, Juan Sebedeo (n/a) Thurs., 8:00–10:30 p.m., Sweeney D  
**Lucero y Garcia**, Rosa (n/a) Thurs., 8:00–10:30 p.m., Sweeney D  
**Lukin**, Karina (karina.lukin@helsinki.fi) 06-10  
**Lund**, Jens (jenslund@earthlink.net) 03-13  
**Luster**, Rachel Reynolds (luster@aol.com) 05-18  
**Lyngdoh**, Margaret (ninilyngdoh@gmail.com) 03-10  
**Lyons**, Bert (blyo@loc.gov) Thurs., 4:15–6:15 p.m., SFCC DeVargas  
**Lysiuk**, Natalia (lyssnata@gmail.com) 03-16  
**Lyu**, Zhou (lvzhou@mail.tsinghua.edu.cn) 06-06  
  
**Macaulay**, Suzanne (smacaula@uccs.edu) 08-06  
**MacDowell**, Marsha (macdowel@msu.edu) 02-04, 03-04  
**Magat**, Margaret (magmagat@gmail.com) 05-12  
**Magliocco**, Sabina (sabina.magliocco@csun.edu) 05-16,  
 06-01  
**Magnus-Johnston**, Kendra (k.magnus-johnston@  
 outlook.com) 09-06



- Magoulick**, Mary (mary.magoulick@gcsu.edu) 03-14  
**Manger**, Douglas (douglas@heritageworks.us) 04-03  
**Margolies**, Daniel S. (dmargolies@vwc.edu) 02-08  
**Margry**, Peter Jan (peterjan.margry@meertens.knaw.nl) 07-13  
**Marsh**, Moira L. (molsmith@indiana.edu) 01-03, 02-03  
**Martin Domingez**, Pablo (saulo\_vacceo@hotmail.com) 07-18  
**Martin-Moats**, Meredith (meredithmartin\_moats@yahoo.com) 01-10  
**Martinez**, Chuy (zafacoca@comcast.net) Thurs., 8:00–10:30 p.m., Sweeney D  
**Martinez**, T. J. (tmarti82@unm.edu) Fri., 8:00–11:00 p.m., O’Keeffe  
**Martínez**, Jaime (encuentroflamenco@gmail.com) 03-01  
**Martínez**, Jeremías (cafeyatole@gmail.com) Thurs., 8:00–10:30 p.m., Sweeney D  
**Martinez-Rivera**, Mintzi Auanda (minmarti@indiana.edu) 05-05  
**Mason**, Michael (n/a) 08-07  
**Matheson**, Laurie (n/a) Wed., 8:00–5:00 p.m., Pojoaque  
**Maxwell-Howard**, Amy Catherine (amy.maxwell@usu.edu) 08-14  
**Mayer-García**, Eric (oterosolimar@gmail.com) 06-08  
**McConnell**, Erin (xieskeffington@gmail.com) 03-11  
**McCormick**, Charlie (CTMcCormick@schreiner.edu) 05-01  
**McDavid**, Jodi (jodi\_mcdavid@cbu.ca) 02-05  
**McEntire**, Nancy C. (nmcentire@indstate.edu) 03-13  
**McGrath**, Jacqueline (mcgrathj@cod.edu) 01-10  
**McGregory**, Jerrilyn (jmcgregory@fsu.edu) 08-09, 09-10  
**Mcgriff**, Meredith (mcgriffm@indiana.edu) 09-13  
**McHale**, Ellen (ellen emchale@nyfolklore.org) 05-06  
**McKean**, Thomas A. (enl111@abdn.ac.uk) 06-12  
**McNeill**, Lynne S. (lynne.mcneill@usu.edu) 09-05  
**McWilliams**, Timothy C. (mcwilliamstc@email.appstate.edu) 04-14  
**Mead**, Chelsea M. (Chelsea.Mead@mnsu.edu) 03-14  
**Mechling**, Jay (jemechling@gmail.com) 04-11; Sat., 7:30–9:00 a.m., Eldorado Old House Restaurant  
**Medel**, Jackson (jacksonmedel@outlook.com) 04-17  
**Medrano**, Adan (adan@jmcommunications.com) 08-11  
**Menlove**, Becky (bmenlove@umnh.utah.edu) 07-01  
**Mieder**, Wolfgang (wolfgang.mieder@uvm.edu) 06-03  
**Miller**, Caroline (millerch@live.unc.edu) 07-17  
**Miller**, Montana C. (montanm@bgsu.edu) 04-10  
**Millerwhite**, Phoebe S. (2nddooronleft@gmail.com) 03-17  
**Mills**, Margaret A. (mills.186@osu.edu) 03-07, 06-01  
**Milspaw**, Yvonne J. (yjmilspa@hacc.edu) 02-18  
**Miracle**, Jared (jared.miracle@gmail.com) 06-14  
**Mitra**, Semontee (semontee.mitra@gmail.com) 01-07  
**Miyake**, Mark Y. (Mark.Miyake@esc.edu) 07-07  
**Moe**, John F. (john.f.moe@gmail.com) 05-09  
**Mollenhauer**, Jeanette (jeanette.mollenhauer@gmail.com) 07-10  
**Montagna**, Dennis (dennis\_montagna@nps.gov) 09-15  
**Montanez**, Garrett (n/a) 01-03  
**Montoya**, Arturo (n/a) Thurs., 8:00–10:30 p.m., Sweeney D  
**Moody-Turner**, Shirley (scm18@psu.edu) 09-10  
**Morales**, Eric Cesar (ecmorale@uemail.iu.edu) 07-10  
**Morales**, Selina (selinamorales@gmail.com) 01-10  
**Morca**, Teo (n/a) 03-01  
**Motz**, Marilyn (mmotz@bgsu.edu) 07-07  
**Mueske**, Johannes (johannes.mueske@uzh.ch) 06-03  
**Mullins**, Willow G. (mullinswillow@gmail.com) 09-13  
**Murphy**, Clifford (CMurphy@msac.org) 04-03, 06-16  
**Murphy**, Joseph M. (murphyj@georgetown.edu) 08-04  
**Muskheli**, Veronica (nika@u.washington.edu) 06-07  
**N’Diaye**, Diana Baird (ndiaye@si.edu) 02-09  
**Nagar**, Deeksha (deeksha.nagar@gmail.com) 08-05  
**Najera-Ramirez**, Olga (Olga@ucsc.edu) 08-01  
**Nakamura**, Yuko (nakamur4@uwm.edu) 02-12  
**Nankuaimodege** (namka99@gmail.com) 06-14  
**Naranjo Morse**, Nora (noranaranjomorse@gmail.com) Wed., 8:30–9:30 p.m., Sweeney A/B  
**Natay**, Ehren K. (ehren@ehrenkeenatay.com) 06-04  
**Nguyen**, Jason (jrnguyen@indiana.edu) 05-17  
**Noyes**, Dorothy (noyes.10@osu.edu) 03-12, 06-09  
**Nykolaiszyn**, Juliana (juliana.nykolaiszyn@okstate.edu) 01-06  
**Olin**, Julia (julia@ncta.net) 05-06  
**Orejuela**, Fernando (forejuel@indiana.edu) 02-18  
**Oring**, Elliott (ribbis1@verizon.net) 01-02  
**Ortmann**, Susan (smo167@psu.edu) 08-06  
**Otero**, Solimar (solimar@lsu.edu) 06-08; 08-12; Sat., 12:15–2:00 p.m., Milagro  
**Overholser**, Lisa (lisa@nyfolklore.org) 02-10  
**Owen III**, Ben (ben@benowenpottery.com) 01-01  
**Owens**, Maida (Mowens@crt.la.gov) 04-03  
**Öztürkmen**, Arzu (ozturkme@boun.edu.tr) 04-12  
**Pappas**, Jeff (Jeff.Pappas@state.nm.us) 07-08  
**Patrick**, Robert W. (n/a) 03-05; Thurs., 8:00–9:30 p.m.  
**Patterson**, Cassie R. (patterson.493@osu.edu) 01-18  
**Pawlowski**, Lucia (lucia.pawlowski@stthomas.edu) 05-04  
**Peck**, Andrew (ampeck@wisc.edu) 01-14  
**Pecore**, Joanna (joanna.theresa.pecore@gmail.com) 01-04  
**Peterson**, Elizabeth (epet@loc.gov) 01-06, 08-07  
**Pocius**, Gerald L. (gpocius@mun.ca) 05-02, 08-02  
**Povedák**, István (povedakistvan@gmail.com) 04-05  
**Povedák**, Kinga (povedakkinga@gmail.com) 07-05  
**Prahlad**, Anand (Prahlada@missouri.edu) 05-04  
**Price**, John (jprice172@gmail.com) 04-11  
**Primiano**, Leonard Norman (primiano@cabrini.edu) 05-16; Fri., 8:00–9:30 p.m., Sweeney B  
**Pryor**, Anne (APryor@travelwisconsin.com) 03-11  
**Puglia**, David J. (dpuglia@psu.edu) 02-03  
**Qin**, Pu (n/a) 08-08

- Radford**, Benjamin (jaminradford@gmail.com) 05-07  
**Rai**, Misha (little\_lulu19@yahoo.co.uk) 04-17  
**Randhawa**, Amanda (amanda.randhawa@gmail.com) 01-14  
**Rathje**, Lisa (rathje.lisa@gmail.com) 01-04  
**Reece Holler**, Jess Lamar (oldelectricity@gmail.com) 05-14  
**Reed**, Delanna (reeddk@etsu.edu) 06-12  
**Regis**, Helen A. (hregis1@lsu.edu) 08-04  
**Reider**, Noriko Tsunoda (reidernt@miamioh.edu) 04-15  
**Rezaie**, Afsane (afsaneh.r@gmail.com) 06-09  
**Rhodes-Johnson**, Heather N. (rhodes.heather@gmail.com) 01-02  
**Richardson**, Thomas G. (tgrichar@indiana.edu) 01-09  
**Richardson**, Todd (toddrichardson@unomaha.edu) 05-14  
**Riddle**, Jessie (jescovich@yahoo.com) 09-06  
**Ridington**, Amber (amber@amberridington.com) 01-10, 03-04  
**Ridout**, Emily (eridout@uoregon.edu) 07-09  
**Rieder**, John (rieder@hawaii.edu) 02-05  
**Rife**, Jared S. (jrife@psu.edu) 09-17  
**Rikoon**, Sandy (rikoonsandy@missouri.edu) 04-18, 05-01  
**Roach**, Susan (msroach@latech.edu) 03-06  
**Roberts**, Alicia K. (aliciakristen@gmail.com) 07-09  
**Roberts**, Hayden (haydenroberts@cox.net) 05-18  
**Roberts**, Robin (roberts1@uark.edu) 03-06  
**Rodriguez**, Russell C. (vihuelon@yahoo.com) 08-01  
**Rodríguez**, María Angélica (marangelrod@hotmail.com) 03-08  
**Romero**, Brenda M. (Brenda.romero@colorado.edu) Thurs., 8:00–10:30 p.m., Sweeney D; 06-08  
**Rose**, Amber J. (ajrose2@wisc.edu) 07-06  
**Rose**, Dale Joseph (dale.rose263@topper.wku.edu) 01-14  
**Rosenberg**, Jan (janrosenberg@att.net) 07-04  
**Roth**, LuAnne K. (rothl@missouri.edu) 02-06  
**Rouhier-Willoughby**, Jeanmarie (j.rouhier@uky.edu) 06-07  
**Ruberto**, Laura E. (lruberto@peralta.edu) 03-12  
**Rudy**, Jill T. (jill\_rudy@byu.edu) 09-06  
**Rue**, Anna (annarue@gmail.com) 07-06  
**Ruibal**, Felipe (fruibal@unm.edu) 01-08  
**Ruiz**, Oti (n/a) Thurs., 8:00–10:30 p.m., Sweeney D  
**Russell**, Ian (ianrussell@abdn.ac.uk) 07-17  
  
**Sadovina**, Irina (irina.sadovina@gmail.com) 04-09  
**Salamandra**, Christa (christa.salamandra@lehman.cuny.edu) 04-12  
**Salsburg**, Nathan (nathan@culturalequity.org) 04-16  
**Saltzman**, Rachelle Hope (riki@uoregon.edu) 04-03, 07-09  
**Salyers**, Joy M. (joievivre@juno.com) Thurs., 4:15–6:15 p.m., Milagro; 09-15  
**Sanchini**, Laura (l.sanchini@mun.ca) 08-11  
**Sandell**, David P. (d.sandell@tcu.edu) 02-08  
**Santino**, Jack (jsantin@bgsu.edu) 04-05, 06-01  
**Saverino**, Joan (saverinoj@arcadia.edu) 02-07  
**Savolainen**, Ulla (ulla.savolainen@helsinki.fi) 06-10  
**Sawin**, Patricia (sawin@unc.edu) 01-05  
  
**Saylor**, Nicole (nsay@loc.gov) 04-16  
**Schacker**, Jennifer (jschack@uoguelph.ca) 08-17  
**Scharff**, Virginia (vscharff@unm.edu) 09-08  
**Scheer**, Monique (monique.scheer@uni-tuebingen.de) 07-13  
**Scheid**, Claire Stacy (clairess@gmail.com) 01-16  
**Schmadel**, Fredericka A. (Wlancucie@aol.com) 08-14  
**Schmidt**, Claire (schmidt@moval.edu) 05-04  
**Schmidt**, Jared Lee (jared.schmidt@mnsu.edu) 05-08  
**Schmiesing**, Ann (Ann.Schmiesing@Colorado.Edu) 06-07  
**Schmitt**, Casey R. (crschmitt@wisc.edu) 05-11  
**Schottmiller**, Carl Douglas (schottmiller@gmail.com) 08-14  
**Schramm**, Katharine R. M. (katschra@uemail.iu.edu) 06-05  
**Schroeder**, Jason (jschroeder3@wisc.edu) 09-07  
**Schwabe**, Claudia M. (claudia.schwabe@usu.edu) 01-05, 02-05  
**Sciorra**, Joseph (joseph.sciorra@qc.cuny.edu) 03-12, 06-11  
**Scordia**, Carmella (carmella505@gmail.com) 08-06  
**Scott**, Jennifer (scottj1@newschool.edu) 04-01  
**Seaver**, James B. (jbseaver@indiana.edu) 06-05  
**Seemann**, Charles (cseemann@westernfolklife.org) 02-04, 05-03  
**Segal**, Robert (r.segal@abdn.ac.uk) 05-10  
**Seifert**, Lewis C. (Lewis\_Seifert@brown.edu) 01-13  
**Sen**, Sudipta (ssen@ucdavis.edu) 02-17  
**Seraphin**, Bruno (brunos@uoregon.edu) 07-10  
**Seriff**, Suzanne (seriff@aol.com) Wed., 11:00 a.m.–4:00 p.m., MOIFA; 02-04; 04-01; 05-03  
**Shankar**, Guha (gshankar@loc.gov) 04-16  
**Sharp**, Ethan Philip (ethan.sharp@uky.edu) 02-18  
**Sharrow**, Gregory L. (gsharrow@vermontfolklifecenter.org) 02-10  
**Sheehy**, Daniel (n/a) 02-04, 05-03, 08-01  
**Shen**, Qinna (quinnashen@gmail.com) 06-07  
**Sherman**, Sharon (srs@uoregon.edu) 02-11  
**Shuai**, Zhang (zhangshuai1202@163.com) 05-15  
**Shukla**, Pravina (pravina@indiana.edu) 05-02, 09-01  
**Shuman**, Amy E. (shuman.1@osu.edu) 01-18, 02-02, 08-03  
**Sieber**, Ellen (esieber@indiana.edu) 06-05  
**Siegel**, Virginia (virginiasiegel@gmail.com) 07-08  
**Silverman**, Carol (csilverm@uoregon.edu) 02-07, 08-12  
**Simmonds**, Tara (tarasimmonds@gmail.com) 02-18  
**Simon**, Chris (sagelandmedia@gmail.com) Thurs., 8:00–10:00 p.m., Sweeney B  
**Sims**, Martha C. (sims.78@osu.edu) 07-18  
**Skillman**, Amy E. (amyskillman@gmail.com) 02-10  
**Skorepa**, Lacey (lacey.skorepa@wayne.edu) 02-15  
**Slaven**, Amber N. (amber.slaven@me.com) 06-13  
**Snowden**, Kim (kim.snowden@ubc.ca) 04-02  
**Sobol**, Joseph D. (sobol@etsu.edu) 09-04  
**Socolov**, Emily (esocolov@gmail.com) 08-09  
**Sommers**, Laurie K. (folklaurie@gmail.com) 04-16, 07-08  
**Song**, Junhua (n/a) 08-08  
**Spencer**, Esther (eks12b@my.fsu.edu) 09-10  
**Spetter**, Linda Kinsey Adams (Linda.Spetter@cisco.edu) 06-14

- Spillman**, K. Elizabeth (kes40@psu.edu) 08-10  
**Spitulnik**, Jennifer (jrspitulnik@mail.missouri.edu) 08-03  
**Stanley**, David (davidhstanley@gmail.com) 03-13  
**Stanzak**, Steve (sstanzak@indiana.edu) 04-04  
**Staple**, Benjamin (bstaple@mun.ca) 02-13  
**Steiner**, Sallie (sasteiner2@wisc.edu) 07-06  
**Stepanova**, Eila (eila.stepanova@helsinki.fi) 06-10  
**Stephenson**, Claude (n/a), Wed., 8:30 a.m.–5:00 p.m., SFCC lobby  
**Stewart**, Kristy (kristy.g.stewart@gmail.com) 09-06  
**Stoll**, Jeremy (jjstoll@indiana.edu) 04-13  
**Stryker**, Kim (kstryker@furnacemfg.com) 04-18  
**Sunstein**, Bonnie S. (bonnie-sunstein@uiowa.edu) 09-11  
**Sutton**, David (dsutton@siu.edu) 05-15  
**Swan**, Daniel C. (dcswan@ou.edu) 03-04, 06-05  
**Swanson**, Lynne (swansonl@msu.edu) 03-04  
**Sykäri**, Venla (venla.sykari@helsinki.fi) 07-18  
  
**Takahara**, Takashi (ttakashi@vega.aichi-u.ac.jp) 06-11  
**Tapia**, Luis (n/a) 05-03  
**Tarkka**, Lotte (lotte.tarkka@helsinki.fi) 05-10, 06-10  
**Tartaglia**, Dominick (dptartag@umail.iu.edu) 05-17  
**Taylor**, Candacy (candacy.taylor@gmail.com) 02-09  
**Teron**, Dharamsing (dstlangne.ka@gmail.com) Wed., 3:00–4:30 p.m., Coronado  
**Terrell**, Shawn (terrells@email.appstate.edu) 04-14  
**Thatcher**, Elaine (elaine.thatcher@aggiemail.usu.edu) 09-09  
**Tho-Biaz**, Mi'Jan Celie (mi'jan@youthmediaproject.org) 09-03  
**Thomas**, Kara Rogers (krogersthenas@frostburg.edu) 05-18  
**Thomason**, Dovie (dovie.story@gmail.com) 09-04; Sat., 8:00–9:00 p.m., O'Keeffe  
**Thompson**, Tok (thompst@earthlink.net) 05-16  
**Thorne**, Cory W. (coryt2@mun.ca) 02-13, 04-05  
**Thornley**, Rosa (rosa.thornley@usu.edu) 05-18  
**Tinker**, Pam (ptinker18@gmail.com) 01-12  
**Titon**, Jeff Todd (jeff\_titon@brown.edu) 09-01  
**Tolbert**, Jeff (jeftolbe@indiana.edu) 02-16  
**Tolgensbakk**, Ida (ida.tolgensbakk@ikos.uio.no) 04-09  
**Tossa**, Wajuppa (wajuppa@hotmail.com) 01-11  
**Totten**, Kelley D. (kdtotten@indiana.edu) 09-13  
**Trudell**, Tara (trudellt@yahoo.com) 09-03  
**Tucker**, Annie (actucker@g.ucla.edu) 05-13  
**Tucker**, Elizabeth (ltucker@binghamton.edu) 03-03  
**Tuleja**, Tad (tftuleja@yahoo.com) 07-02  
**Turkoz**, Meltem (fmeturkoz@gmail.com) 06-09  
**Turner**, Kay (nosegayk@aol.com) 03-13  
**Turner**, Rory (rory.turner@goucher.edu) 08-04  
**Tye**, Diane (dtye@mun.ca) 02-03, 05-02  
  
**Uddin**, Sufia (suddin@conncoll.edu) 02-17  
  
**Van Buren**, Tom (tvbark@optonline.net) 01-12  
**Van de Water**, Sally A. (VandeWaterS@si.edu) 01-04  
  
**Van Orman**, John C. (jcvanorman@gmail.com) 05-15  
**Van Orman**, Terri (terri.vanorman@yahoo.com) 05-11  
**Vartanyan**, Aylin (vartanya@boun.edu.tr) 06-09  
**Vaughan**, Theresa A. (tvaughan@uco.edu) 04-04  
**Vičar**, Branislava (branislava.vicar@um.si) 08-13  
**Vidaurre**, Cynthia L. (vidaurre@si.edu) 08-04  
**Vigil**, Cipriano (cipriano505@windstream.net) Thurs., 8:00–10:30 p.m., Sweeney D  
**Villarreal**, Aimee (aimvilla@gmail.com) 01-08  
**Vrooman**, Nicholas C. P. (sweetmthome@aol.com) 09-18  
  
**Wade**, Blaine (blaine@ncta.net) 01-09  
**Wade**, Leslie (law018@uark.edu) 03-06  
**Wagner**, Sarah (sarah.wagner@uky.edu) 01-11  
**Wagner**, Shandi Lynne (shandi.wagner@wayne.edu) 04-06  
**Wall**, Stephen (sew637@mun.ca) 02-13  
**Walters**, Carolyn (n/a) 01-03  
**Walton**, Shana (shana.walton@nicholls.edu) 08-04  
**Wang**, Junxia (mshk1982@126.com) 03-07  
**Wang**, Weihua (wwwhua0301@sina.com) 03-07  
**Wangler**, Sarah (swangler@nmc.edu) 06-15  
**Ware**, Carolyn E. (cware1@lsu.edu) 05-16, 08-12  
**Warman**, Brittany (brittanywarman@gmail.com) 01-05  
**Warner**, Gerret (gw@warnerco.com) 09-15  
**Webb**, Meghan Farley (mfwebb@ku.edu) 08-18  
**Webber**, Sabra J. (Webber.1@osu.edu) 09-12  
**Weber**, Alina Dana (aweber@fsu.edu) 05-14  
**Weiss**, Joseph J.Z. (weissj@uchicago.edu) 02-14  
**Westerman**, William (artknob@yahoo.com) Wed., 3:00–4:30 p.m., Coronado; 03-10; 08-09  
**Westfall**, Teresa (ta.westfall@yahoo.com) 01-11  
**White**, Marilyn M. (mmwhite234@verizon.net) 02-08  
**Whitesel**, Jason A. (whitesel.sociology@gmail.com) 06-17  
**Widmayer**, Christine J. (cwidmay2@gmu.edu) Thurs., 4:15–6:00 p.m., SFCC lobby; 04-17  
**Williams**, L. Kaitlin (williamslk@appstate.edu) 04-14  
**Williams**, Michael Ann (michael.williams@wku.edu) 08-02; Sat., 6:00–7:00 p.m., Sweeney A/B  
**Williams**, Randy E. (randy.williams@usu.edu) 08-04  
**Williamson**, Lynn (lynn.williamson@icrweb.org) 02-10  
**Willsey**, Kristiana (kwillsey@gmail.com) 07-02  
**Wilson**, Chris (chwilson@unm.edu) 09-08  
**Winick**, Stephen D. (swinick@comcast.net) Fri., 8:00–9:30 p.m., Coronado; 09-18  
**Wood**, Anna Lomax (annalwood@gmail.com) 08-09  
**Workman**, Mark (mworkman@unf.edu) 05-01  
**Worley**, Linda (lworley@uky.edu) 06-07  
**Worrall**, Mary (worrall@msu.edu) 03-04  
**Wurenbilige** (n/a) 08-08  
  
**Yates**, Holly (hyates@uoregon.edu) 07-09  
**Yau**, Elaine Y. (eyau@berkeley.edu) 05-09  
**Yerima**, Adam (eh7107@wayne.edu) 01-13  
**Ying**, Pan (n/a) 08-08

**Yildiz, Burcu** (burcuyildiz80@gmail.com) 04-12  
**Yocom, Margaret R.** (myocom@gmu.edu) Thurs., 4:15–  
6:00 p.m., SFCC lobby  
**You, Ziyang** (youziyang@gmail.com) 09-14  
**Young, Kristi** (kristi\_bell@byu.edu) 04-18

**Zdun, Izabela** (izabela.zdun@mail.mcgill.ca) 06-07  
**Zeitlin, Steve** (steve@citylore.org) 09-11  
**Zelaya, Jose** (jnzelaya.unm.edu) 09-08  
**Zhang, Juwen** (Juwen@willamette.edu) 05-12  
**Zhang, Yun** (n/a) 08-08  
**Zhao, Yuanhao** (zhao.397@buckeyemail.osu.edu) 09-14  
**Zimdars-Swartz, Sandra** (szimdars@ku.edu) 07-13  
**Zinni, Christine Frances** (cfzinni@hotmail.com) 01-14  
**Zobel Marshall, Emily** (e.marshall@leedsmet.ac.uk) 05-09  
**Zolkover, Adam D.** (folklorist@adamzolkover.com) 08-10  
**Zug, III, Charles G.** (czug@live.unc.edu) 01-01

**African Folklore Section:** business meeting, Sat., 12:15–2:00 p.m., Kearney

**AFS Business Meeting:** Sat., 5:00–6:00 p.m., Sweeney A/B

**AFS Fellows:** See Fellows

**American Folklore Society:**

business meeting, Sat., 5:00–6:00 p.m., Sweeney A/B

sponsored sessions, 01-03, 02-03, 03-05, 05-01, 06-16, 08-07, 08-08, 09-01

sponsored workshop, Wed., 8:00 a.m.–5:00 p.m., Pojoaque

**Archives and Libraries Section:**

business meeting, Thurs., 12:15–2:00 p.m., Kearney

sponsored session, 04-16

workshops, Wed., 3:00–5:00 p.m., Ohkay Ohwingeh (pre-registration required); Thurs., 4:15–6:15 p.m., SFCC DeVargas

**Artists' Marketplace:** Thurs. and Fri, 9:00 a.m.–1:00 p.m., 2:00–6:00 p.m., Sweeney E/F

**Book Party: Presenting New Publications by Mediterranean Studies Section Members:** Thurs., 9:00–11:00 p.m., Milagro

**Book Room:** see Exhibits

**Book Signing for *The Plazas of New Mexico*:** Sat., 4:00–5:00 p.m., Lamy

**Book Signings:**

Book Party: Presenting New Publications by Mediterranean Studies Section Members, Thurs., 9:00–11:00 p.m., Milagro

Book Signing for *The Plazas of New Mexico*, Sat., 4:00–5:00 p.m., Lamy

Folklore Studies in a Multicultural World Reception and Book Signing for Ian Brodie's *A Vulgar Art: A New Approach to Stand-Up Comedy* (University Press of Mississippi), Thurs., 3:45–5:00 p.m., Sweeney E

**Breakfast of (Folklore) Champions:** preregistration required, Sat., 7:30–9:00 a.m., Eldorado Old House Restaurant

**Breakfasts:**

Breakfast of (Folklore) Champions (preregistration required), Sat., 7:30–9:00 a.m., Eldorado Old House Restaurant

Executive Board Welcome Breakfast for First-Time Attendees, International Participants, and Stipend Recipients, Thurs., 7:00–8:00 a.m., SFCC lobby

Executive Director's Breakfast with Section Conveners (for section conveners only), Fri., 7:00–8:00 a.m., Eldorado Gallery

**British Folk Studies Section:** business meeting, Thurs., 12:15–2:00 p.m., Coronado; sponsored session, 09-12

**Candidates Forum:** Sat., 4:15–5:00 p.m., Sweeney A/B

**Chicana/o Section:**

business meeting, Fri., 12:15–2:00 p.m., Coronado

concert (advance ticket purchase required), Thurs., 8:00–10:30 p.m., Sweeney D

sponsored sessions, 03-08, 05-05, 08-01

**Children's Folklore Section:** business meeting, Fri., 12:15–2:00 p.m., Milagro

**Cibecue Creek Apache Crown Dancers:** Thurs., 5:00–7:30 p.m., Museum of Indian Arts and Culture

**Committee on International Issues:** sponsored event, Wed., 4:30–6:00 p.m., Lamy

**Concert: Puro Corazón: Sounds of the Southwest and Latin America:** advance ticket purchase required, Thurs., 8:00–10:30 p.m., Sweeney D

**Cultural Diversity Committee:** closed meeting, Wed., 5:00–6:00 p.m., Nambe; open meeting, Thurs., 12:15–2:00 p.m., Sweeney C

**Dan Crowley Storytelling Concert:** advance ticket purchase required, Sat., 8:00–9:00 p.m., O'Keeffe

**Dance Events:** Cibecue Creek Apache Crown Dancers, Thurs., 5:00–7:30 p.m., Museum of Indian Arts and Culture; Dance Party Featuring Felix y Los Gatos (advance ticket purchase required), Sat., 8:00 p.m.–midnight, Sweeney E/F

**Dance and Movement Analysis Section:** business meeting, Thurs., 12:15–2:00 p.m., Peralta; sponsored performance, Thurs., 5:00–7:30 p.m., Museum of Indian Arts and Culture

**Dance Party Featuring Felix y Los Gatos:** advance ticket purchase required, Sat., 8:00 p.m.–midnight, Sweeney E/F

**David Shuldiner Lecture:** Wed., 3:00–4:30 p.m., Coronado

**Diamond Presentations:** (p. 2), 03-04, 06-05, 08-04, 09-06

**Digital Practices in History and Ethnography Meetup:** Fri., 12:15–2:00 p.m., Pojoaque

**Don Yoder Lecture in Religious Folklife and Folk Belief:** Fri., 8:00–9:30 p.m., Sweeney B

**Donors' Reception:** invited participants only, Thurs., 4:30–5:45 p.m., Eldorado Agave Lounge

**Editors' Meeting:** invited participants only, Wed., 3:00–5:00 p.m., SFCC DeVargas

**Ethnographic Thesaurus:** see Hands On with the Folklore Collections Database and the *AFS Ethnographic Thesaurus*

**Executive Board Meeting:** closed meeting, Wed., 8:30 a.m.–5:00 p.m., Board Room

**Executive Board Welcome Breakfast for First-Time Attendees, International Participants, and Stipend Recipients:** Thurs., 7:00–8:00 a.m., SFCC lobby

**Executive Director's Breakfast with Section Conveners:** for section conveners only, Fri., 7:00–8:00 a.m., Eldorado Gallery

**Exhibits:** Thurs. and Fri., 9:00 a.m.–1:00 p.m., 2:00–6:00 p.m., Sat., 9:00 a.m.–1:00 p.m., Sweeney E/F

**Exhibitions:**

Museum of Indian Arts and Culture exhibitions: *Buchsbaum Gallery of Southwestern Pottery*; *Heartbeat: Music of the Native Southwest*; *Here, Now, and Always*; *Native American Portraits: Points of Inquiry*; *Turquoise, Water, Sky: The Stone and Its Meaning*; Thurs., 5:00–7:30 p.m., Museum of Indian Arts and Culture

Museum of International Folk Art exhibitions: *Between Two Worlds: Folk Artists Reflect on the Immigrant Experience*; *Brasil & Arte Popular*; *Wooden Menagerie: Made in New Mexico*, Thurs., 5:00–7:30 p.m., Museum of International Folk Art

Museum of International Folk Art exhibition opening:  
*Pottery of the U.S. South*, Thurs., 5:00–7:30 p.m., Museum of International Folk Art

New “pop-up” exhibit experiment, Thurs., 5:00–7:30 p.m.,  
 Girard Wing, Museum of International Folk Art

**Experiments in Exhibition Workshop:** preregistration required,  
 Wed., 11:00 a.m.–4:00 p.m., Museum of International Folk Art

**Fellows:**

breakfast (preregistration required), Sat., 7:30–9:00 a.m.,  
 Eldorado Old House Restaurant

business meeting, Fri., 12:15–2:00 p.m., Sweeney C

Francis Lee Utley Memorial Lecture, Fri., 4:15–5:45 p.m.,  
 Sweeney A

reception (for Fellows and students only), Fri., 6:00–  
 7:30 p.m., Sweeney C

sponsored session, 06-01

**Films:** 03-08; 07-12; Thurs., 8:00–10:00 p.m., Sweeney B; Thurs.,  
 8:00–10:00 p.m., O’Keeffe; Fri., 8:00–11:00 p.m., O’Keeffe

**Folk Arts and Material Culture Section:** business meeting,  
 Sat., 12:15–2:00 p.m., Pojoaque

**Folk Belief and Religious Folklife Section:**

business meeting, Fri., 12:15–2:00 p.m., Kearney

Don Yoder Lecture, Fri., 8:00–9:30 p.m., Sweeney B

sponsored session, 05-16

**Folk Narrative Section:**

business meeting, Fri., 12:15–2:00 p.m., O’Keeffe

Stith Thompson Lecture, Thurs., 8:00–9:30 p.m., Coronado

sponsored sessions, 01-05, 02-05, 07-02

**Folklore and Creative Writing Section:** business meeting,  
 Thurs., 12:15–2:00 p.m., Pojoaque; workshop (preregistra-  
 tion required), Thurs., 4:15–6:00 p.m., departing SFCC lobby

**Folklore and Education Section:**

business meeting, Thurs., 12:15–2:00 p.m., Nambe

sponsored sessions, 01-04, 07-04, 08-05, 09-03, 09-11

sponsored workshop (preregistration required), Wed.,  
 11:00 a.m.–4:00 p.m., Museum of International Folk Art

**Folklore and Historic Preservation Policy Working Group:**  
 see Working Group on Folklore and Historic Preservation Policy

**Folklore and Literature Section:** business meeting, Sat.,  
 12:15–2:00 p.m., SFCC DeVargas; sponsored session, 05-14

**Folklore and Museum Policy and Practice Working Group:**  
 see Working Group on Folklore and Museum Policy and  
 Practice

**Folklore and Oral History Section:** business meeting, Fri.,  
 12:15–2:00 p.m., SFCC DeVargas

**Folklore Collections Database:** see Hands On with the  
 Folklore Collections Database and the *AFS Ethnographic  
 Thesaurus*

**Folklore Latino, Latinoamericano, y Caribeño Section:**

business meeting, Fri., 12:15–2:00 p.m., Coronado  
 concert (advance ticket purchase required), Thurs., 8:00–  
 10:30 p.m., Sweeney D

roundtable, Sat., 12:15–2:00 p.m., Milagro  
 sponsored sessions, 03-08, 05-05, 06-08, 08-01

**Folklore Studies in a Multicultural World:** reception and book  
 signing, Thurs., 3:45–5:00 p.m., Sweeney E/F; workshop (for  
 invited participants only), Wed., 8:00 a.m.–5:00 p.m., Pojoaque

**Foodways Section:** business meeting, Fri., 12:15–2:00 p.m.,  
 Peralta; sponsored sessions, 02-06, 07-09

**Francis Lee Utley Memorial Lecture:** Fri., 4:15–5:45 p.m.,  
 Sweeney A

**Graduate Student Section:** business meeting, Sat., 12:15–  
 2:00 p.m., Sweeney D; student-only reception, Thurs.,  
 6:00–8:00 p.m., Eldorado Agave Lounge

**Hands On with the Folklore Collections Database and the  
 AFS Ethnographic Thesaurus:** Thurs., 4:15–6:15 p.m., SFCC  
 DeVargas

**Historic Preservation:** see Working Group on Folklore and  
 Historic Preservation Policy

**History and Folklore Section:** business meeting, Sat., 12:15–  
 2:00 p.m., O’Keeffe

**Independent Folklorists’ Section:** business meeting, Fri.,  
 12:15–2:00 p.m., Lamy; sponsored session, 04-03

**Indiana University Libraries:** sponsored sessions, 01-03, 02-03

**Indiana University Reception:** Fri., 9:00–11:00 p.m., Kearney

**Instrumental Music Jam Session:** Thurs.–Sat., 9:00 p.m.–  
 midnight, Ohkay Owingeh

**Jewish Folklore and Ethnology Section:** business meeting,  
 Thurs., 4:15–5:15 p.m., Eldorado Old House Restaurant

**Lecture Sponsored by the Space, Place, and Landscapes  
 Section:** Wed., 3:00–4:30 p.m., Kearney

**Lectures:**

David Shuldiner Lecture, Wed., 3:00–4:30 p.m., Coronado

Don Yoder Lecture in Religious Folklife and Folk Belief, Fri.,  
 8:00–9:30 p.m., Sweeney B

Francis Lee Utley Memorial Lecture, Fri., 4:15–5:45 p.m.,  
 Sweeney A

Lecture Sponsored by the Space, Place, and Landscapes  
 Section, Wed., 3:00–4:30 p.m., Kearney

Opening Plenary Address, Wed., 8:30–9:30 p.m., Sweeney A/B

Phillips Barry Lecture, Fri., 8:00–9:30 p.m., Coronado

Presidential Invited Address, Sat., 6:00–7:00 p.m., Sweeney A/B

Stith Thompson Lecture, Thurs., 8:00–9:30 p.m., Coronado

**LGBTQA Section:** business meeting, Sat., 12:15–2:00 p.m.,  
 Nambe; sponsored sessions, 02-13, 07-03

**Local Learning: The National Network for Folk Arts in  
 Education:** happy hour, Thurs., 4:15–6:00 p.m., Eldorado  
 bar; sponsored workshop (preregistration required), Wed.,

11:00 a.m.–4:00 p.m., Museum of International Folk Art

**Local Planning Committee:** sponsored sessions, 03-01, 04-01,  
 06-04, 09-03

**MAFA:** see Middle Atlantic Folklife Association

**Media:** see Films

**Meetings:** see also Section Business Meetings

Cultural Diversity Committee Brown Bag (open meeting),  
 Thurs., 12:15–2:00 p.m., Sweeney C

Cultural Diversity Committee Meeting (members only),  
 Wed., 5:00–6:00 p.m., Nambe

- Digital Practices in History and Ethnography Meetup, Fri., 12:15–2:00 p.m., Pojoaque
- Editors' Meeting (invited participants only), Wed., 3:00–5:00 p.m., SFCC DeVargas
- Fellows business meeting, Fri., 12:15–2:00 p.m., Sweeney C
- Middle Atlantic Folklife Association (MAFA) Brown Bag Meeting, Sat., 12:15–2:00 p.m., Sweeney C
- Preserving America's Cultural Traditions (PACT) Business Meeting, 07-16
- Publications Committee Meeting (members only), Thurs., 12:15–2:00 p.m., Ohkay Owingeh
- State Folklore Journals Open Discussion, Thurs., 4:15–6:15 p.m., Milagro
- Working Group in Folklore and Historic Preservation Policy Open Meeting, Thurs., 12:15–2:00 p.m., Sweeney D
- Medieval and Early Modern Folklore Section:** business meeting, Sat., 12:15–2:00 p.m., Peralta; sponsored sessions, 04-04, 06-13
- Mediterranean Studies Section:**  
book party, Thurs., 9:00–11:00 p.m., Milagro  
business meeting, Sat., 12:15–2:00 p.m., Lamy  
sponsored sessions, 03-12, 04-12
- Memorial Table:** Wed. 3:00 p.m.–Sat. noon, SFCC lobby
- Memorial University of Newfoundland Reception:** Fri., 9:00–11:00 p.m., Lamy
- Middle Atlantic Folklife Association (MAFA):** brown bag (open meeting), Sat., 12:15–2:00 p.m., Sweeney C
- Mixer:** see Social Gatherings
- Museum of Indian Arts and Culture:** sponsored exhibitions and performances, Thurs., 5:00–7:30 p.m., Museum of Indian Arts and Culture
- Museum of International Folk Art:**  
exhibition opening: *Pottery of the U.S. South: A Living Tradition*, Thurs., 5:00–7:30 p.m., Museum of International Folk Art  
sponsored exhibitions, Thurs., 5:00–7:30 p.m., Museum of International Folk Art  
sponsored sessions, 01-01, 02-01  
sponsored workshop (preregistration required), Wed., 11:00 a.m.–4:00 p.m., Museum of International Folk Art
- Music:**  
Cibecue Creek Apache Crown Dancers, Thurs., 5:00–7:30 p.m., Museum of Indian Arts and Cultures  
Concert: Puro Corazón: Sounds of the Southwest and Latin America (advance ticket purchase required), Thurs., 8:00–10:30 p.m., Sweeney D  
Dance Party Featuring Felix y Los Gatos (advance ticket purchase required), Sat., 8:00 p.m.–midnight, Sweeney E/F  
Instrumental Music Jam Session, Thurs.–Sat., 9:00 p.m.–midnight, Ohkay Owingeh  
Vocal Music Jam Session (Singaround), Thurs.–Sat., 9:00 p.m.–midnight, Pojoaque
- Music and Song Section:**  
business meeting, Thurs., 12:15–2:00 p.m., O'Keeffe
- instrumental jam session, Thurs.–Sat., 9:00 p.m.–midnight, Ohkay Owingeh
- Phillips Barry Lecture, Fri., 8:00–9:30 p.m., Coronado
- sponsored film, Thurs., 8:00–10:00 p.m., Sweeney B
- sponsored session, 04-14
- vocal jam session (singaround), Thurs.–Sat., 9:00 p.m.–midnight, Pojoaque
- New Directions in Folklore Section:** business meeting, Thurs., 12:15–2:00 p.m., SFCC DeVargas
- Nordic-Baltic Folklore Section:** business meeting, Thurs., 12:15–2:00 p.m., Milagro; sponsored sessions, 04-16, 05-10, 06-10, 07-06, 09-07
- North Carolina Folklore Society:** sponsored discussion, Thurs., 4:15–6:15 p.m., Milagro
- Ohio State University Reception:** Thurs., 9:00–11:00 p.m., Kearney
- Open House on Museum Hill:** Thurs., 5:00–7:30 p.m., Museum Hill (710 Camino Lejo)
- Opening Ceremonies:** Wed., 7:00–8:30 p.m., Sweeney A/B
- Opening Plenary Address:** Wed., 8:30–9:30 p.m., Sweeney A/B
- Opening Reception:** see Welcome Reception
- PACT:** see Preserving America's Cultural Traditions
- Past, Present, and Future: Perspectives on Critical Latino Folkloristics:** Sat., 12:15–2:00 p.m., Milagro
- Performances:**  
Cibecue Creek Apache Crown Dancers, Thurs., 5:00–7:30 p.m., Museum of Indian Arts and Cultures  
Concert: Puro Corazón: Sounds of the Southwest and Latin America (advance ticket purchase required), Thurs., 8:00–10:30 p.m., Sweeney D  
Dance Party Featuring Felix y Los Gatos (advance ticket purchase required), Sat., 8:00 p.m.–midnight, Sweeney E/F  
Dan Crowley Storytelling Concert: Native American Storytelling (advance ticket purchase required), Sat., 8:00–9:00 p.m., Sweeney A/B  
Watermelon Mountain Jug Band: Thurs., 5:00–7:30 p.m., Museum of International Folk Art
- Phillips Barry Lecture:** Fri., 8:00–9:30 p.m., Coronado
- Plenary Sessions:**  
AFS Business Meeting, Sat., 5:00–6:00 p.m., Sweeney A/B  
Candidates' Forum, Sat., 4:15–5:00 p.m., Sweeney A/B  
Francis Lee Utley Memorial Lecture, Fri., 4:15–5:45 p.m., Sweeney A/B  
Opening Ceremonies, Wed., 7:00–8:30 p.m., Sweeney A/B  
Opening Plenary Address, Wed., 8:30–9:30 p.m., Sweeney A/B  
Presidential Invited Address, Sat., 6:00–7:00 p.m., Sweeney A/B
- Politics, Folklore, and Social Justice Section:**  
business meeting, Sat., 12:15–2:00 p.m., Coronado  
David Shuldiner Lecture, Wed., 3:00–4:30 p.m., Coronado  
sponsored sessions, 01-10, 03-10, 07-04, 08-09
- "Pop-Up" Exhibit Experiment:** Thurs., 5:00–7:30 p.m., Girard Wing, Museum of International Folk Art
- Pottery of the U.S. South: A Living Tradition:** Thurs., 5:00–7:30 p.m., Museum of International Folk Art

**Preserving America's Cultural Traditions (PACT):** business meeting, 07-16; sponsored sessions, 07-16, 08-07

**Presidential Invited Address:** Sat., 6:00–7:00 p.m., Sweeney A/B

**Professional Development Workshops:**

Experiments in Exhibition Workshop (preregistration required), Wed., 11:00 a.m.–4:00 p.m., Museum of International Folk Art

Folklore Studies in a Multicultural World Workshop (for invited participants only), Wed., 8:00 a.m.–5:00 p.m., Pojoaque

Hands On with the Folklore Collections Database and the *AFS Ethnographic Thesaurus*, Thurs., 4:15–6:15 p.m., SFCC DeVargas

Using OHMS to Index Oral Histories (preregistration required), Wed., 3:00–5:00 p.m., Ohkay Ohwingeh

Walking Workshop: Writing at the Crossroads (preregistration required), Thurs., 4:00–6:00 p.m., departing SFCC lobby

**Public Programs Section:**

business meeting, Fri., 7:00–8:00 p.m., Sweeney D

mixer (for students and young professionals), Fri., 8:00–9:00 p.m., Sweeney D

sponsored film, Thurs., 8:00–10:00 p.m., Sweeney B

sponsored sessions, 02-11, 03-11, 04-03, 04-16, 05-06, 07-04, 09-09

**Publications Committee:** closed meeting, Thurs., 12:15–2:00 p.m., Ohkay Owningeh

**Reception:** see Social Gatherings

**Registration Desk:** Wed., 2:00–7:00 p.m., SFCC lobby; Thurs. and Fri., 7:30 a.m.–3:30 p.m., SFCC lobby; Sat., 7:30 a.m.–noon, SFCC lobby

**Roundtables:**

AFS Policy Working Group on Folklife and Museums, 02-04

Building Networks for Social Justice Organizing, 01-10

Past, Present, and Future: Perspectives on Critical Latino Folkloristics, Sat., 12:15–2:00 p.m., Milagro

**Section Business Meetings:**

Archives and Libraries Section, Thurs., 12:15–2:00 p.m., Kearney

Chicano/a and Folklore Latino, Latinoamericano, y Caribeño Joint Section Business Meeting, Fri., 12:15–2:00 p.m., Coronado

Children's Folklore Section, Fri., 12:15–2:00 p.m., Milagro

Dance and Movement Analysis Section, Thurs., 12:15–2:00 p.m., Peralta

Folk Arts and Material Culture Section, Sat., 12:15–2:00 p.m., Pojoaque

Folk Belief and Religious Folklife Section, Fri., 12:15–2:00 p.m., Kearney

Folk Narrative Section, Fri., 12:15–2:00 p.m., O'Keeffe

Folklore and Creative Writing Section, Thurs., 12:15–2:00 p.m., Pojoaque

Folklore and Education Section, Thurs., 12:15–2:00 p.m., Nambe

Folklore and Literature Section, Sat., 12:15–2:00 p.m., SFCC DeVargas

Folklore and Oral History Section, Fri., 12:15–2:00 p.m., SFCC DeVargas

Foodways Section, Fri., 12:15–2:00 p.m., Peralta

Graduate Student Section, Sat., 12:15–2:00 p.m., Sweeney D

History and Folklore Section, Sat., 12:15–2:00 p.m., O'Keeffe

Independent Folklorists' Section, Fri., 12:15–2:00 p.m., Lamy

Jewish Folklore and Ethnology Section, Thurs., 4:15–5:15 p.m., Eldorado Old House Restaurant

LGBTQA Section, Sat., 12:15–2:00 p.m., Nambe

Medieval and Early Modern Folklore Section, Sat., 12:15–2:00 p.m., Peralta

Mediterranean Studies Section, Sat., 12:15–2:00 p.m., Lamy

Music and Song Section, Thurs., 12:15–2:00 p.m., O'Keeffe

New Directions in Folklore Section, Thurs., 12:15–2:00 p.m., SFCC DeVargas

Nordic-Baltic Folklore Section, Thurs., 12:15–2:00 p.m., Milagro

Public Programs Section, Fri., 7:00–8:00 p.m., Sweeney D

Socialist and Post-Socialist Area Studies Section, Fri., 12:15–2:00 p.m., Nambe

Space, Place, and Landscapes Section, Thurs., 12:15–2:00 p.m., Lamy

Storytelling Section, Fri., 12:15–2:00 p.m., Ohkay Owningeh

Transnational Asia/Pacific Section, Fri., 12:15–2:00 p.m., Sweeney D

Women's Section, Thurs., 7:00–9:00 p.m., Sweeney C

**SIEF Birthday Party:** Thurs., 4:15–6:00 p.m., location TBA

**Social Gatherings:**

Book Party: Presenting New Publications by Mediterranean Studies Section Members, Thurs., 9:00–11:00 p.m., Milagro

Donors' Reception (invited participants only), Thurs., 4:30–5:45 p.m., Eldorado Agave Lounge

Folklore Studies in a Multicultural World Reception and Book Signing for Ian Brodie's *A Vulgar Art: A New Approach to Stand-Up Comedy*, Thurs., 3:45–5:00 p.m., Sweeney E/F

Indiana University Reception, Fri., 9:00–11:00 p.m., Kearney

Local Learning Happy Hour, Thurs., 4:15–6:00 p.m., Eldorado bar

Memorial University of Newfoundland Reception, Fri., 9:00–11:00 p.m., Lamy

Ohio State University Reception, Thurs., 9:00–11:00 p.m., Kearney

Open House on Museum Hill, Thurs., 5:00–7:30 p.m., Museum Hill (710 Camino Lejo)

Public Programs Section Mixer for Students and Young Professionals, Fri., 8:00–9:00 p.m., Sweeney D

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Student-Only Reception, Thurs., 6:00–8:00 p.m., Eldorado Agave Lounge

University of Missouri Reception, Thurs., 9:00–11:00 p.m., Lamy

Wayne State University Press Reception, Fri., 6:00–7:00 p.m., SFCC lobby

**Socialist and Post-Socialist Area Studies Section:** business meeting, Fri., 12:15–2:00 p.m., Nambe; sponsored session, 04-05

**Space, Place, and Landscapes Section:** business meeting, Thurs., 12:15–2:00 p.m., Lamy; sponsored lecture, Thurs., 8:00–9:30 p.m., Sweeney A



**State Folklore Journals Open Discussion:** Thurs., 4:15–6:15 p.m., Milagro

**Stith Thompson Lecture:** Thurs., 8:00–9:30 p.m., Coronado

**Storytelling Concert:** Sat., 8:00–9:00 p.m., O’Keeffe

**Storytelling Section:**

business meeting, Fri., 12:15–2:00 p.m., Ohkay Owingeh

Dan Crowley Storytelling Concert (advance ticket purchase required), Sat., 8:00–9:00 p.m., Sweeney A/B

sponsored session, 09-04

**Student-Only Reception:** Thurs., 6:00–8:00 p.m., Eldorado Agave Lounge

**Transnational Asia/Pacific Section:** business meeting, Fri., 12:15–2:00 p.m., Sweeney D; sponsored sessions, 03-07, 04-15, 05-12, 09-14

**University of Illinois Press:** reception, Thurs., 3:45–5:00 p.m., Sweeney E/F

**University of Missouri Reception:** Thurs., 9:00–11:00 p.m., Lamy

**University of Wisconsin Press:** reception, Thurs., 3:45–5:00 p.m., Sweeney E/F

**University Press of Mississippi:** reception, Thurs., 3:45–5:00 p.m., Sweeney E/F

**Using OHMS to Index Oral Histories:** preregistration required, Wed., 3:00–5:00 p.m., Ohkay Ohwingeh

**Vocal Music Jam Session (Singaround):** Thurs.–Sat., 9:00 p.m.–midnight, Pojoaque

**Walking Workshop: Writing at the Crossroads:** preregistration required, Thurs., 4:00–6:00 p.m., SFCC

**Watermelon Mountain Jug Band:** Thurs., 5:00–7:30 p.m., Museum of International Folk Art

**Wayne State University Press Reception:** Fri., 6:00–7:00 p.m., lobby

**Welcome Reception:** cash bar, Wed., 9:30–11:00 p.m., Sweeney C/D

**Women’s Section:** business meeting, Thurs., 7:00–9:00 p.m., Sweeney C; sponsored sessions, 01-05, 03-07, 08-12

**Working Group on Folklore and Historic Preservation Policy:**

book signing, Sat., 4:00–5:00 p.m., Lamy

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**Working Group on Folklore and Museum Policy and Practice:**

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**Workshops:** see Professional Development Workshops

**World Café:** Wed., 4:30–6:00 p.m., Lamy



This index provides the terms drawn from the *AFS Ethnographic Thesaurus* ([www.openfolklore.org/et](http://www.openfolklore.org/et)) that were submitted with proposals. We ask that presenters use the *AFSET* for their indexing so that we can provide future researchers with a set of standard terms to aid them in searching the literature of our field. Submitted terms that are not in the *AFSET* have been edited or omitted.

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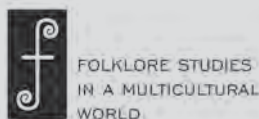
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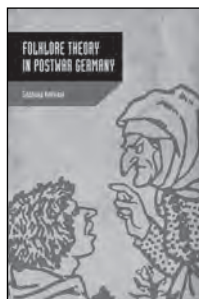


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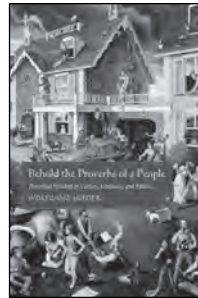
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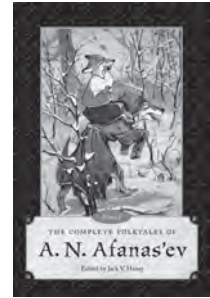
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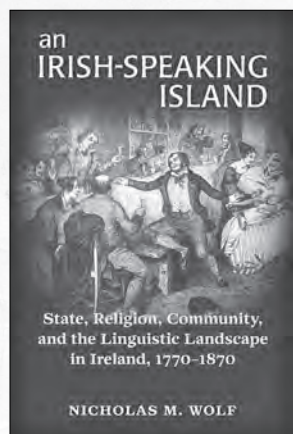
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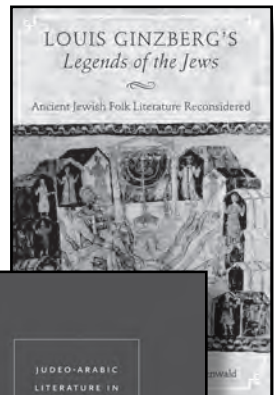
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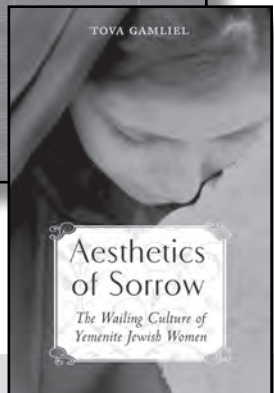


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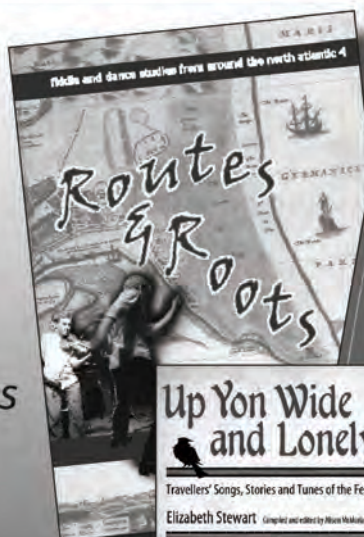


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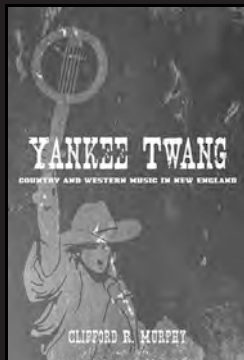
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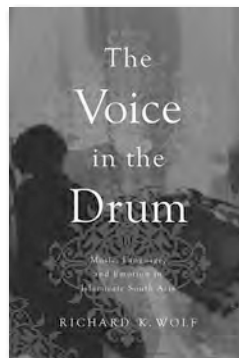
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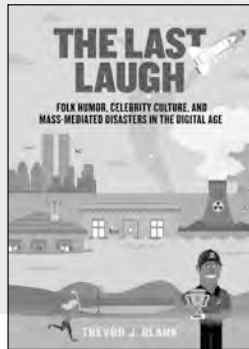
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Conference attendees are invited to a reception in the exhibit hall Thursday, November 6, 3:45-5:00 p.m. Enjoy refreshments and an opportunity to talk with FSMW editors, authors, mentors, and past workshop participants about the initiative and future workshop opportunities. Editors will also be available for consultation during exhibit hours throughout the conference.

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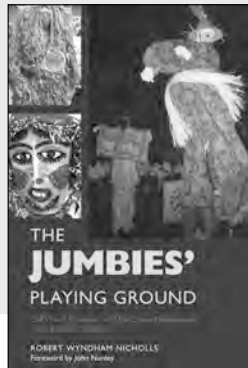


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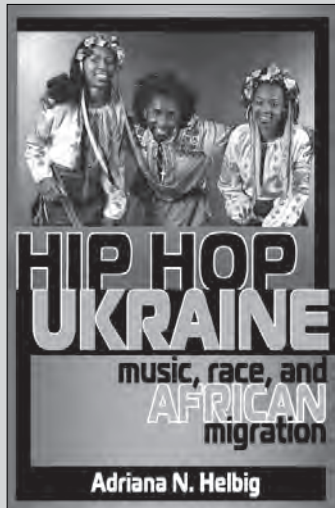


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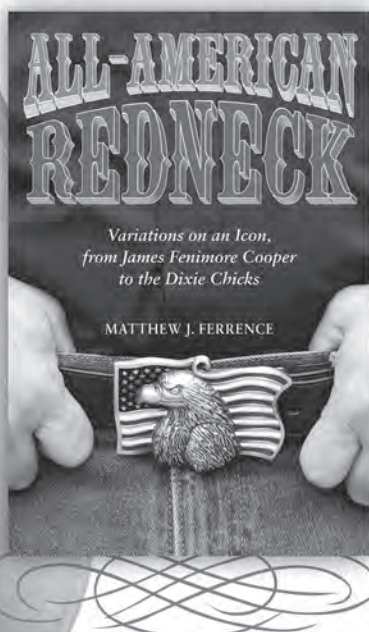


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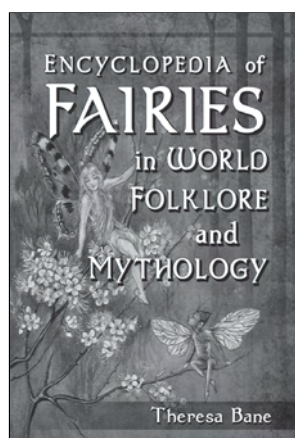


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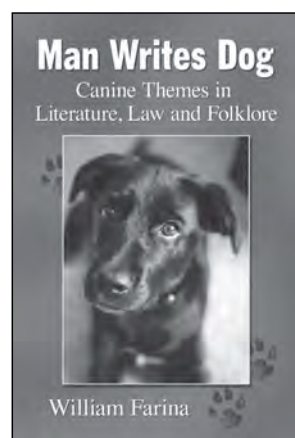
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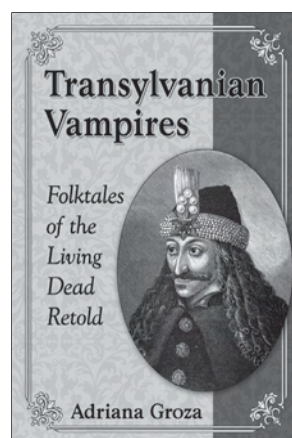
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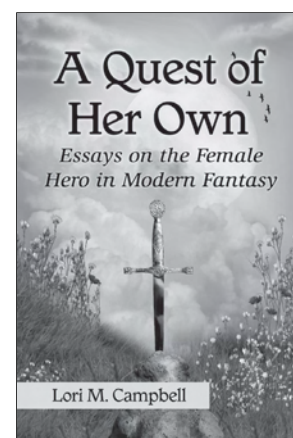
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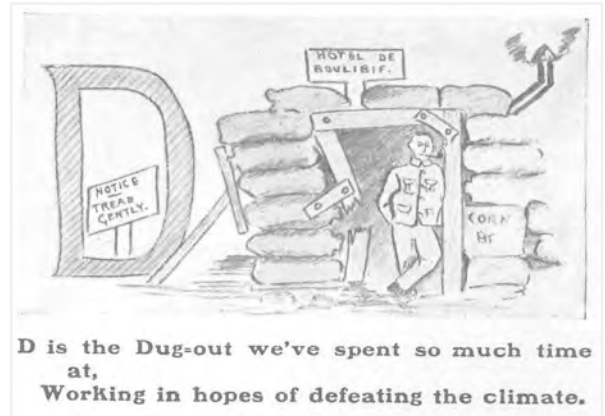
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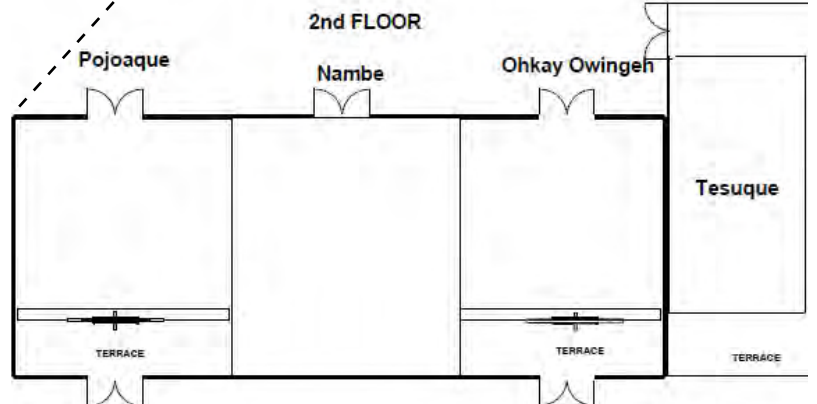
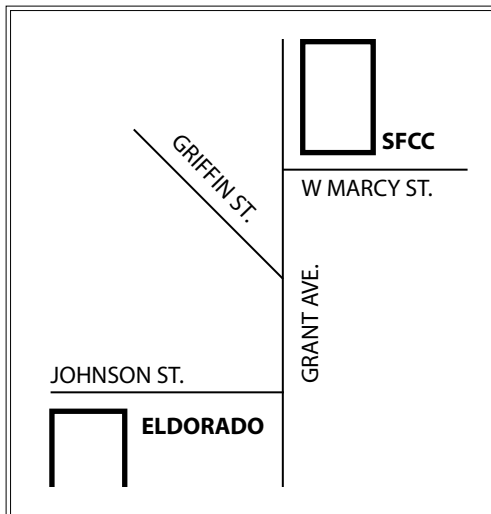
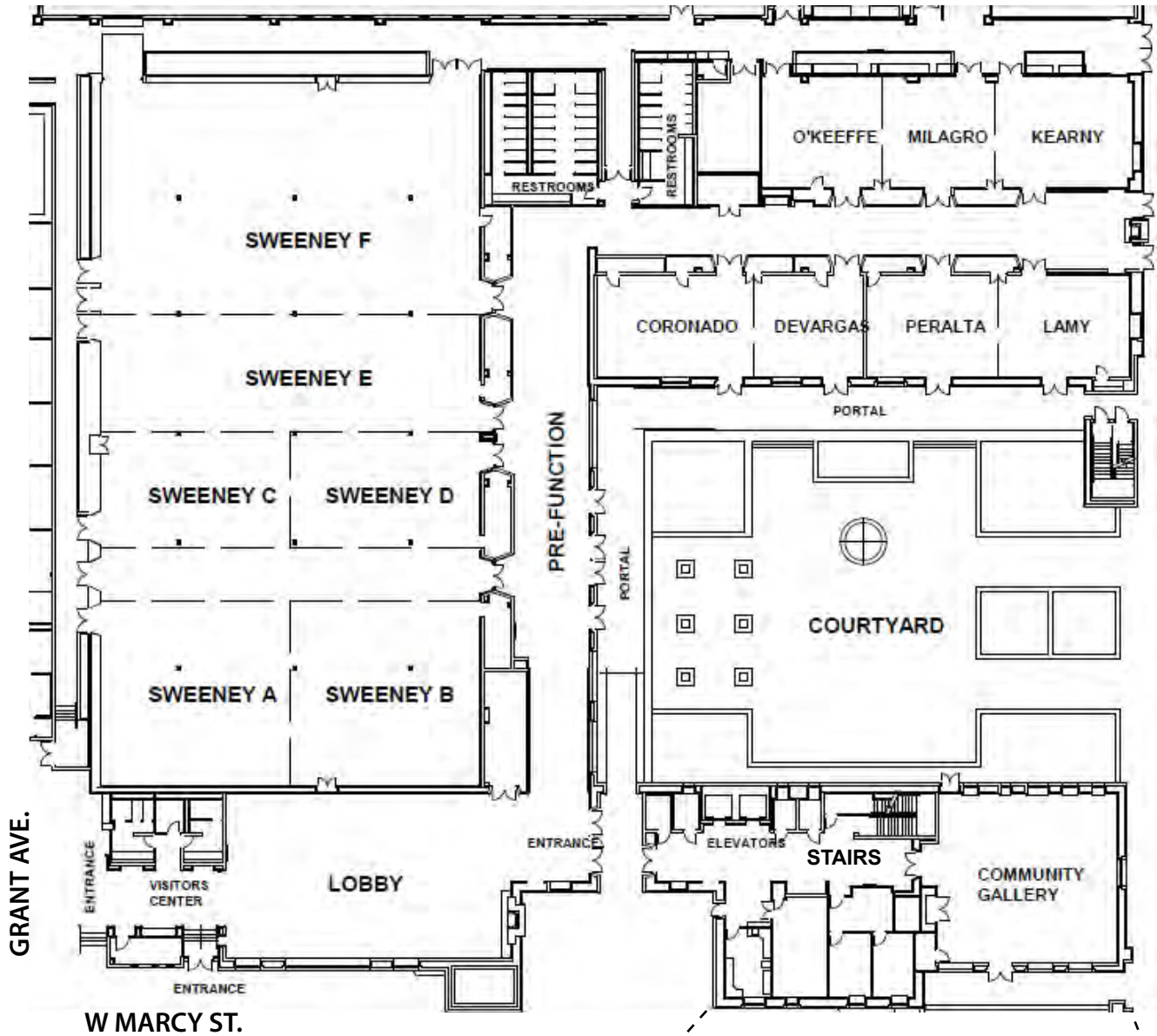
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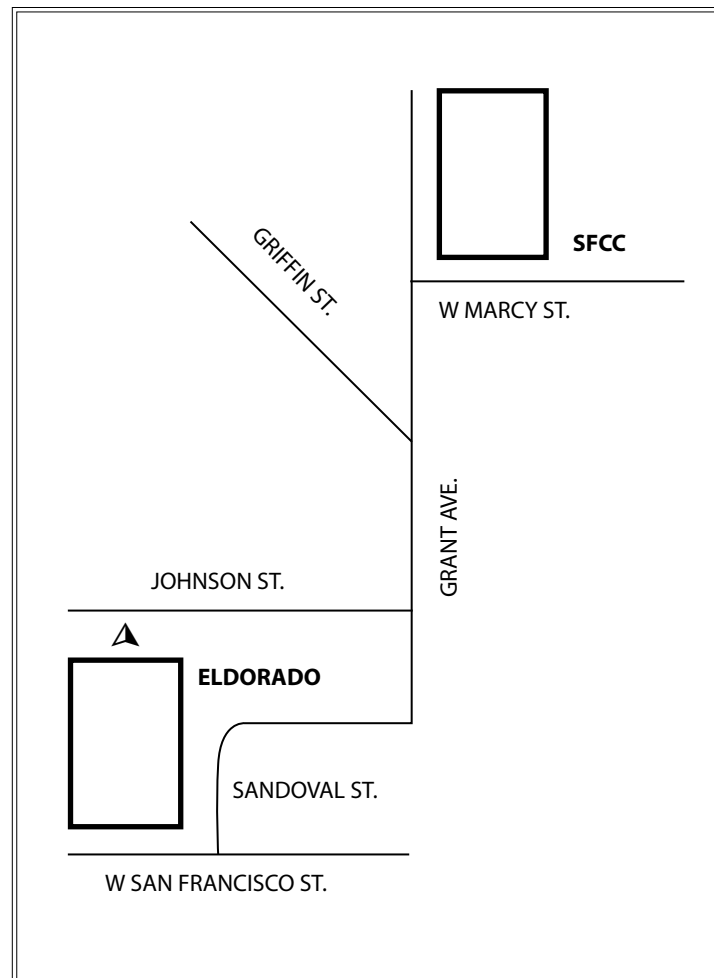
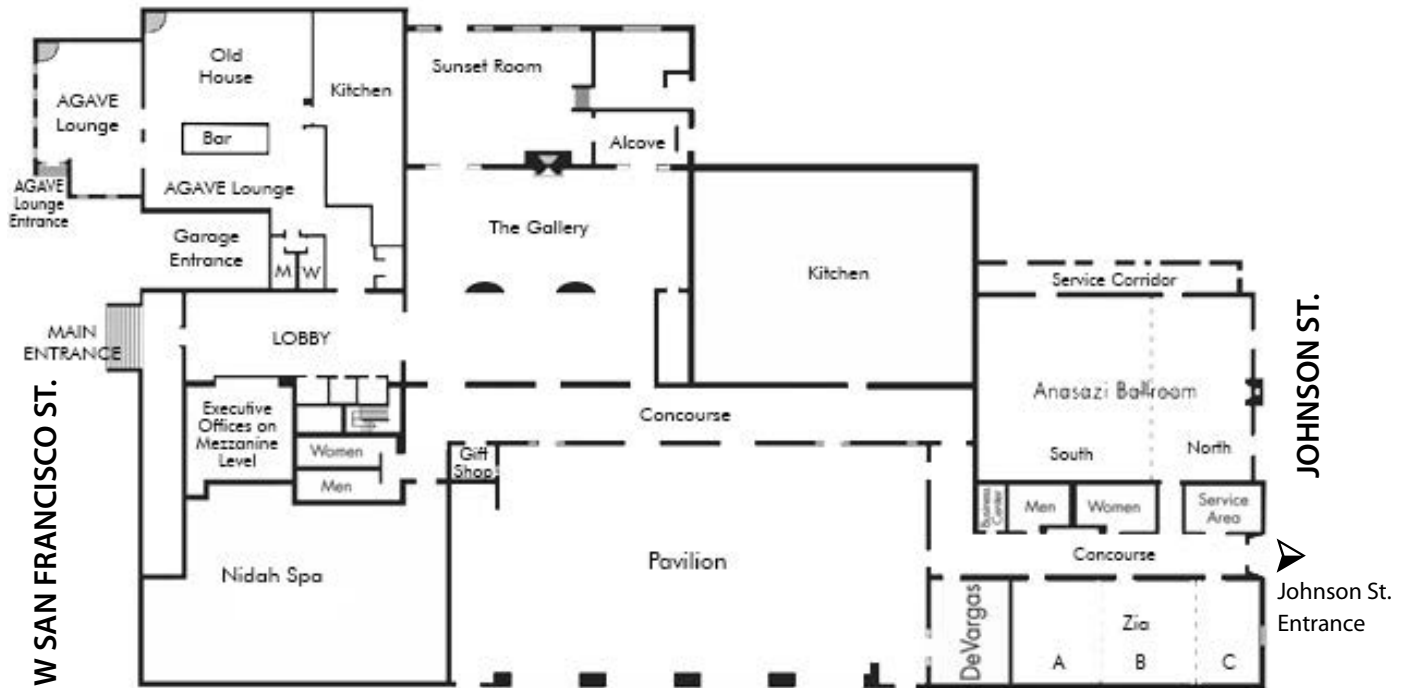




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# 2014 AFS ANNUAL MEETING PROGRAM and SCHEDULE UPDATES

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Sandia Shuttle will provide free transportation from the Santa Fe Convention Center (SFCC) and our conference hotels to Museum Hill for the open house on Thursday, Nov. 6, 5:00–7:30 p.m. Four shuttles will travel the roughly 30-minute round trip approximately 10 minutes apart, with stops at the SFCC (Grant Street loading zone) and the main entrances of the Eldorada, La Posada, and the Hotel Santa Fe. Shuttles will run from 4:15 to 8:15 p.m.

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## ADDITIONS, WITHDRAWALS, and CHANGES to the PROGRAM

In the event of a paper withdrawal, the presentations following will move up one time slot.

### Wednesday, November 5

*10:00 p.m., location change:* The Welcome Reception will be in the SFCC lobby.

### Thursday, November 6–Saturday, November 8

*Addition:* **Nicolas Madrid** (traditional New Mexican tinwork, Española, NM) will take part in the Artists' Marketplace

### Thursday, November 6

*Change of exhibit room hours:* The exhibit room will close at 5:15 p.m., Thursday only. The hours on Thursday are 9:00 a.m.–1:00 p.m. and 1:30–5:15 p.m.

*02-11 withdrawal:* **Sharon Sherman**

*03-08 withdrawal:* **Mary Alfaro** and **María Angélica Rodríguez**

*03-09 withdrawal:* **Kate Horigan**. Copresenter **Sheila Bock** will present alone.

*03-10 withdrawals:* **Winniefred Donn**, **Ranibala Devi Khumukcham** (paper will be read).

*Addition:* **Sadananda Singh Mayanglambam** (Naorem Birahari College and University of Missouri), "Transmission and Performance of the Hindu Epics among the Meiteis of Manipur"

*8:00–10:30 p.m. Concert:* *Puro Corazón: Sounds of the Southwest and Latin America.*

*Withdrawals:* **Cipriano Vigil**, **Peter J. García**, **Juan Sebedeo Lucero**, **Clorinda Aragon y Lucero**, **Rosa Lucero y Garcia**

### Friday, November 7

*4:15–5:30 p.m., canceled:* Book Presentation and Signing of *Performing the Latina and Latino Borderlands*

*04-11 withdrawal: Lars Kaijser*

*05-07 withdrawal: Særun Birgisdóttir*

*05-15 withdrawal: Zhang Shuai*

*12:15–2:00 p.m., addition: The Storytelling Section business meeting will take place in Ohkay Owingeh.*

### **Saturday, November 8**

*7:30 a.m., location change: The Fellows Breakfast of (Folklore) Champions will take place in Eldorado Zia C.*

*9:00 a.m.–1:00 p.m., addition: The Artists' Marketplace will continue during regular exhibit hours.*

*07-05 withdrawal: Kinga Povedák*

*08-04 withdrawal: Nadia De Leon*

*08-06 withdrawal: Susan Ortmann (paper to be read)*

*08-08 withdrawal: Qin Pu*

*08-12 withdrawal: Debra Lattanzi Shutika*

*08-14 withdrawal: Carl Schottmiller*

*09-09 withdrawal: Elaine Thatcher. Andrea Graham will chair.*