



American Folklore Society

Keeping Folklorists Connected

The Continuity and Creativity of Culture

2012 Annual Meeting Program and Abstracts

Hotel Monteleone
New Orleans, Louisiana
October 24-27, 2012

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CHICAGO FOLKLORE PRIZE

for best folklore book of the year, 1998–

- 1998: Jane Sugarman, *Engendering Song: Singing and the Social Order at Prespa Albanian Weddings* (University of Chicago Press).
- 1998: Regina Bendix, *In Search of Authenticity: The Formation of Folklore Studies* (University of Wisconsin Press).
- 1999: Susan Slyomovics, *The Object of Memory: Arab and Jew Narrate the Palestinian Village* (University of Pennsylvania Press).
- 1999: Harold Scheub, *Story* (University of Wisconsin Press).
- 2000: Glenn Hinson, *Fire in My Bones: Transcendence and the Holy Spirit in African American Gospel* (University of Pennsylvania Press).
- 2000: John D. Niles, *Homo Narrans: The Poetics and Anthropology of Oral Tradition* (University of Pennsylvania Press).
- 2001: Daniel W. Patterson, *A Tree Accurst: Bobby McMillon and Stories of Frankie Silver* (University of North Carolina Press).
- 2002: Linda Dégh, *Legend and Belief: Dialectics of a Folklore Genre* (Indiana University Press).
- 2003: Bill C. Malone, *Don't Get Above Your Raisin': Country Music and the Southern Working Class* (University of Illinois Press).
- 2004: Enrique R. Lamadrid, *Hermanitos Comanchitos: Indo-Hispano Rituals of Captivity and Redemption* (University of New Mexico Press).
- 2004: Barre Toelken, *The Anguish of Snails: Native American Folklore in the West* (Utah State University Press).
- 2005: Marcia Gaudet, *Carville: Remembering Leprosy in America* (University Press of Mississippi).
- 2006: Jo Farb Hernández, *Forms of Tradition in Contemporary Spain* (University Press of Mississippi).
- 2007: Cristina Bacchilega, *Legendary Hawai'i and the Politics of Place: Tradition, Translation, and Tourism* (University of Pennsylvania Press).
- 2007: James P. Leary, *Polkabilly: How the Goose Island Ramblers Redefined American Folk Music* (Oxford University Press).
- 2008: Felicia R. McMahon, *Not Just Child's Play: Emerging Tradition and the Lost Boys of Sudan* (University Press of Mississippi).
- 2009: Ray Cashman, *Storytelling on the Northern Irish Border* (Indiana University Press).
- 2009: Michael Dylan Foster, *Pandemonium and Parade: Japanese Monsters and the Culture of Yōkai* (University of California Press).
- 2010: David Delgado Shorter, *We Will Dance Our Truth: Yaqui History in Yoeme Performances* (University of Nebraska Press).
- 2011: Amira Mittermayer, *Dreams That Matter: Egyptian Landscapes of the Imagination* (University of California Press).

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GENERAL INFORMATION

REGISTRATION

Registration is required for attendance at all sessions and meetings. The AFS meeting registration desk is located in the registration lobby outside the Queen Anne Ballroom.

Registration hours are 4:00—8:00 PM on Wednesday; 8:00 AM—4:00 PM on Thursday and Friday; and 8:00 AM—12:00 Noon on Saturday. Those who come to the meeting needing to register can do so at the desk during these hours.

Each registrant receives one copy of this program book. Extra copies of the AFS program book are available for \$10 at the registration desk.

MEETING ROOMS

All AFS 2012 annual meeting sessions will take place in the Hotel Monteleone. Maps of the hotel are available at the registration desk.

Ground floor: Royal A, B, C and D

Mezzanine level: Bienville, Bonnet Carre, French Market, Iberville, La Nouvelle Orleans East/West (East/West Ballroom), Orleans, Queen Anne Ballroom, Queen Anne Parlor

Second Floor: Beaugard, Board Room, Cabildo, Cathedral, Gallier, Pontalba, Presbytere, Ursulines

Rooftop: Riverview

MEETING SERVICES

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

MEMORIALS

Tributes to departed colleagues will be read during a Time of Remembrance during the Opening Ceremony, Wednesday, 7:00-8:00 PM. Only statements that were submitted to the American Folklore Society by October 1 will be included in this ceremony.

In addition, a memorial board and table will be located in the Queen Anne Ballroom on the mezzanine of the Hotel Monteleone from 8:00 AM on Thursday until Saturday at noon for other tributes to any of our departed friends and colleagues. Paper, pens, and push pins will be provided for anyone who would like to post remembrances on the board; mementos may also be displayed on the table. Food and live candles are not permitted. Queen Anne Ballroom closes at 6:00 PM Thursday and Friday, and 1:00 PM on Saturday. Please do not leave any mementos that would be painful to lose. If you would like to reclaim displayed material, please remove it before noon on Saturday.

EXHIBITIONS

Publishers' book exhibits and exhibits by AFS sections or other organizations will be located in the Queen Anne Ballroom on the mezzanine of the Hotel Monteleone. Exhibit hours will be 9:00 AM—1:00 PM and 2:00—6:00 PM on Thursday and Friday and 9:00 AM—1:00 PM on Saturday. AFS will provide complimentary beverages in the middle of each morning and afternoon the book room is open.

The 2012 Poster Exhibition will be on display in the Queen Anne Ballroom on the mezzanine, Thursday 8:00 AM—Friday 6:00 PM. This year, posters focus on the themes "The Continuity and Creativity of Culture" and on "Historical and Comparative Studies in Folklore." The Poster Exhibition will open Thursday, 8:00—10:00 AM with a reception during which an invited group of discussants will have time to speak, and the poster presenters will be present to discuss their work informally with all interested colleagues. See 01-00 for more information.

DIAMOND PRESENTATIONS

Introduced to the AFS 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. Diamond presentations or sessions are flagged in the program schedule with a ♦.

INFORMATION SESSIONS

Ask an Archivist!: Issues, Questions, and Discussions of Folklore Collections. Sponsored by the Archives and Libraries Section. A rotating group of archivists will staff a table in the Queen Anne Ballroom to discuss issues in libraries, archives, museums, and other collections of folklore. The Queen Anne Ballroom will be open 9:00 AM–1:00 PM and 2:00–6:00 PM on Thursday and Friday and 9:00 AM–1:00 PM on Saturday.

Independent Folklorists Meet & Greet and Indi-Folk Forum Demonstration. Sponsored by the Independent Folklorists. Meet consulting folklorists and learn tips for using the Section's Indi-Folk Discussion Forum. Bonnet Carre, Thursday, 12:15–1:30 PM

Meet the Editors. Discuss your questions or concerns with the editors of the *Journal of American Folklore*, *Western Folklore*, *AFS Review*, *Digest*, *Jewish Cultural Studies*, *New Directions in Folklore*, and the AFS website. 05-18, Riverview, Thursday, 3:45–5:45 PM

Using the AFS Website. Bring a lunch and your questions about any or all aspects of using the AFS website, from profile settings and membership renewal to adding custom pages and using group tools. Queen Anne Parlor, Saturday, 12:15–1:30 PM

PLENARY SESSIONS

Wednesday, October 24

Opening Ceremonies: East/West Ballroom, 7:00–8:00 PM

Opening Plenary Address: **Michael White** (Xavier University of Louisiana), How New Orleans Traditional Jazz is a Metaphor for American Life. East/West Ballroom, 8:00–9:00 PM

Friday, October 26

The AFS Fellows' Francis Lee Utley Memorial Lecture: **Patricia A. Turner** (University of California, Davis), Fried Chicken, Quilts, and Hurricanes: Reflections on Fieldwork in Louisiana. East/West Ballroom, 10:15 AM–12:15 PM

Saturday, October 27

Presidential Invited Address: **Deborah Kodish** (Philadelphia Folklore Project), Cultivating Folk Arts and Social Change. East/West Ballroom, 5:30–6:30 PM

EVENTS

An Index of Events appears for the first time at the back of this year's program book: it contains listings of all events, including tours, workshops, and sponsored sessions, as well as Diamond and media sessions, business meetings, and social events.

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

Wednesday, October 24

Professional Development Workshop: Introduction to Digital Audio Field Recording. Sponsored by the Archives and Libraries Section. Pre-registration required. Royal D, 8:00 AM–Noon

Folklore Studies in a Multicultural World Workshop. Sponsored by the Andrew W. Mellon Foundation and the American Folklore Society. For invited participants only. Royal D, 8:00 AM–5:00 PM

Professional Development Workshop: Preparing and Preserving Digital Folklife Fieldwork Materials. Sponsored by the Archives and Libraries Section. Pre-registration required. Royal C, 1:00—5:00 PM

Thursday, October 25—Saturday, October 27

Graduate Student Lounge. Sponsored by the Graduate Student Section and the American Folklore Society. Presbytere, Thursday and Friday, 7:30 AM—6:00 PM; Saturday, 7:30 AM—3:45 PM

Thursday, October 25

Welcome Breakfast for First-Time Attendees, International Participants, and Stipend Recipients. Sponsored by the AFS Executive Board. Riverview, 7:00—8:00 AM

AFS Cultural Diversity Committee Open Meeting. 01-13, Queen Anne Parlor, 8:00—10:00 AM

Graduate Student Section Business Meeting, Orleans, 12:15—1:30 PM

AFS Fellows Reception for Students. Sponsored by the AFS Fellows and the Graduate Students Section. For students and AFS Fellows only. East/West Ballroom, 6:00-7:30 PM

Friday, October 26

Public Programs Section Mixer for Students and Young Professionals. Sponsored by the Public Programs Section and the Graduate Student Section. Riverview, 5:45—6:30 PM

Saturday, October 27

AFS Fellows Breakfast of (Folklore) Champions. Sponsored by the Fellows of the American Folklore Society. Pre-registration required. Riverview, 7:30—9:00 AM

PROGRAM SUMMARY

WEDNESDAY, October 24

8:00 AM—Noon

Workshop: Introduction to Digital Audio Field Recording: Royal C

8:00 AM—5:00 PM

Folklore Studies in a Multicultural World Workshop: Royal D
For invited participants only

9:00 AM—5:00 PM

Tour: New Orleans Historic Preservation Tour
Tour: New Orleans Saints and Sinners

1:00—5:00 PM

Workshop: Preparing and Preserving Digital Folklife Fieldwork Materials: Royal C

3:30—6:30 PM

Tour: Spirits of New Orleans: A Backstage Tour of a Haunted City

7:00—8:00 PM

Opening Ceremonies: East/West Ballroom

8:00—9:00 PM

Opening Plenary Address: East/West Ballroom

9:00—11:00 PM

Welcome Reception: Cash bar, Royal Ballroom

THURSDAY, October 25

7:00—8:00 AM

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

8:00—10:00 AM

01-00 Poster Exhibition: Opening Reception and Discussion: Queen Anne Ballroom

01-01 Edgy Ethnography: Slam Poetry, Tarot, Lamanites and Domestic Dominance: East Ballroom

01-02 Toward a Richer Sense of Place: Case Studies in Folklore and Historic Preservation I: West Ballroom

01-04 The Multiple Meanings of Food: Royal B

01-05 Louisiana Ritual and Belief: Royal C

01-06 Fondly Misremembered: The Utility of "Mere Folklore": Royal D

01-07 Hazing in the News: Folkloristic Perspectives on the Debates and Controversies: Bonnet Carre

01-08 Keywords in the Discourses and Practices of Cultural Continuity in China: Orleans

01-09 Grave Undertakings: Folklore of the Spirited Dead: Cabildo

01-10 Exhibits, Archives, and Environmental Preservation: Royal A

01-11 Professional Development Workshop: Leadership, Succession, and Transition in Public Sector Folklore I: Beauregard

01-12 Irish Myth, Post-Urban Folk Song, and Murder Legends at Work in the Folkloristic Mediascape: Bienville

01-13 AFS Cultural Diversity Committee Open Meeting: Queen Anne Parlor

01-14 Moved to Learn: Art, Ethnography, Empowerment: Cathedral

01-15 Folklore and Crisis: Pontalba

01-16 Contextualizing Narrative: Ursuline

01-17 Drawn Together: Images of Folklore and Popular Culture: Gallier

10:15 AM—12:15 PM

02-01 Advances in Folklore Scholarship: Festival: East Ballroom

02-02 Toward a Richer Sense of Place: Case Studies in Folklore and Historic Preservation II: West Ballroom

- 02-04 Conserving Folk Performances, Confronting Cultural Disruptions, and Creating Voices on the Page: Royal B
- 02-05 Mardi Gras in Louisiana: Change and Migration: Royal C
- 02-06 Folklore and Intangible Culture Heritage in China: Royal D
- 02-07 Transatlantic Folkloristics: A Forum with Transnational Folklorists in Appreciation of Wolfgang Mieder: Bonnet Carre
- 02-08 Folklore and Work: Orleans
- 02-09 ♦The Role of "Creating Spaces of Possibility" in Cultural Continuity: Cabildo
- 02-10 From Whence We Came: Touchstones and Creativity in Folklore and Education: Royal A
- 02-11 Cultural Sustainability: Creating Leaders for Social Justice: Beauregard
- 02-12 Approaches to Tourism: Integrating Folklore in the Heritage Experience: Bienville
- 02-13 Chicano/a and Latino/a Performance Art: A Cultural Resource in Times of Crisis: Queen Anne Parlor
- 02-14 Folk Belief and the Nature of Proof: Cathedral
- 02-15 Fieldwork and Ethnography: Ethics and Possibilities: Pontalba
- 02-16 Legend and Rumor I: Conspiracy, Fame, and Infamy: Ursuline
- 02-17 History of Provinces and Empires: Folklore Studies in Europe and Japan: Gallier

12:15—1:30 PM

Cultural Diversity Committee Brown-Bag: Queen Anne Parlor
Section Business Meetings

- Children's Folklore: Royal C
Folklore and Creative Writing: Royal A
Graduate Student: Orleans
Independent Folklorists Meet & Greet and
Indi-Folk Forum Demonstration:
Bonnet Carre
Jewish Folklore and Ethnology: Beauregard
LGBTQA: Pontalba
Mediterranean Studies: Bienville
Politics, Folklore, and Social Justice: Cathedral
Space, Place and Landscape: Cabildo

1:30—3:30 PM

- 04-01 Talking Folklore: A Conversation with Leaders in the Field: East Ballroom
- 04-02 Deep Work: The Mardi Gras and Us: West Ballroom
- 04-04 Creative Disruptions: Trauma, Catharsis, and Reclamation in Folkloric Expression: Royal B
- 04-05 Mormon Children's Folklore: Practice, Play, and Wise Children: Royal C
- 04-06 The Grimms: The First Hundred Years: Royal D
- 04-07 Chinese Folklore: Bonnet Carre
- 04-08 Off the Record: Folklore, History, and the Truth: Orleans
- 04-09 Cultural Sustainability: Programs, Projects and Practices of Folklorists and Their Cultural Community Partners: Cabildo
- 04-10 Media Technology + Folklife Education + K-12 Schools = Creative Innovations: Royal A
- 04-11 ♦Cultural Display and Tourism: Beauregard
- 04-12 Foodways, Memory, and Identity: Bienville
- 04-13 Reconfiguring Continuity, Imagining Change: Performing Nation, Race, and Ethnicity in the Public Sphere: Queen Anne Parlor
- 04-14 Cultural Performance: Cathedral
- 04-15 Interpreting Vernacular Architecture: Pontalba
- 04-16 Reading the Marginalized: Pagans, Children and Women in Early British Literature: Ursuline
- 04-17 Policing Boundaries: The Politics of Humor in Commodity Culture: Gallier

3:45—5:45 PM

- 05-04 Assessing and Employing the Experience-Centered Approach: Marking the 30th Anniversary of David Hufford's *The Terror That Comes in the Night*: Royal B
- 05-05 ♦Michael Taft—Celebrating a Career in Folklore Archives and Research: Royal C
- 05-06 Classic Folklore Genres: Folktale, Proverb, Lament, and Epic: Royal D

- 05-07 Imagining New Orleans: Folklore, Cultural Continuity, and Creativity in HBO's *Tremé*: Bonnet Carre
- 05-08 Remapping the South: Revisiting the Folklife in the South Series: Orleans
- 05-09 Ecology, Bioregionalism, and Community-Based Folklore Practice: A Field Guide to Homegrown Initiatives to Nurture Cultural Practice: Cabildo
- 05-10 Local Learning @ 19: Royal A
- 05-11 The State and the (Re)Production of Intangible Cultural Heritage in Contemporary Asia: Beauregard
- 05-12 Perspectives on Gender and (Inter)Sexuality: Bienville
- 05-13 Material Culture: Craft, Community, and Creativity: Queen Anne Parlor
- 05-14 Media: "Americana Women: Roots Musicians—Women's Tales and Tunes": Cathedral
- 05-15 Digital Media, Folklore, and Identity: Pontalba
- 05-16 From Literature to Ethnography: International Perspectives: Ursuline
- 05-17 The Next Four Words: Reflections on Folklore Theory: Gallier
- 05-18 Meet the Editors: Riverview

6:00—7:30 PM

AFS Fellows' Reception for Students and Fellows: East/West Ballroom
For students and AFS Fellows only

8:00—9:30 PM

Phillips Barry Lecture: Bonnet Carre
Don Yoder Lecture in Religious Folklife: Royal B/C
Performance Sponsored by the Chicano/a Section and the Folklore Latino, Latinoamericano, y Caribeño Section: Orleans

8:00—11:00 PM

Women's Section Meeting and Croning: Riverview

9:00 PM—12:00 AM

Instrumental Music Jam Session: Beauregard
Vocal Music Jam Session: Pontalba

FRIDAY, October 26

7:00—8:00 AM

Executive Director's Breakfast with Section Conveners: Riverview

8:00—10:00 AM

- 09-01 Creolization Invisible in Plain Sight: East Ballroom
- 09-03 Core Concepts, Key Terms: A Folkloristics of "Local" Learning and Practice: Iberville
- 09-04 Professional Development Workshop: Digital Media-Based Fieldwork Meets Public and Social Internet: Royal B
- 09-05 Creativity, Continuity, and Consumerism: Transformations in "Traditional" Dress and Adornment: Royal C
- 09-06 Perspectives on Appalachian Music and Race: Royal D
- 09-07 Festival(s): Bonnet Carre
- 09-08 Politics, Policy, and Public Folklore: Folklore and Bureaucracy: Orleans
- 09-09 Dynamics of Foodways: Cabildo
- 09-10 Complicating "Culture" Inside and Outside the Classroom: Stereotypes, Cultural Complexity, and Continuity: Royal A
- 09-11 PACT (Preserving America's Cultural Traditions) Business Meeting: Beauregard
- 09-12 Fairy Tales I: Uses and Reinventions: Bienville
- 09-13 Unintentional Steps that Yield Unexpected Harm: Towards a Trauma-Sensitive Ethnography: Queen Anne Parlor
- 09-14 Other People's Stories: Identities in Crisis: Cathedral
- 09-15 Constructing and Constructed History: Pontalba
- 09-16 Memorializing Death: Ursuline
- 09-17 Resistance, Reform, and Remembrance through Folklore: Gallier

10:15 AM—12:15 PM

- 10-01 The Francis Lee Utley Memorial Lecture of the AFS Fellows: East/West Ballroom

12:15—1:30 PM

AFS Fellows Business Meeting: Orleans
 Section Business Meetings
 Archives and Libraries: Bienville
 Eastern Asia Folklore: Bonnet Carre
 Folk Belief and Religious Folklife: Cabildo
 Folk Narrative: Beauregard
 Folklore and Education: Royal C
 Medieval Folklore: Cathedral
 Music and Song: Royal D
 NewFolk@AFS: Royal A
 Nordic-Baltic Folklore: Pontalba
 Storytelling: Queen Anne Parlor
 The Will to Adorn Project, Advisory Meeting: Royal B

1:30—3:30 PM

12-01 New Orleans Preservation Post-Katrina I: Local Preservation Efforts: East Ballroom
 12-02 Selective Retrieval: West Ballroom
 12-03 Author Meets Critics: Andrea Kitta's *Vaccinations and Public Concern in History*: Iberville
 12-04 Transgressive Tales I: Grimms' Bad Girls and Old Women: Royal B
 12-05 Heritage Studies and Public Folklore: An International Conversation: Royal C
 12-06 Stigma, Sin, and the Construction of Tourism Narratives: Royal D
 12-07 ♦Community Engagements: Six Ways to Commit to a Community through Folklore: Bonnet Carre
 12-08 Architectural Syntax Change under the International Cultural Influence: Orleans
 12-09 Authenticity: The Ninth Word for the Study of Expressive Culture I: Cabildo
 12-10 Native American Culture and Activism: Royal A
 12-11 Professional Development Workshop: Leadership, Succession, and Transition in Public Sector Folklore II: Beauregard
 12-12 Folklore and Family: Bienville
 12-13 When Studying Folklore Became Anthropological Teaching: Queen Anne Parlor
 12-14 Who Dat: Community Folklore and Cultural Property Rights in New Orleans: Cathedral
 12-15 Performance: Revival and Reinterpretation: Pontalba
 12-16 Identity in Objects: Ursuline
 12-17 Media: Two Films: Gallier
 12-18 Qualia 2012 Goodwin-Stewart Competition (PoJo Award): Riverview

3:45—5:45 PM

13-01 New Orleans Preservation Post-Katrina II: Folklore and Preservation Definitions of Cultural Significance: East Ballroom
 13-02 The Field in One Volume? Discussing the *Companion to Folklore*: West Ballroom
 13-03 Traditional Activities as Community Builders: Iberville
 13-04 Transgressive Tales II: Transforming Transgressions: Royal B
 13-05 Time, Space, and Transformation: Vernacular Perspectives on Cultural and Environmental Sustainability: Royal C
 13-06 Transformation on the Tongue: From Oral Tradition to Contemporary American Storytelling: Royal D
 13-07 Ethnography and Place-Based Education: Bonnet Carre
 13-08 Culture and Catastrophe: Orleans
 13-09 Authenticity: The Ninth Word for the Study of Expressive Culture II: Cabildo
 13-10 Contemporary Folklore of Men and Manliness: Royal A
 13-11 Staying Alive: Advocacy in the Lifespan of State Folklife Programs: Beauregard
 13-12 Body Adornment: Bienville
 13-13 UNESCO on the Ground: National and Community Perspectives on Global Decisions: Queen Anne Parlor
 13-14 From TV to Cookbooks: Louisiana Folklore and Popular Culture: Cathedral
 13-15 Mountain Apprenticeships and Exchanges (with Video and Live Music): Pontalba
 13-16 Connected by a Common Sea: Traditions of Change in the Rural and Insular Mediterranean: Ursuline
 13-17 Museums, Social Spaces, and Community: Gallier

5:45—6:30 PM

Public Programs Section Mixer for Students and Emerging Professionals:
Riverview

5:45—8:00 PM

Reception at the Southern Food and Beverage Museum: 500 Port of Orleans
Place, Suite 169

6:00—7:00 PM

Wayne State University Press *Transgressive Tales* Book Launch Reception:
Royal B

6:30—7:30 PM

Public Programs Section Business Meeting: Riverview

7:00—9:00 PM

University of North Carolina Alumni Reception: 1018 St. Ann Street, between
Rampart and Burgundy

7:30—9:00 PM

Public Programs Section Auction: Riverview

8:00—9:30 PM

Stith Thompson Lecture: Bonnet Carre

8:00—10:00 PM

Indiana University Reception: Royal B
Memorial University of Newfoundland Reception: Royal A
University of Missouri Reception: Royal C

9:00—11:00 PM

The Ohio State University Dessert Reception: Royal D

9:00 PM—12:00 AM

Instrumental Music Jam Session: Beauregard
Vocal Music Jam Session: Pontalba

SATURDAY, October 27

7:30—9:00 AM

AFS Fellows Breakfast of (Folklore) Champions: Riverview
Pre-registration required

8:00—10:00 AM

- 17-01 Exploring the Human-Animal Bond: East/West Ballroom
- 17-03 Recovery, Response, and Resiliency: Folklore and Disaster: Iberville
- 17-04 Tunica Language Revitalization Project: Royal B
- 17-05 Louisiana Sounds: Parades, Marronage, and Poetry: Royal C
- 17-06 Computational Folkloristics: Royal D
- 17-09 Telling Worlds and Gaming Realms: Emergence and Interactivity
in Storytelling and Narrative Role-Play Gaming: Cabildo
- 17-10 Legend and Rumor II: Oral Tradition, Science, and Literature: Royal A
- 17-11 What Is Asian American Folklore Anyway?: Beauregard
- 17-12 Professional Development Workshop: Leadership, Succession, and
Transition in Public Sector Folklore III: Bienville
- 17-13 Teaching Applied Ethnography: The LOC/GMU Field School:
Queen Anne Parlor
- 17-14 Social Protest and Counterculture Justice: Cathedral
- 17-15 Negotiating Ethnic Identity: Pontalba
- 17-16 Fairy Tales II: Study and Translation: Ursuline
- 17-17 Humanity, Virtuosity, and Otherness: Gallier

8:15 AM—12:30 PM

- 17-07/ 19th Annual Folklore and Education Workshop: Folk Artists
- 18-07 in the Classroom: An Arts Integration Model: Bonnet Carre

10:15 AM—12:15 PM

- 18-01 Special Places: Folklorists' Engagement in the Designation of Traditional Cultural Properties: East/West Ballroom
- 18-03 How Do Folklorists Respond to Disasters? Japanese Earthquakes and Hurricane Katrina: Iberville
- 18-04 Oil and Water: Louisiana's Endangered Coastal Native American Communities: Royal B
- 18-05 Reflective Practice: Museum-Based Folklife Approaches to Community Engagement: Royal C
- 18-06 ♦Folklore, Folkloristics, and Cultural Continuity in the Digital Age: Royal D
- 18-08 A Conversation with Henry Glassie: Orleans
- 18-09 Poesis, Poetics, and Place: Vernacular Entextualizations and the Contested Mappings of Everyday Life: Cabildo
- 18-10 Grim(m) Monsters: Revising Fairy Tale Monstrosity in Fantastic Literature: Royal A
- 18-11 Folklore, Pedagogy, and the Art of Writing: Beauregard
- 18-12 Humor and Folklore: Bienville
- 18-13 Community-Engaged Research and Problem Solving in Applied Folklore: A Brainstorming Session to Articulate Goals and Move Us Forward: Queen Anne Parlor
- 18-14 Music Traditions: From Cowboy and Country to Blues and Bluegrass: Cathedral
- 18-15 Understanding Cognition through Performance: Folklore's Contribution to the Study of the Mind: Pontalba
- 18-16 Asserted Continuity: Negotiating an Indigenous Sami Identity in a Changing World: Ursuline
- 18-17 Creativity and Memory in Constructing Ethnic Identities: Gallier

12:15—1:30 PM

Section Business Meetings

- African Folklore: Ursuline
- Dance: Pontalba
- Folk Arts and Material Culture: Orleans
- Folklore and Literature: Cabildo
- Foodways: Royal A
- History and Folklore: Bienville
- Socialist and Post-Socialist Area Studies: Bonnet Carre
- MAFA (Middle Atlantic Folklife Association) Brown Bag Meeting: Beauregard
- Open Meeting to Discuss Folklore and Historic Preservation: East/West Ballroom
- Using the AFS Website Information Session: Queen Anne Parlor

1:30—3:30 PM

- 20-01 Where Do We Go From Here? Cross-Disciplinary Paradigms for Integrating Folklore and Historic Preservation: East/West Ballroom
- 20-03 How Do Survivors Respond to Disasters? Earthquake, Hurricane, Tsunami (Katrina and Tohoku): Iberville
- 20-04 New Orleans Musicians and Street Ritual Performers: Pre- and Post-Disaster Challenges and Solutions for a Viable Cultural Infrastructure: Royal B
- 20-05 Author Meets Critics: Tom Mould's *Still, the Small Voice: Narrative, Personal Revelation, and the Mormon Folk Tradition*: Royal C
- 20-06 Tying it Together: Social Networking as Another Tool in the Crafter's Kit: Royal D
- 20-07 Folklore and Service-Learning in Higher Education: Bonnet Carre
- 20-08 An American in Guangzhou: US Perspectives on Folklore Studies and ICH Practice in China: Orleans
- 20-09 Folklore and Fiction: Cabildo
- 20-10 La Llorona (Re)Considered: Continuity and Creativity in the Study of a Mexican Folk Tale: Royal A
- 20-11 Exploring Folklore and Creative Writing: Beauregard
- 20-12 Birds of a Feather: Public Folklore Programs in Universities: Bienville
- 20-13 I Believed Every Word: Urban Legends as Creative Response to the Continuity of Personal Belief: Queen Anne Parlor
- 20-14 Local Culture, Heritage, and Tourism: Cathedral
- 20-15 Media: Two Films: Pontalba
- 20-16 Folkloric Responses to the Post-Soviet World: Ursuline
- 20-17 Media: Two Films: Gallier

3:45—4:30 PM

Candidates' Forum: East/West Ballroom

4:30—5:30 PM

Annual Business Meeting: East/West Ballroom

5:30—6:30 PM

Presidential Invited Address: East/West Ballroom

9:00 PM—12:00 AM

Instrumental Music Jam Session: Beauregard

Vocal Music Jam Session: Pontalba

SUNDAY, October 28

Sunday, 9:00 AM—1:00 PM

Local Learning Working Group Gathering: Royal C

AMERICAN FOLKLORE SOCIETY
2012 ANNUAL MEETING
OCTOBER 24–27

PROGRAM SCHEDULE: WEDNESDAY

8:00 AM—Noon

Professional Development Workshop: Introduction to Digital Audio Field Recording **Royal C**
Sponsored by the Archives and Libraries Section

Nathan Georgitis (University of Oregon) and **Andy Kolovos**
(Vermont Folklife Center), workshop leaders

8:00 AM—5:00 PM

Folklore Studies in a Multicultural World Workshop **Royal D**
Sponsored by the Andrew W. Mellon Foundation and the American Folklore Society
For invited participants only

Sharon R. Sherman (University of Oregon), **Simon J. Bronner** (Pennsylvania
State University, Harrisburg), **James P. Leary** (University of Wisconsin), mentors

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

9:00 AM—5:00 PM

Executive Board Meeting **Riverview**

New Orleans Historic Preservation Tour **Off Site**
Sponsored by the Folklore and Historic Preservation Policy Working Group

Naydja Bynum (Local Preservationist and Advocate), **Jay Edwards** (Louisiana
State University), **Ina Fandrich** (Former Curator, New Orleans African American
Museum), **Mike Varnado** (Louisiana State Historic Preservation Office), guides

New Orleans Saints and Sinners Tour **Off Site**

Nicholas R. Spitzer, guide

1:00—5:00 PM

**Professional Development Workshop: Preparing and Preserving Digital Folklife
Fieldwork Materials** **Royal C**
Sponsored by the Archives and Libraries Section

Andy Kolovos (Vermont Folklife Center) and **Virginia Luehrsen**
(University of Texas, Austin), workshop leaders

3:30—6:30 PM

Spirits of New Orleans: A Backstage Tour of a Haunted City
Sponsored by the Storytelling Section

Mary Millan (Storyteller, Community Scholar, and Voodoo Priestess), tour guide

7:00—8:00 PM

East/West Ballroom **Opening Ceremonies**

8:00—9:00 PM

East/West Ballroom **Opening Plenary Address**

Sponsored by Tulane University, *American Routes*, and the American Folklore Society

Michael Bernstein and **Nicholas R. Spitzer** (Tulane University), introduction

Michael White (Xavier University of Louisiana), How New Orleans Traditional Jazz is a Metaphor for American Life

9:00—11:00 PM

Royal Ballroom **Welcome Reception**

Cash bar

PROGRAM SCHEDULE: THURSDAY

7:00—8:00 AM

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

Riverview

8:00—10:00 AM

Poster Exhibition: Opening Reception and Discussion

01-00

Queen Anne Ballroom

Jason Baird Jackson (Indiana University), curator

Debra Lattanzi Shutika (George Mason University) and
Dorothy Noyes (The Ohio State University), discussants

The Continuity and Creativity of Culture

Sara Jordan (Utah State University), "It's What We Had To Do": Navigating Cultural Change and Transforming Self through Activism and Reflexive Storytelling
Ann O'Bryan (IUPUI University Library), Reading and Print Culture in a 19th-Century African American Farm Community

Ann Marie Powers (Acadia University), "Come Home Year Celebrations in Newfoundland": Tradition or Transformation?

Danielle Erin Quales (Indiana University), Legend-Tripping in 21st-Century America: Exploring the Online Communities of Amateur Supernatural Enthusiasts

Elizabeth A. Thompson (University of North Carolina, Chapel Hill), Community, Performance, Play: An Ethnographic Collaboration with Greensboro Roller Derby

Historical and Comparative Studies in Folklore

Danille Elise Christensen (University of North Carolina, Chapel Hill), Yes, We Can: Home Food Preservation, Archival Research, and Rhetorics of Self-Sufficiency

Janice E. Frisch (Indiana University), Using Museum Collections to Understand the Emergence of the Block-Style Quilt in the United States

Jon Kay (Indiana University and Traditional Arts Indiana), Oak-Rod Baskets in Brown County: Historic Photographs and Shifting Meanings in a Craft Tradition

Amy C. Maxwell (Utah State University), Contemporary Mormon Healing Narratives as Reflections of Doctrinal Shifts

Yujun Yang (Chung Cheng University), A Comparative Study of Solstice Folklore

Edgy Ethnography: Slam Poetry, Tarot, Lamanites and Domestic Dominance

01-01

East Ballroom

Elaine J. Lawless (University of Missouri), chair

8:00 **Stanley Thayne** (University of North Carolina), Insider? Outsider? Blurring Identities through Ethnography

8:30 **Chloey Accardi** (University of North Carolina), "Reading Ethnography": Tarot Cards as Material Guides

9:00 **London Brickley** (University of Missouri), Webbed Words and the Bible According

9:30 **Kiran Singh Sirah** (University of North Carolina), Ethnography at Street Level: Slam Poetry and the Raw Essence of Experience

**Toward a Richer Sense of Place: Case Studies in Folklore and
Historic Preservation I**

01-02

West Ballroom

Sponsored by the Folklore and Historic Preservation Policy Working Group
(See also 02-02)

Laurie Sommers (Laurie Kay Sommers Cultural Consulting), chair

Tom Carter (University of Utah, emeritus), **Varick Chittenden** (Traditional Arts of Upstate New York), **Molly Garfinkel** (City Lore, Inc.), **Nancy Solomon** (Long Island Traditions)

01-04 The Multiple Meanings of Food

Royal B

Lucy Long (Center for Food and Culture), chair

- 8:00 **Michael Owen Jones** (University of California, Los Angeles), Eating Behind Bars: Prison Pruno, Spreads, and the Suicide Loaf
- 8:30 **Luanne Roth** (University of Missouri), Pardon Me! Executives, Executions, and Enactments of Sovereign Power in the Presidential Turkey Pardoning Ceremony
- 9:00 **Gerald Pocius** (Memorial University of Newfoundland), Ethnic Foods, Fast Foods, Vernacular Discourses: Creating Homemade Egg McMuffins, Goulash, and Polynesian Sausages in the Newfoundland Community
- 9:30 **Lucy Long** (Center for Food and Culture), Foodways as Theory and Practice at the Smithsonian Folklife Festival

01-05 Louisiana Ritual and Belief

Royal C

Susan Roach (Louisiana Tech University), chair

- 8:00 **Audriana Hubbard** (Louisiana State University), Boat Blessings and Shrimping Heritage in Coastal Louisiana
- 8:30 **Dana David Gravot** (Loyola University New Orleans), "So How Do You Take It?": Negotiating Belief in Traitement
- 9:00 **James Deutsch** (Smithsonian Institution), Creativity and Cultural Continuity at the Algiers Friendship Day
- 9:30 **Susan Roach** (Louisiana Tech University), Continuity and Creativity in the Louisiana Delta Easter Rock

01-06 Fondly Misremembered: The Utility of "Mere Folklore"

Royal D

Tad Tuleja (American University), chair

- 8:00 **Casey Schmitt** (University of Wisconsin, Madison), Purity, Pollution, and the Good Bad Man: The Myth of the Frontier in American Memory
- 8:30 **Jeanmarie Rouhier-Willoughby** (University of Kentucky), Orthodox Martyrs and the Gulag: The Legend of the Holy Spring of Iskitim
- 9:00 **Tad Tuleja** (American University), Grievance Tales: On the Utility of Historical Misconceptions

01-07 Hazing in the News: Folkloristic Perspectives on the Debates and Controversies

Bonnet Carre

Simon J. Bronner (Pennsylvania State University, Harrisburg), chair

Ian Brodie (Cape Breton University), **Eric A. Eliason** (Brigham Young University), **Andrea Kitta** (East Carolina University), **Skip Taft** (Department of Veterans Affairs)

01-08 Keywords in the Discourses and Practices of Cultural Continuity in China

Orleans

Sponsored by the Eastern Asia Folklore Section

Sue M.C. Tuohy (Indiana University), chair

Mark Bender (The Ohio State University), **Levi S. Gibbs** (The Ohio State University), **Jing Li** (Gettysburg College), **Jessica Anderson Turner** (Virginia Intermont College), **Ziying You** (The Ohio State University)

01-09 Grave Undertakings: Folklore of the Spirited Dead

Cabildo

Stephen Wehmeyer (Champlain College), chair

- 8:00 **Kerry Noonan** (Champlain College), Gran Brijit: Roots, Continuities, and Family Trees
- 8:30 **Patrick Polk** (University of California, Los Angeles), Remember You Must Die!: Gede Banners, Memento Mori, and the Fine Art of Facing Death
- 9:00 **Stephen Wehmeyer** (Champlain College), "You Next!": Playing Dead with New Orleans's Northside Skull and Bone Gang
- 9:30 **Donald Cosentino** (University of California, Los Angeles), discussant

Exhibits, Archives, and Environmental Preservation

01-10

Royal A

Meltem Turkoz (Işık University), chair

- 8:00 **Maryna Chernyavska** (University of Alberta), Folklore? Cultural Traditions? Heritage? What Do We Document in the Ukrainian Folklore Archives?
- 8:30 **Mary Margaret Miller** (Mississippi Arts Commission), Margaret's Grocery and the L.V. Hull Home: A Case Study in Art Environment Preservation in Mississippi
- 9:00 **Amber Ridington** (Independent and Memorial University of Newfoundland), Electronic Mediation, Continuity, and Innovation in an Athabaskan Dreamers' Song Tradition: A Comparative Analysis
- 9:30 **Meltem Turkoz** (Işık University), Multivocality and Construction of Place in Şile, Turkey: Experiments with Photo-Elicitation

Professional Development Workshop: Leadership, Succession, and Transition in Public Sector Folklore I

01-11

Beauregard

Sponsored by PACT (Preserving America's Cultural Treasures) and the Public Programs Section (See also 12-11, 17-12)

Mal O'Connor (Center for Applied Research)

Irish Myth, Post-Urban Folk Song, and Murder Legends at Work in the Folkloristic Mediascape

01-12

Bienville

Chad Edward Buterbaugh (Indiana University), chair

- 8:00 **Chad Edward Buterbaugh** (Indiana University), The Multicultural Valence of the Irish Foundation Myth
- 8:30 **Andrew Hicken** (University of Pittsburgh), "Music that Doesn't [sic] Need Electricity": Recent Indie Folk and the Post-Urban Scene
- 9:00 **Paulina Guerrero** (Indiana University), Murder Narratives of Missing Women: Being Beautiful and Dead
- 9:30 **John McDowell** (Indiana University), discussant

Cultural Diversity Committee Open Meeting

01-13

Queen Anne Parlor

Moved to Learn: Art, Ethnography, Empowerment

01-14

Cathedral

Nancy L. Watterson (Cabrini College), chair

- 8:00 **Nancy L. Watterson** (Cabrini College), On Breath, Meditation, and Walking the Circle: Practicing Ba Gua and the Arts of Redirection
- 8:30 **Nicholas Rademacher** (Cabrini College), Departing to Dialogue: Moving into the Unfamiliar as Foundation for Persistent Campus-Community Partnership
- 9:00 **Suzanne Macauley** (University of Colorado, Colorado Springs), Eclectic Pedagogies: The Classroom as Learning Space and Dancing Place
- 9:30 **Michael Murray** (Kean University), Moved to Learn: Capoeira, Composition, and the Arts of Empowerment

Folklore and Crisis

01-15

Pontalba

John F. Moe (The Ohio State University), chair

- 8:00 **Irene Watt** (University of Aberdeen), The Continuity and Creativity of Culture through the Lullaby
- 8:30 **Jessica Marie King** (University of Wyoming), The Use of a Wayana Oral Legend: Telling the Story of Amerindian Suicide in French Guiana
- 9:00 **Audun Kristoffer Kjus** (Norsk Folkemuseum), Disaster, Rituals, and the Forging of Time
- 9:30 **John F. Moe** (The Ohio State University), Folklore of Falling, the American Nightmare: Narratives of Terror and Survival after 9/11

01-16 Contextualizing Narrative

Ursuline

Valentina Punzi (Orientale University and Minzu University), chair

8:00 **Sara Butler Dockery** (National Watch and Clock Museum), I Was Never Crazy, I Hope: The Functions of Stage Door Narratives

8:30 **Margaret Lyngdoh** (University of Tartu), Experiencing Belief: Family Narratives in the Context of Community Identity

9:00 **Ghassan Abou-Zeineddine** (University of Wisconsin, Milwaukee), Stories within Stories: The Personal Narrative as Frame Tale in Rabih Alameddine's *The Hakawati*

9:30 **Valentina Punzi** (Orientale University and Minzu University), Tibetan Mountain-Dwelling Deities in Amdo: Landscape, Narration and Ritual at the Sino-Tibetan Border

01-17 Drawn Together: Images of Folklore and Popular Culture

Gallier

Jeremy Stoll (Indiana University), chair

8:00 **Jeremy Stoll** (Indiana University), Comics as Craft: Storytelling in Popular Culture

8:30 **Callie Clare** (Indiana University), A New Kind of Folk: Folklife in Reality Television

9:00 **Kaitlin Justin** (Indiana University), "Obama Nude with Unicorns": Political Art, Digital Culture, and Folklore

9:30 **Marilyn Motz** (Bowling Green State University), discussant

10:15 AM—12:15 PM

02-01 Advances in Folklore Scholarship: Festival

East Ballroom

Sponsored by the Public Programs Section and the Women's Section

Katherine Borland (The Ohio State University), chair

Lisa Gabbert (Utah State University), **Lisa Gilman** (University of Oregon),

Dorothy Noyes (The Ohio State University), **Rachelle Saltzman** (Oregon Folklife Network), **Patricia Sawin** (University of North Carolina, Chapel Hill)

02-02 Toward a Richer Sense of Place: Case Studies in Folklore and Historic Preservation II

West Ballroom

Sponsored by the Folklore and Historic Preservation Policy Working Group

(See also 01-02)

Laurie Sommers (Laurie Kay Sommers Cultural Consulting), chair

Arnold Alanen (University of Wisconsin, Madison, emeritus), **Tom Carter**

(University of Utah, emeritus), **Kingston William Heath** (University of Oregon),

Alan A. Jabbour (American Folklife Center, emeritus), **Michael Ann Williams** (Western Kentucky University)

02-04 Conserving Folk Performances, Confronting Cultural Disruptions, and Creating

Royal B

Voices on the Page

Bonnie S. Sunstein (The University of Iowa), chair

10:15 **Rossina Zamora Liu** (The University of Iowa), Cultural Knowledge inside the Shelter House: From Trauma Scripts to Personal and Cultural Narratives

10:45 **Bernadette Esposito** (Laramie County Community College), Disaster and a Narrator's Psyche: From Psychological Uncertainties in Science to Folklore's Lenses

11:15 **Elizabeth Cowan** (Laney College), Competing with Discourse without Disrupting Ties: From Inherited Language Traditions to Making Meaning in New Culture

11:45 **Bonnie S. Sunstein** (The University of Iowa), Discovering an Embargoed Voice: From a Midwestern American College to the Contemporary Cuban Landscape

02-05 Mardi Gras in Louisiana: Change and Migration

Royal C

Jon Lohman (Virginia Folklife Program), chair

- 10:15 **Leslie Wade** (University of Arkansas), Celebrating the Skull: New Orleans Bone Gangs and the Migration of the Skeleton
- 10:45 **Maria Elise Zeringue** (University of Louisiana, Lafayette), The Negotiation of Tradition and Change in the Gheens Mardi Gras
- 11:15 **Kern Michael Jackson** (University of South Alabama), Going to the Boomalatta: Narrating Mirthful Indolence at Black Mardi Gras in Mobile, AL
- 11:45 **Jon Lohman** (Virginia Folklife Program), Didn't They Ramble?: Notes on Recent Changes in Post-Katrina Mardi Gras

Folklore and Intangible Culture Heritage in China

02-06

Royal D

Juwen Zhang (Willamette University), chair

Cao Yansheng (Beijing Folklore Museum), **Fan Jiang** (Liaoning University), **Fang Xiao** (Beijing Normal University), **Huang Luonguog** (Yuxi Normal University), **Li Caiping** (Beijing Folklore Museum), **Zhou Fuyan** (Liaoning University)

Transatlantic Folkloristics: A Forum with Transnational Folklorists in Appreciation of Wolfgang Mieder

02-07

Bonnet Carre

Sponsored by the AFS Fellows

Simon J. Bronner (Pennsylvania State University, Harrisburg), chair

James R. Dow (Iowa State University), **Barbro Klein** (Swedish Collegium for Advanced Study), **Wolfgang Mieder** (University of Vermont), **Timothy R. Tangherlini** (University of California, Los Angeles)

Folklore and Work

02-08

Orleans

Charlie Groth (Bucks County Community College), chair

- 10:15 **Stephen Wade** (Hyattsville, Maryland), Coworkers in the Kingdom of Culture: The Making of the "Rock Island Line"
- 10:45 **Olivia Caldeira** (Memorial University of Newfoundland), A Spectrum of Possibilities: Challenging the Concepts of Normalcy through Creative Cultural Competence
- 11:15 **Richard A. Burns** (Arkansas State University), Vampires and Short-Timers: The Folklore of DEROS (Date of Estimated Return from Over Seas) among Vietnam Veterans
- 11:45 **Charlie Groth** (Bucks County Community College), Chick Hauls and Fishwives: Continuity and Change in a Traditional Haul Seine Fishery

◆The Role of "Creating Spaces of Possibility" in Cultural Continuity

02-09

Cabildo

Betty J. Belanus (Smithsonian Institution), chair

- 10:15 **Betty J. Belanus** (Smithsonian Institution) and **Lauren Lauzon** (George Mason University), The 2009 Smithsonian Folklife Festival Wales Program "Wall" as a Space of Possibility
- 10:22 **Jon Kay** (Traditional Arts Indiana and Indiana University), The Walking Sticks of John Schoolman: Creating a Space for Interaction
- 10:29 **Douglas Manger** (HeritageWorks), Redefining Cultural Parameters in a Small Texas Town
- 10:36 **Rebecca Snetselaar** (Nevada Arts Council), Culture on Parade: The Hispanic International Day Parade of Nevada
- 10:43 **Teri Klassen** (Indiana University), Continuity and Relevance in Mid-1900s Southwestern Tennessee Quiltmaking
- 10:50 **Jeanne Harrah Johnson** (University of Nevada, Reno), The Burning Man Festival Crosses the Boundaries of Place to Create its Community and Identity
- 10:57 **Cristina Diaz-Carrera** (Smithsonian Institution), Creating a Space of Possibility on the Web: Colombia Program Website Planning

02-10 From Whence We Came: Touchstones and Creativity in Folklore and Education

Royal A Sponsored by the Folklore and Education Section

Jan Rosenberg (Heritage Education Resources, Inc.), chair

Linda Deafenbaugh (University of Pittsburgh), **Linda Robinson** (Independent),
Diane Sidener (Pennsylvania Alliance for Arts Education)

02-11 Cultural Sustainability: Creating Leaders for Social Justice

Beauregard Sponsored by the Politics, Folklore and Social Justice Section

Amy E. Skillman (Goucher College), chair

Michele Anderson (Goucher College), **Michelle Banks** (Goucher College),
Ashley "Sunny" Fitzgerald (Goucher College), **Maxwell Lannon**
(Goucher College)

02-12 Approaches to Tourism: Integrating Folklore in the Heritage Experience

Bienville

Kerry Kaleba (George Mason University), chair

10:15 **Kristina Downs** (Indiana University), "The King's Dearest Daughter": Touristic Use
of the Pocahontas Narrative

10:45 **Kim Stryker** (George Mason University), Corn Mazes and Pig Races: Heritage,
Creativity, and Tourism in the Post-Rural Virginia Countryside

11:15 **Kerry Kaleba** (George Mason University), Walking with the Golem: Symbol and City

11:45 **Joy Fraser** (George Mason University), discussant

02-13 Chicano/a and Latino/a Performance Art: A Cultural Resource in Times of Crisis

Queen Anne Parlor Sponsored by the Chicano/a Section and the Folklore Latino, Latinoamericano,
y Caribeño Section

Solimar Otero (Louisiana State University), chair

Olivia Cadaval (Smithsonian Institution), **Norma Cantú** (University of Texas,
San Antonio), **Jose Torres Tama** (Independent, Performance Artist),
Charles Briggs (University of California, Berkeley)

02-14 Folk Belief and the Nature of Proof

Cathedral

Heather Joseph-Witham (Otis College of Art and Design), chair

10:15 **Heather Joseph-Witham** (Otis College of Art and Design), Ghost Hunting,
Folk Drama and the Burden of Proof

10:45 **Justin Oswald** (George Mason University), Buddhism and the Manufacturing of
Demons in Feudal Japan

11:15 **Jonathan Roper** (University of Tartu), Folk Belief and Folk Scepticism

11:45 **Montana C. Miller** (Bowling Green State University), Death and the Drop Zone:
The Esoteric and Exoteric Folklore of Skydiving

02-15 Fieldwork and Ethnography: Ethics and Possibilities

Pontalba

Mark A. Jackson (Middle Tennessee State University), chair

10:15 **Gabrielle Anna Berlinger** (Indiana University), Ritual Tradition and Social Change
in "The Neighborhood of Hope"

10:45 **Sam Schragr** (The Evergreen State College), Unleashing Undergrads to
Document Cultural Creativity

11:15 **Anthony B. Buccitelli** (Pennsylvania State University, Harrisburg), The Reluctant
Folklorist: Jon Y. Lee, Paul Radin, and Chinese American Folklore

11:45 **Mark A. Jackson** (Middle Tennessee State University), The Sins of the Father:
The Ethics of Using John Lomax's Southern Prison Field Recordings

Legend and Rumor I: Conspiracy, Fame, and Infamy

02-16

(See also 17-10)

Ursuline

- Elissa R. Henken** (University of Georgia), chair
- 10:15 **Wendy Painting** (University of Buffalo and Saint John Fisher College), American Nightmares: Timothy McVeigh, Legend, Lore, and Rumor
- 10:45 **Jenn Horn** (University of Southern Indiana), No More Spiders in the Hairdo: Revamping, Revising, and Recreating Urban Legends in a World without Beehive Hairdos
- 11:15 **Stephanie L. Singleton** (Indiana University), Creativity, Continuity, and Popular Conspiracy
- 11:45 **Elissa R. Henken** (University of Georgia), How Did He Get So Famous?: Illuminati and the Pop Star

History of Provinces and Empires: Folklore Studies in Europe and Japan

02-17

Gallier

- William Pooley** (Oxford University), chair
- 10:15 **Hiroshi Kawamori** (Kobe Women's University), Provincial Intellectuals and Folklorists: Center and Periphery in Japanese Folklore Studies
- 10:45 **Diarmuid Ó Giolláin** (University of Notre Dame), Province, Nation, Empire: Domains of Folkloristics in Two Journals
- 11:15 **Ülo Valk** (University of Tartu), Spiritualism, Folklore and Discursive Authority of the Other World: Cases from 19th-Century Estonia
- 11:45 **William Pooley** (Oxford University), On Not Being Able to Sing: Creativity, Class, and Gender in the Landes de Gascogne, 1870-1914

12:15—1:30 PM

Cultural Diversity Committee Brown-Bag

Queen Anne Parlor

Section Business Meetings

See Below

- Children's Folklore: Royal C
- Folklore and Creative Writing: Royal A
- Graduate Student: Orleans
- Independent Folklorists Meet & Greet and
Indi-Folk Forum Demonstration: Bonnet Carre
- Jewish Folklore and Ethnology: Beauregard
- LGBTQA: Pontalba
- Mediterranean Studies: Bienville
- Politics, Folklore, and Social Justice: Cathedral
- Space, Place and Landscape: Cabildo

1:30—3:30 PM

Talking Folklore: A Conversation with Leaders in the Field

04-01

East Ballroom

- Pravina Shukla** (Indiana University), chair
- Peggy Bulger** (American Folklife Center), **Olivia Cadaval** (Smithsonian Institution), **Joe Hickerson** (Library of Congress), **Pat Jasper** (Houston Arts Alliance), **Steve Zeitlin** (City Lore, Inc.)

Deep Work: The Mardi Gras and Us

04-02

West Ballroom

- Marcia Gaudet** (University of Louisiana, Lafayette), chair
- Barry Jean Ancelet** (University of Louisiana, Lafayette), **Dana David Gravot** (Independent), **Carl Lindahl** (University of Houston), **Carolyn Ware** (Louisiana State University)

04-04 Creative Disruptions: Trauma, Catharsis, and Reclamation in Folkloric Expression

Royal B

Daniel Wojcik (University of Oregon), chair

- 1:30 **Daniel Wojcik** (University of Oregon), Between Trauma and Tradition: Outsider Artists, Vernacular Culture, and Cathartic Creativity
- 2:00 **Kristen Gallerneaux Brooks** (University of California, San Diego), Rising Against Le Nain Rouge: Legends, Revivals, and Reinvention in Detroit
- 2:30 **David Ensminger** (Lee College), Abandoning the City of the Ear: Identity and the Interpenetration of Punk and Deaf Communities
- 3:00 **Robert Dobler** (University of Oregon), Ghost Bike Memorials: Trauma and Healing at the Portland Bicycle Shrine

04-05 Mormon Children's Folklore: Practice, Play, and Wise Children

Royal C

Sponsored by the Children's Folklore Section

Jared S. Rife (Pennsylvania State University, Harrisburg), chair

- 1:30 **Brant W. Ellsworth** (Pennsylvania State University, Harrisburg), Playing for Change: The Performative Functions of Children Piano Games
- 2:00 **Spencer L. Green** (Pennsylvania State University, Harrisburg), And a Child Shall Lead Them: Wisdom Learned from Children (J120 Folk Motif) in Mormon Discourse
- 2:30 **Jared S. Rife** (Pennsylvania State University, Harrisburg), Playing with the Sacred: LDS Children's Games as Supportive or Subversive Practices
- 3:00 **Tom Mould** (Elon University), discussant

04-06 The Grimms: The First Hundred Years

Royal D

Sponsored by the Folk Narrative Section

Adam D. Zolkover (Indiana University), chair

- 1:30 **Ruth B. Bottigheimer** (Stony Brook University), Grimms' Good Girls and Mannerly Boys: The Early Narrative Visions
- 2:00 **Helmut Groschwitz** (University of Bonn, Germany), Heritage as (Meta-)Narrative: The Impact of Jacob Grimm on Narrative Collections in the 19th Century
- 2:30 **Adam D. Zolkover** (Indiana University), The Grimms, the Park, and the Promise of the White City
- 3:00 **Dan Ben-Amos** (University of Pennsylvania), discussant

04-07 Chinese Folklore

Bonnet Carre

Juwen Zhang (Willamette University), chair

- 1:30 **Ke Jia** (Cloud Gate Chinese Cultural Holiday Studio), The Continuity and Creativity of Culture—Analysis of Current Chinese Festivals
- 2:00 **Tongju Diao** (Shandong University), Belonging to the Natal Family or the Husband's Family: A Folklore Approach to the Married Daughters' Identity
- 2:30 **Nankuaimodege** (Xinjiang Normal University), Tuvan People in Three Countries: Cultural Identity and Nationality
- 3:00 **Zhaoyuan Tian** (East China Normal University) and **Tian Tian** (Inner Mongolia Normal University), Oath of Alliance, Fictions, and Social Organizations

04-08 Off the Record: Folklore, History, and the Truth

Orleans

Eleanor Walden (ArtsWork!), chair

- 1:30 **Gary Hicks** (ArtsWork!), It's Not All Non-Violence: Black Military Veterans in the Civil Rights Movement—The Influence of the "Greatest Generation"
- 2:00 **Eleanor Walden** (ArtsWork!), The Unsung Pete Seeger: The Nobel Peace Prize—Making Pete Seeger a Working Class Hero
- 2:30 **Jeremy Woodruff** (University of Pittsburgh), Voices from the Dark/An Audience of Performers: Subversive Sound in the Worker's Movement of the 1930s USA

Cultural Sustainability: Programs, Projects and Practices of Folklorists and Their Cultural Community Partners **04-09**
Cabildo

Sponsored by the Public Programs Section

Jill Inman Linzee (Northwest Heritage Resources), chair

Harold A. Anderson (Goucher College), **Tina Bucuvalas** (City of Tarpon Springs), **Debbie Fant** (Northwest Folklife), **Christopher Mulé** (Council on the Arts and Humanities for Staten Island), **Jeff Todd Titon** (Brown University), **Rory Turner** (Goucher College)

Media Technology + Folklife Education + K-12 Schools = Creative Innovations **04-10**
Royal A

Sponsored by the Folklore and Education Section

Linda Deafenbaugh (University of Pittsburgh), chair

- 1:30 **Jan Rosenberg** (Heritage Education Resources, Inc.), Alan Lomax and the American School of the Air: Folklore and Education and the Creative Impulse
- 2:00 **Ruth Olson** (University of Wisconsin), Playful Learning: Mobile Technology and Place-Based Education
- 2:30 **Linda Deafenbaugh** (University of Pittsburgh), High School Digital Natives + Technology = (Deeper Insights into Culture's Working) Visible
- 3:00 **Lynne Hamer** (University of Toledo), discussant

◆Cultural Display and Tourism **04-11**
Beauregard

Teresa L. Hollingsworth (South Arts), chair

- 1:30 **Cristina Benedetti** (The Ohio State University), Volunteering, Aesthetic Engagement and Alternative Economics
- 1:37 **Kate Butler** (Cape Breton University), Commodifying Continuity: Marketing the Past on the Toronto Islands
- 1:44 **Cynthia L. Vidaurri** (Smithsonian Institution), Taino Cultural Continuity and Creativity in Cuba's New Tourism
- 1:51 **Aunya P.R. Byrd** (Independent), "Zulu is More than Blackface, Grass Skirts, and Coconuts": Creatively Subverting the Notions of African American Culture while Continuing Its Mardi Gras Traditions
- 1:58 **James B. Seaver** (Indiana University), Fighting Fairs: The Poetics and Politics of Display at World War II Antiquities Expositions
- 2:05 **Teresa L. Hollingsworth** (South Arts), "Sum of Many Parts, 25 Quiltmakers in 21st-Century America" Exhibit Goes to China

Foodways, Memory, and Identity **04-12**
Bienville

Kirstin Erickson (University of Arkansas), chair

- 1:30 **Joseph Michael Donnelly** (Memorial University of Newfoundland), Reclaiming the Food System: Occupy Newfoundland and the Politics of Nourishment
- 2:00 **M. Dustin Knepp** (University of Central Arkansas), If Memory Serves: Negotiating Mexican American Food and Culture through Recollections of the Past
- 2:30 **Nicole Nieto** (The Ohio State University), Recipes, Rebirth and Community: Recipes in Post-Katrina New Orleans
- 3:00 **Kirstin Erickson** (University of Arkansas), Culinary Epistemologies: Food, Memory and Desire in Hispano Northern New Mexico

Reconfiguring Continuity, Imagining Change: Performing Nation, Race, and Ethnicity in the Public Sphere **04-13**
Queen Anne Parlor

Eric Richard Mayer-Garcia (Louisiana State University), chair

- 1:30 **Tomás Montoya Gonzales** (Tulane University), La Conga Santiaguera: Genealogies of Resistance in Public Festivals
- 2:00 **Eric Richard Mayer-Garcia** (Louisiana State University), Mambises of New Orleans: Exile, Resistance, and the 19th-Century Cuban Imaginary
- 2:30 **Leigh Clemons** (Louisiana State University), Caballeros and Texans: The Construction of Identity during the 1936 Texas Centennial

04-14 Cultural Performance

Cathedral

Wanda G. Addison (National University), chair

- 1:30 **Alyssa DeCaulp** (University of North Carolina, Chapel Hill), Know Your History to Shape the Future: The Sacrificial Poets and the Transformative Power of the Spoken Word
- 2:00 **Jonathan Lennon Bradshaw** (Miami University of Ohio), Aural Histories: Tradition and Continuity as Rhetorical Participation
- 2:30 **Lars Kaijser** (Stockholm University), The Pink Floyd Happening. Reflections on a Staged Concert
- 3:00 **Wanda G. Addison** (National University), The Baobab Tree: Stories of Cultural Continuity

04-15 Interpreting Vernacular Architecture

Pontalba

Meghann Elizabeth Jack (Memorial University of Newfoundland), chair

- 1:30 **Takashi Takahara** (Aichi University), The Metamorphosis of a Tradition: The Story of TK
- 2:00 **Puja Sahney** (Indiana University), "Because It Is Auspicious": Domestic Religious Practices, Spatial Organization, and Interior Decoration of Hindu Immigrants from India in the United States
- 2:30 **Anna J.K. Blomster** (University of California, Los Angeles), Cottage to the Left, Cottage to the Right: The Swedish Red Cottage in Political Campaigns
- 3:00 **Meghann Elizabeth Jack** (Memorial University of Newfoundland), Placing the Farmstead: An Interpretative Study of Material Life in Rural Nova Scotia

04-16 Reading the Marginalized: Pagans, Children and Women in Early British Literature

Ursuline

Sponsored by the Medieval Folklore Section

Judith M. Lanzendorfer (The University of Findlay), chair

- 1:30 **Derek Sherman** (The University of Findlay), Death as a Character: Cultural Views of Death from the Past to the Present
- 2:00 **Steve Stanzak** (Indiana University), St. Erkenwald and the Narratives of the Resurrected Dead
- 2:30 **Judith M. Lanzendorfer** (The University of Findlay), The Inverting of Aarne-Thompson 2022 "Let the Dead Rest" and "The Sad Little Angel" in *Pearl*
- 3:00 **Charlotte Artese** (Agnes Scott College), Presenting the Trickster Heroine: Shakespeare's Struggle with the Folktale Source of *All's Well that Ends Well*

04-17 Policing Boundaries: The Politics of Humor in Commodity Culture

Gallier

Anand Prahlad (University of Missouri, Columbia), chair

- 1:30 **Constance Bailey** (University of Missouri), Old Wine in New Glasses: Blues Women's Humor in the Lyrics of Lil' Kim and Nikki Minaj
- 2:00 **Raymond Summerville** (University of Missouri), Mocking Black Masculinity in D.W. Griffith's *The Birth of a Nation*
- 2:30 **Claire and Laurel Schmidt** (University of Missouri), "Do You Even Live Here?": Functions of Regional Folk Humor in *Mystery Science Theater*
- 3:00 **Anand Prahlad** (University of Missouri, Columbia), Reinforcing or Repudiating Racism: A Look at "The Successful Black Man" Internet Meme

3:45—5:45 PM

05-04 Assessing and Employing the Experience-Centered Approach: Marking the 30th

Royal B

Anniversary of David Hufford's *The Terror That Comes in the Night*

Sponsored by the Folk Belief and Religious Folklife Section

Leonard Norman Primiano (Cabrini College), chair

- 3:45 **Eric A. Eliason** (Brigham Young University), Mormon Pre-Birth Experience Narratives, Joseph Smith's Visions, and the Bible: An Experience-Centered Approach
- 4:10 **Lynne S. McNeill** (Utah State University), From Creepy Cats to Bumbling Bigfoot: The Experience-Centered Approach as a Bridge to Folklore Studies
- 4:35 **Gala True** (Philadelphia Veterans Affairs Medical Center and University of Pennsylvania), An Experience-Centered Approach to Combat Trauma Narratives: Exploring the Role of Disassociation and Loss in Post-Traumatic Stress
- 5:00 **David J. Hufford** (Samueli Institute and Penn State College of Medicine, emeritus), Thirty Years of the Terror: How Modernity Became Haggard
- 5:25 **Sabina Magliocco** (California State University, Northridge), discussant

◆**Michael Taft—Celebrating a Career in Folklore Archives and Research**

05-05

Sponsored by the Archives and Libraries Section

Royal C

Catherine H. Kerst (American Folklife Center), chair

- 3:45 **Peggy Bulger** (American Folklife Center, retired, and Florida Folklife Council), The Taft Years—The American Folklife Center Archive Comes of Age
- 3:52 **Terri M. Jordan** (University of Oklahoma), Campaigns, Commercials, and Copyright: Intellectual Property Issues in an Archive of Political Ads
- 3:59 **Robert Young Walsler** (University of Aberdeen), Out of the Archive and onto the Firth: Reanimating the Dreg Song
- 4:06 **Burt Feintuch** (University of New Hampshire), Cape Breton, Longitudinally
- 4:13 **Randy Williams** (Utah State University), Move Over Bear Lake Monster, There's a New Star in Town: Bigfoot in the Fife Folklore Archives
- 4:20 **Moira Marsh** (Indiana University), Mandrakes, Bibliographers, and Spoofs
- 4:27 **Stephen D. Winick** (American Folklife Center), The Willwood Files: Michael Taft's Reclusive Mentor, Otto Willwood
- 4:34 **Gerald Pocius** (Memorial University of Newfoundland), discussant

Classic Folklore Genres: Folktale, Proverb, Lament, and Epic

05-06

Royal D

Dan Ben-Amos (University of Pennsylvania), chair

- 3:45 **Eila Stepanova** (University of Helsinki), "I Would Sue the Gods, but I Cannot": The Creativity of Karelian Lamenters
- 4:15 **Frog** (University of Helsinki), Contextualizing Creativity in an Archival Corpus: The Case of Kalevala-Meter Mythology
- 4:45 **Wolfgang Mieder** (University of Vermont), "To Build Castles in Spain": The Story of an English Proverbial Expression
- 5:15 **Dan Ben-Amos** (University of Pennsylvania), Old Problems Never Die, Neither Do They Fade Away: The Diffusion of Tales

Imagining New Orleans: Folklore, Cultural Continuity, and Creativity in HBO's *Tremé*

05-07

Bonnet Carre

Solimar Otero (Louisiana State University) and **Nicholas R. Spitzer** (Tulane University) chairs

Lolis Elie (HBO *Tremé*), **Mari Kornhauser** (HBO *Tremé*, Louisiana State University), **Eric Overmyer** (HBO *Tremé*), **Clarke Peters** (HBO *Tremé*), **Wendell Pierce** (HBO *Tremé*), **David Simon** (HBO *Tremé*)

Remapping the South: Revisiting the Folklife in the South Series

05-08

Orleans

Ted Olson (East Tennessee State University), chair

Barry Jean Ancelet (University of Louisiana, Lafayette), **Tina Bucuvalas** (City of Tarpon Springs), **Hugo Freund** (Union College), **William Lynwood Montell** (Western Kentucky University, retired), **Michael Ann Williams** (Western Kentucky University)

- 05-09 Cabildo Ecology, Bioregionalism, and Community-Based Folklore Practice: A Field Guide to Homegrown Initiatives to Nurture Cultural Practice**
Sponsored by the Politics, Folklore, and Social Justice Section and the Public Programs Section
- Rachel E. Reynolds Luster** (Arkansas State University), chair
- 3:45 **Mike Luster** (Arkansas Folklife Program and Arkansas State University), Bioregionalism, Poetry, and Folklife Practice
- 4:15 **Meredith Martin-Moats** (Independent and McElroy House), Folklore in Action: Media Arts, Participatory Research and Community-Supported Folklore Practice
- 4:45 **Jason Morris** (George Mason University), Localism, Urban Political Ecology and Community-Based Folklore Practice
- 5:15 **Rachel E. Reynolds Luster** (Arkansas State University), Bringing It All Back Home: Three Working Models for a Community-Based Folklore Practice
-
- 05-10 Royal A Local Learning @ 19**
Sponsored by Local Learning and the Folklore and Education Section
- Paddy Baker Bowman** (Local Learning) and **Rita Moonsammy** (Local Learning), chairs
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- 05-11 Beauregard The State and the (Re)Production of Intangible Cultural Heritage in Contemporary Asia**
Sponsored by the Eastern Asia Folklore Section
- Jing Li** (Gettysburg College), chair
- 3:45 **Hideyo Konagaya** (University of Nagasaki), Nation State and Diaspora in the Production of Okinawan Cultural Heritage
- 4:15 **Leah Lowthorp** (University of Pennsylvania), Intangible Cultural Heritage in India: Discourse and Practice
- 4:45 **Jing Li** (Gettysburg College), (Re)Inventing an Ethnic Festival in Southwest China
- 5:15 **Mary Hufford** (University of Pennsylvania), discussant
-
- 05-12 Bienville Perspectives on Gender and (Inter)Sexuality**
- Ysamur M. Flores-Peña** (Otis College of Art and Design), chair
- 3:45 **Carl Douglas Schottmiller** (University of California, Los Angeles), Busted!: Failed Gender Reorientation and the Grotesque Drag Body
- 4:15 **Theresa M. Preston-Werner** (Northwestern University), Seeking Status through Body Talk
- 4:45 **Jennifer Hartmann** (Memorial University of Newfoundland), Dancing with a Baby Belly: Bellydance, Childbirth, and Vernacular Health Practices
- 5:15 **Ysamur M. Flores-Peña** (Otis College of Art and Design), Logun-Ede/Legunedé and the Art of Transformation: Intersexuality in Lucumí Religious Narrative
-
- 05-13 Queen Anne Parlor Material Culture: Craft, Community, and Creativity**
- Susan L.F. Isaacs** (Union College), chair
- 3:45 **Brenna Heffner** (University of Louisiana, Lafayette), The Glue that Holds Us Together: Knitting, Ravelry, and Group Aesthetics
- 4:15 **Mira C. Johnson** (Pennsylvania Folklife Archive at Jump Street), From Our Hands Handicraft Cooperative: Using Folk Arts to Create Community Partnerships
- 4:45 **Barbro Klein** (Swedish Collegium for Advanced Study), Fantasy Flowers and Imposing Cities: Winter Carl Hansson and the Creative Power of Dalecarlian Folk Art
- 5:15 **Susan L.F. Isaacs** (Union College), (In Your) Face Jugs: Pennsylvania German Pottery as Performance
-
- 05-14 Cathedral Media: "Americana Women: Roots Musicians—Women's Tales and Tunes"**
(50 min.)
- Dyann Arthur** (MusicBox Project), filmmaker

Digital Media, Folklore, and Identity

05-15

Pontalba

- Harold A. Anderson** (Goucher College), chair
- 3:45 **Carlea Holl-Jensen** (University of Maryland, College Park), What We Talk about When We Talk about Folklore
- 4:15 **Lutfi Hussein** (Mesa Community College), Folklore on the Internet: (Re)Production of Cultural Identities
- 4:45 **Harold A. Anderson** (Goucher College), Whose Story? Documentation, Cultural Sustainability and the Challenges of Digital Media Ethnography

From Literature to Ethnography: International Perspectives

05-16

Ursuline

- Katie Dimmery** (Indiana University), chair
- 3:45 **Martha Eugenia Osorio-Cediel** (Bethune-Cookman University), Hybridity and Heterogeneity in Two Colombian Caribbean Novels of the Late 20th Century
- 4:15 **Pablo Martin Dominguez** (Indiana University), The Novel that Never Was. Memory and Remembrance in Spain
- 4:45 **Katie Dimmery** (Indiana University), The Garuda in the Glass: Ethnic Literature and Ethnography in Lijiang, China
- 5:15 **Matthew Alan Campbell** (The Ohio State University), Reel-to-Real: Sounds of Intimacy and the Phenomenology of the Voice in Amateur Tape Exchange during the Vietnam Conflict

The Next Four Words: Reflections on Folklore Theory

05-17

Gallier

- Thomas C. Owens** (University of North Carolina, Chapel Hill), chair
- 3:45 **Elijah Gaddis** (University of North Carolina, Chapel Hill), Place
- 4:15 **Elizabeth A. Thompson** (University of North Carolina, Chapel Hill), Collaboration
- 4:45 **Thomas C. Owens** (University of North Carolina, Chapel Hill), Imagination
- 5:15 **Amanda-Lynn Stubley** (University of North Carolina, Chapel Hill), Performativity

Meet the Editors

05-18

Riverview

- Trevor J. Blank** (State University of New York, Potsdam), *New Directions in Folklore* editor
- Simon J. Bronner** (Pennsylvania State University, Harrisburg), *Jewish Cultural Studies* editor
- Lorraine Walsh Cashman** (American Folklore Society), AFS website editor
- Thomas A. DuBois** (University of Wisconsin, Madison), *Journal of American Folklore* editor
- Robert Glenn Howard** (University of Wisconsin, Madison) *Western Folklore*
- James P. Leary** (University of Wisconsin, Madison), *Journal of American Folklore* editor
- Diane I. Tye** (Memorial University of Newfoundland), *Digest* editor

6:00—7:30 PM

AFS Fellows' Reception for Students and Fellows

East/West Ballroom

Sponsored by the AFS Fellows and the Graduate Student Section
For students and AFS Fellows only

8:00—9:30 PM

Phillips Barry Lecture

Bonnet Carre

Sponsored by the Music and Song Section

- Margaret Steiner** (Indiana University) and
Stephen D. Winick (American Folklife Center), chairs
- Michael J. Bell** (Suffolk University), "I Am Going to Print a Book of Plays": Francis James Child's Road to the Ballad

Royal B/C

Don Yoder Lecture in Religious Folklife

Sponsored by the Folk Belief and Religious Folklife Section

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

Donald Cosentino (University of California, Los Angeles), Why Did Gede Let This Happen?: Catastrophe and Theodicy in 21st Century Haitian Vodou

Kerry Noonan (Champlain College) and **Glenn Hinson** (University of North Carolina, Chapel Hill), discussants

Orleans

Performance Sponsored by the Chicano/a Section and the Folklore Latino, Latinoamericano, y Caribeño Section

José Torres Tama (Performance Artist), Aliens Are Coming: A Multimedia Lecture

8:00—11:00 PM

Riverview

Women's Section Meeting and Croning

9:00 PM—12:00 AM

Beauregard

Instrumental Music Jam Session

Pontalba

Vocal Music Jam Session

PROGRAM SCHEDULE: FRIDAY

7:00—8:00 AM

Executive Director's Breakfast with Section Conveners

Riverview

Sponsored by the American Folklore Society

8:00—10:00 AM

Creolization Invisible in Plain Sight

09-01

East Ballroom

Lee Haring (Brooklyn College, emeritus), chair

Robert Baron (New York State Council on the Arts), **Ana C. Cara** (Oberlin College), **Nicholas R. Spitzer** (Tulane University)

Core Concepts, Key Terms: A Folkloristics of "Local" Learning and Practice

09-03

Sponsored by the Folklore and Education Section

Iberville

Miriam Camitta (University of Pennsylvania) and **Nancy Watterson** (Cabrini College), chairs

Trevor J. Blank (State University of New York, Potsdam), **John Dorst** (University of Wyoming), **Jillian Gould** (Memorial University of Newfoundland), **Mary Hufford** (Independent), **Simon Lichman** (Centre for Creativity in Education and Cultural Heritage), **William Westerman** (Independent)

Professional Development Workshop: Digital Media-Based Fieldwork Meets Public and Social Internet

09-04

Royal B

Sponsored by the Public Programs Section

Lisa Rathje (Company of Folk), chair

Anna Mulé (Independent and Wagner College), **Christopher Mulé** (Council on the Arts and Humanities for Staten Island)

Creativity, Continuity, and Consumerism: Transformations in "Traditional" Dress and Adornment

09-05

Royal C

Carrie Hertz (Niagara University), chair

8:00 **Carrie Hertz** (Niagara University), Tradition as High Fashion: Wedding Dress on the Bridal Expo Runway

8:30 **Rachel Gonzalez** (Indiana University), Buying the Dream: Coming of Age and Commercial Culture among American Latinos

9:00 **Mintzi Martinez-Rivera** (Indiana University), Boutiques in Unexpected Places: Fashion and Creativity in the P'urhépecha Community of Santo Santiago de Angahuan, Michoacán, México

9:30 **Mickey Weems** (Columbus State Community College and Qualia), The Visual Impact of Soft: Lei Hulu and Hawaiian Aesthetics of Adornment

Perspectives on Appalachian Music and Race

09-06

Royal D

Mark Y. Miyake (State University of New York Empire State College), chair

Lee Bidgood (East Tennessee State University), **Thomas G. Richardson** (Indiana University), **Jessica Anderson Turner** (Virginia Intermont College)

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| 09-07 | Festival(s) |
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| Bonnet Carre | |
| | Ian Russell (University of Aberdeen), chair |
| 8:00 | Cassandra Chambliss (Indiana University), Reconsidering Space at Egyptian Saints' Festivals |
| 8:30 | Sara L. Thompson (York University), "I'm Much Less Exciting than My Character": The Routine(s) of a Renfaire Performer |
| 9:00 | Lesley Ham (Pennsylvania State University, Harrisburg), The Lowell Folk Festival and the Continuity of Culture in Lowell, Massachusetts |
| 9:30 | Ian Russell (University of Aberdeen), The Power of Festival: Bridging the Divide in Derry and Donegal |

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| 09-08 | Politics, Policy, and Public Folklore: Folklore and Bureaucracy |
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| Orleans | |
| | Willie Smyth (Washington State Arts Commission), chair |
| 8:00 | Carley Williams (University of Aberdeen), Community-Led Policymaking: Safeguarding Intangible Cultural Heritage in Scotland |
| 8:30 | ◆ Hiroshi Kobayashi (Japanese Folklore Association), Politics of Authenticity and Folk Knowledge: A Case Study of a World Heritage Site in China |
| 8:37 | ◆ Gregory Hansen (Arkansas State University), Destruction Diverted: Saving a Historic Site Despite Environmental Conservation Initiatives |
| 8:43 | ◆ Yoshitaka Kawase (Tokyo Metropolitan University), Discontinuity and Continuity of ChaGuan (Tea-House) in Jiangnan, China |
| 9:00 | Willie Smyth (Washington State Arts Commission), Chinese Intangible Cultural Heritage Lists: A US-China Comparison of Policy and Practice |

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| 09-09 | Dynamics of Foodways |
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| Cabildo | |
| | Diane I. Tye (Memorial University of Newfoundland), chair |
| 8:00 | Kristen A. Bradley-Shurtz (University of Louisiana, Lafayette), The Art of Barbecue: St. Patrick's Irish Picnic |
| 8:30 | Cristina Pietropaolo (Memorial University of Newfoundland), "Did You Eat Lunch Yet?": The Vegetable Garden and Sunday Lunch in Toronto Italian Immigrant Culture |
| 9:00 | Cherry P. Levin (Louisiana State University), He Can Have His Cake and We Will Eat It, Too: The Role of the Groom's Cake in Southeastern Louisiana Weddings |
| 9:30 | Diane I. Tye (Memorial University of Newfoundland), Storm Days: Playing with Food and Time |

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| 09-10 | Complicating "Culture" Inside and Outside the Classroom: Stereotypes, Cultural Complexity, and Continuity |
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| Royal A | |
| | Sponsored by the Politics, Folklore, and Social Justice Section |
| | Ann Denkler (Shenandoah University), chair |
| 8:00 | Psyche Williams-Forson (University of Maryland, College Park), "I Haven't Eaten if I Don't Have My Soup and Fufu": Using Ghanaian/African American Food and Foodways to Understand Transnationalism and Problematize Sustainability |
| 8:30 | Perin Gurel (Dickinson College), Between Universals and a Hard Place: Complicating Islam and Muslims in the Liberal Arts |
| 9:00 | Ann Denkler (Shenandoah University), Going Global or Staying Ethnocentric: Challenging Students to Understand Indian Culture |
| 9:30 | J.D. Islip (Texas A&M University), discussant |

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| 09-11 | PACT (Preserving America's Cultural Traditions) Business Meeting |
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| Beauregard | |

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| 09-12 | Fairy Tales I: Uses and Reinventions |
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| Bienville | (See also 17-16) |
| | Corrie M. Kiesel (Louisiana State University), chair |

- 8:00 **Robin Parent** (Utah State University), From Martyr to Hero: Exploring Young Adult Agency in Dystopian Stories through the Intersection of Fairy Tale and Feminism
- 8:30 **Anne E. Duggan** (Wayne State University), Fairy Tale and Melodrama: Rewriting "Sleeping Beauty" and "Cinderella" in *Lola* and *The Umbrellas of Cherbourg*
- 9:00 **Danielle M. Roemer** (Northern Kentucky University), Sara Gallardo's "The Bluestone Emperor's Thirty-Three Wives": The Toxicity of the Fairy Tale Ideal
- 9:30 **Corrie M. Kiesel** (Louisiana State University), Restaging Blame: "Female Curiosity!!" and Male Atrocity!!" in Victorian Bluebeard Dramas

Unintentional Steps that Yield Unexpected Harm: Towards a Trauma-Sensitive Ethnography **09-13**
Queen Anne Parlor

- Glenn Hinson** (University of North Carolina, Chapel Hill), chair
- 8:00 **Glenn Hinson** (University of North Carolina, Chapel Hill), Folklorists as Unwitting Agents of Trauma: Lessons from the Field, and Even More Telling Lessons from the World of Social Work
- 8:30 **Amy Bauman** (Andrus Childrens Center), Seemingly Neutral, Seemingly Fine: Rethinking Risk in Stories Elicited in Ethnography

Other People's Stories: Identities in Crisis **09-14**
Cathedral

- Kristiana Willsey** (Indiana University), chair
- 8:00 **Kate Ristau** (Western Oregon University), Reclaiming the Pink Ribbon: Blogging a New Breast Cancer Narrative
- 8:30 **Maggi Michel** (Independent), Millions of Stories: How Use of AA Narrating Models Shapes Tale and Teller
- 9:00 **Rosalynn Rothstein** (University of Oregon), Managing Boundaries: The Role of Narratives at a 911 Call Center
- 9:30 **Kristiana Willsey** (Indiana University), Paradoxes of Visibility: Contested Representation in Veterans' Narratives

Constructing and Constructed History **09-15**
Pontalba

- Jerrold Hirsch** (Truman State University), chair
- 8:00 **John Gutowski** (Saint Xavier University), Tchaikovsky's *1812 Overture*: Myth-Making in Two National Traditions
- 8:30 **Brett Howard Lowry** (Texas A&M University), Gimme That Real Old Time Religion: Folk History and the Construction of Neo-Pagan Traditions and Identities in the United States
- 9:00 **Hideki Harajiri** (Ritsumeikan University), Maritime Cultures around the East China Sea: Comparative Interpretations of Cheju Island (South Korea) and the Iki Island (Japan)
- 9:30 **Jerrold Hirsch** (Truman State University), "My Fancy Is Restricted by Records": "Scientific" History, U.B. Phillips and Black Lore

Memorializing Death **09-16**
Ursuline

- Richard H. Gagne** (Tougaloo College), chair
- 8:00 **Richard H. Gagne** (Tougaloo College), "Oral" Composition in a Written Genre: Early American Gravestone Poetry
- 8:30 **Alexa Hagerty** (Stanford University), American Home Funerals: We Care for the Dead and the Dead Care for Us
- 9:00 **Debbie A. Hanson** (Augustana College), Touch 'Em All: Memorializing Harmon Killebrew

09-17 Resistance, Reform, and Remembrance through Folklore

Gallier

Kara Rogers Thomas (Frostburg State University), chair

8:00 **Rachel Antoinette Fiske-Cipriani** (University of California, Berkeley), The Politics of Care: Yoga and Mindfulness in Urban Public Schools

8:30 **Valerie Feschet** (Aix-Marseille University), Petanque Bastille Day in New York City: Provence as a Horizon

9:00 **◆Kara Rogers Thomas** (Frostburg State University), Resistance in Coal Country: Experiential Learning Reveals the Stories behind the Songs

10:15 AM—12:15 PM

10-01 The Francis Lee Utley Memorial Lecture of the AFS Fellows

East/West Ballroom

Simon J. Bronner (Pennsylvania State University, Harrisburg), chair

Patricia A. Turner (University of California, Davis), Fried Chicken, Quilts, and Hurricanes: Reflections on Fieldwork in Louisiana

12:15—1:30 PM

Orleans AFS Fellows Business Meeting

See Below Section Business Meetings

Archives and Libraries: Bienville

Eastern Asia Folklore: Bonnet Carre

Folk Belief and Religious Folklife: Cabildo

Folk Narrative: Beauregard

Folklore and Education: Royal C

Medieval Folklore: Cathedral

Music and Song: Royal D

NewFolk@AFS: Royal A

Nordic-Baltic Folklore: Pontalba

Storytelling: Queen Anne Parlor

Royal B The Will to Adorn Project Advisory Meeting

1:30—3:30 PM

12-01 New Orleans Preservation Post-Katrina I: Local Preservation Efforts

East Ballroom

Sponsored by the Folklore and Historic Preservation Policy Working Group
(See also 13-01)

Jay Edwards (Louisiana State University), chair

Jay Edwards (Louisiana State University), **Patricia Gay** (New Orleans Preservation Resource Center), **Tracy Nelson** (Center for Sustainable Engagement and Development)

12-02 Selective Retrieval

West Ballroom

Henry Glassie (Indiana University), chair

1:30 **Ray Cashman** (The Ohio State University), Selective Retrieval in the Construction of Self and Society

2:00 **Henry Glassie** (Indiana University), Selective Retrieval in the Potter's Art

2:30 **David McDonald** (Indiana University), The Palestinian Dabke and the Politics of Preservation in Exile and under Occupation

3:00 **Pravina Shukla** (Indiana University), Colonial Williamsburg and Selective Retrieval at Living History Museums

Author Meets Critics: Andrea Kitts's *Vaccinations and Public Concern in History* **12-03**

Sponsored by the Folk Belief and Religious Folklife Section **Iberville**

David J. Hufford (Samueli Institute and Penn State College of Medicine, emeritus), chair

Erika Brady (Western Kentucky University), **Andrea Kitts** (East Carolina University), **Robert Glenn Howard** (University of Wisconsin, Madison), **Bonnie B. O'Connor** (Hasbro Children's Hospital and Brown University)

Transgressive Tales I: Grimms' Bad Girls and Old Women **12-04**

Sponsored by the Folk Narrative Section and the LGBTQA Section **Royal B**
(See also 13-04)

Pauline Greenhill (University of Winnipeg), chair

- 1:30 **Andrew Friedenthal** (University of Texas, Austin), *The Lost Sister: Lesbian Eroticism and Female Empowerment in "Snow White and Rose Red"*
- 2:00 **Kay F. Turner** (New York University), *Rising in Flame: Lesbian Anticipation in Grimms' "Frau Trude"*
- 2:30 **Kevin Goldstein** (New York University), *The Wise Woman as Type in "The Goose Girl at the Spring"*
- 3:00 **Cristina Bacchilega** (University of Hawai'i, Mānoa), *From Fool to Trickster: "Clever Else" Is No Joke*

Heritage Studies and Public Folklore: An International Conversation **12-05**

Sponsored by the Public Program Section **Royal C**

Gregory Hansen (Arkansas State University), chair

Robert Baron (New York State Council on the Arts), **Hiroyuki Hashimoto** (Otemon Gakuin University), **Clyde A. Milner** (Arkansas State University), **Diana N'Diaye** (Smithsonian Institution), **Michelle Stefano** (Maryland State Arts Council)

Stigma, Sin, and the Construction of Tourism Narratives **12-06**

Royal D

Ann K. Ferrell (Western Kentucky University), chair

- 1:30 **Sheila Bock** (University of Nevada, Las Vegas), *"What Happens in Vegas": Liminality, Narratability, and the Structuring of Tourist Experiences*
- 2:00 **Lynda Daneliuk** (Memorial University of Newfoundland), *Delphine, Julie and Marie: Dark Tourism Narratives of Contested Heritage in New Orleans*
- 2:30 **Ann K. Ferrell** (Western Kentucky University), *"Now You Can Drink that Alcohol...But Smoking's a Sin": Stigma, Sin, and the Kentucky Bourbon Trail®*
- 3:00 **Sarah McCartt-Jackson** (Western Kentucky University), *Narrative Compromise: African American Representation at Henry Clay's Ashland Estate*

◆Community Engagements: Six Ways to Commit to a Community through Folklore **12-07**

Sponsored by the Folklore and Education Section, the Politics, Folklore, and Social Justice Section, and the Public Programs Section **Bonnet Carre**

Anne Pryor (Wisconsin Arts Board), chair

- 1:30 **Lisa Rathje** (Company of Folk), *Liberatory Folklore Practice in Class and Community*
- 1:37 **Lisa L. Higgins** (Missouri Folk Arts Program), *Telling Stories; Telling Lives*
- 1:44 **Amanda Dargan** (City Lore, Inc.), *Making Connections: Community Investigations and Art Making*
- 1:51 **Lynne Hamer** (University of Toledo), *Kwanzaa Park: Reclaiming the Cultural Commons*
- 1:58 **Anne Pryor** (Wisconsin Arts Board), *Cultural Tours for Cultural Transformation: Assessing Seven Years of Teacher Engagement*
- 2:05 **Gwen Meister** (Nebraska Folklife Network), *Engagement by Design and Serendipity: The Nebraska Folklife Network Cultural Trunk Series*

12-08 Architectural Syntax Change under the International Cultural Influence

Orleans Sponsored by the Eastern Asia Folklore Section

Jiang Lu (Eastern Michigan University), chair

- 1:30 **Jin Feng** (Lawrence Technological University), Hussy Hut: Creating the First Chinese Modern Architecture from the Folk Tradition
- 2:00 **Songfu Liu** (Haerbin University of Technology), Modernization of Decorative Motifs in Traditional Architectural Syntax
- 2:30 **Si Chen** (Haerbin University of Technology), From Socialist Realism to Western Classicism: Changing Perception of a Revolutionary Monument
- 3:00 **Jiang Lu** (Eastern Michigan University), St. Mary in a Chinese Pavilion: A Chinese Cathedral in Fusion Style

12-09 Authenticity: The Ninth Word for the Study of Expressive Culture I

Cabildo (See also 13-09)

Nancy Yan (The Ohio State University), chair

- 1:30 **Nancy Yan** (The Ohio State University), Framing Authenticity in Context
- 2:00 **Willow Mullins** (Washington University in St. Louis), Our Lady of Authenticity: An Article of Faith in Folklore's Belief System
- 2:30 **Dana Hercbergs** (University of Calgary), Evoking Jerusalem's Golden Days: Storytelling and the Politics of Sephardi Cultural Revival
- 3:00 **Amy Shuman** (The Ohio State University), discussant

12-10 Native American Culture and Activism

Royal A Sponsored by the Politics, Folklore, and Social Justice Section

Sarah M. Gordon (Indiana University), chair

- 1:30 **Rhonda Dass** (Minnesota State University, Mankato), Cultural Continuity and American Indian Activism: So Where is AIM Now?
- 2:00 **Melissa S. Strickland** (Indiana University), Lakota Stories Meet Material Culture: Storytelling as an Object of Heritage
- 2:30 **Jefferson Currie II** (Vollis Simpson Whirligig Project), Lumbee "Rockstars": The Intersection of American Indian and Labor Identity Among Lumbee Indian Drywall Workers in North Carolina
- 3:00 **Sarah M. Gordon** (Indiana University), "Get Rid of Nothing, Keep What You Have": Talking About Culture Across Generations in D eline, Northwest Territories, Canada

12-11 Professional Development Workshop: Leadership, Succession, and Transition in Public Sector Folklore II

Beauregard

Sponsored by PACT (Preserving America's Cultural Treasures) and the Public Programs Section
(See also 01-11, 17-12)

Mal O'Connor (Center for Applied Research)

12-12 Folklore and Family

Bienville

Rosemary Levy Zumwalt (Agnes Scott College), chair

- 1:30 **Noah Lenstra** (University of Illinois), Family Folklore and Popular Genealogy: An Exploration of Intersections, Overlaps and Dissonances in the 1970s
- 2:00 **Kenneth L. Untiedt** (Texas Folklore Society), The Texas Folklore Society: Maintaining Continuity for Over a Century
- 2:30 **Rosemary Levy Zumwalt** (Agnes Scott College), "The Professional Family": A Shaping of Intellectual Identity and Discipline through Charismatic Leaders

When Studying Folklore Became Anthropological Teaching**12-13**

Sponsored by the Instituto Nacional de Antropología e Historia (INAH)

Queen Anne Parlor**Rodolfo Palma Rojo** (INAH), chair

- 1:30 **Mechthild Rutsch** (Dirección de Etnología y Antropología Social—INAH), The Beginnings of Anthropological Teaching in Mexico (1905-1921)
- 2:00 **Mette Marie Wacher** (Dirección de Etnología y Antropología Social—INAH), The Creation of the National School of Anthropology and the Teaching of the Discipline in Mexico, 1939-1990
- 2:30 **Rodolfo Palma Rojo** (INAH), Learning Anthropology in Today's Mexico

Who Dat: Community Folklore and Cultural Property Rights in New Orleans**12-14****Cathedral****Shana Walton** (Nicholls State University), chair

- 1:30 **Christina Schoux-Casey** (University of Pittsburgh), Who Dat Say Who Dat? The Linguistic and Social Life of a Phrase
- 2:00 **Mona Lisa Saloy** (Dillard University), Who Dat from Black High Schools to the Community: Proof of the Continual Appropriation of Black Culture
- 2:30 **Shana Walton** (Nicholls State University), Who Owns Who Dat? Communities of Creation and Cultural Economies in South Louisiana
- 3:00 **Helen Regis** (Louisiana State University), discussant

Performance: Revival and Reinterpretation**12-15****Pontalba****Alf Arvidsson** (Umeå University), chair

- 1:30 **Daniela Ivanova-Nyberg** (Independent), Re-Discovering Traditional Dance: Recreational Folk Dance Activities of Bulgarian-Macedonian Community in the American Northwest
- 2:00 **Joseph Grim Feinberg** (University of Chicago), Performance, or Participation? The Specificity of Folklore and the Ethnography of Performance
- 2:30 **Tom van Buren** (Arts Westchester and New York Folklore Society), Latino Folk Expressions of Identity through Performance in a Transnational Context: The Reinvention of Latino Cultural Traditions in Port Chester, NY
- 3:00 **Alf Arvidsson** (Umeå University), Do You Know What it Means to Long for New Orleans? The Swedish Trad Jazz Revival—Youth Culture, Authenticity, and Modernity

Identity in Objects**12-16****Ursuline****Kelley D. Totten** (Indiana University), chair

- 1:30 ♦ **Dale K. Andrews** (Tohoku Gakuin University), The Art of Prayer: Votive Images and the Anime/Game Pilgrimages of Japan
- 1:37 ♦ **William Westerman** (Independent), Vernacular Housing in Unregistered Refugee Camps
- 2:00 **Josephine McRobbie** (Indiana University), "Found Sound," "Oddity Records," and Other Aural Delights: Community, Taste, and Collector Practices and Discourses
- 2:30 **Monica Foote** (Indiana University), Who Are You, Again?: Identity Creation and Display through Nametags at Summer Camp
- 3:00 **Kelley D. Totten** (Indiana University), (Hand)Made in America

Media: Two Films**12-17****Gallier**

- 1:30 **Jaynie Aydin** (Pacific Womens College), Dances of Turkey: Variants of Turkish Belly Dance: A DVD Presentation (30 min.)
- 2:30 **Meral Uçmaz** (Hacettepe University), Native Turks in India (25 min.)

12-18 Qualia 2012 Goodwin-Stewart Competition (PoJo Award)

Riverview Sponsored by the LGBTQA Section and Qualia

Mickey Weems (Columbus State Community College and Qualia), chair

Pablo Martin Dominguez (Indiana University), Words of Horror, Words of Hope

Lauren Welker (Independent), Russian Blues: LGBT Protest and Dissident Culture in the Russian Federation

Joseph Goodwin (Ball State), **Patrick Mullen** (The Ohio State University),

Jan Rosenberg (Heritage Education Resources, Inc.), **Polly Stewart**

(Salisbury University, emerita), **Sally Van de Water** (Independent), judges

3:45—5:45 PM

13-01 New Orleans Preservation Post-Katrina II: Folklore and Preservation Definitions of Cultural Significance

East Ballroom

Sponsored by the Folklore and Historic Preservation Policy Working Group
(See also 12-01)

Jay Edwards (Louisiana State University) and **Nancy Solomon**
(Long Island Traditions), chairs

Robbie Cangelosi (Koch and Wilson), **Katy Coyle** (R.C. Goodwin Associates),

Jay Edwards (Louisiana State University), **Mike Varnado** (Louisiana State

Historic Preservation Office), **Richard Vidutis** (Recordations), **John Vlach**

(George Washington University)

13-02 The Field in One Volume? Discussing the *Companion to Folklore*

West Ballroom

Galit Hasan-Rokem (The Hebrew University of Jerusalem), chair

Cristina Bacchilega (University of Hawai'i, Mānoa), **Ana Cara** (Oberlin College),

Thomas A. DuBois (University of Wisconsin, Madison), **Lee Haring** (Brooklyn

College, emeritus), **Elliott Oring** (California State University, Los Angeles)

13-03 Traditional Activities as Community Builders

Iberville

Sponsored by the Public Programs Section

Winnie Lambrecht (Independent and Rhode Island School of Design), chair

Todd DeGarmo (The Folklife Center at Crandall Public Library), **Zilia Estrada**

(Indiana University), **Gregory L. Sharrow** (Vermont Folklife Center),

Lynne Williamson (Institute for Community Research)

13-04 Transgressive Tales II: Transforming Transgressions

Royal B

Sponsored by the Folk Narrative Section and the LGBTQA Section
(See also 12-04)

Kay F. Turner (New York University), chair

3:45 **Kimberly J. Lau** (University of California, Santa Cruz), Sleeping Beauty's Queer Double: Narrative Hauntings and Vampire Longings in Angela Carter's "The Lady of the House of Love"

4:15 **Margaret Yocom** (George Mason University), "Who Are You Really?": Ambiguous Bodies and Ambiguous Pronouns in "Allerleirauh"

4:45 **Jennifer Orme** (Ryerson University), Happily Ever After...According to Our Taste: Jeanette Winterson's "Twelve Dancing Princesses" and Queer Possibility

5:15 **Margaret Mills** (The Ohio State University), To Transgress or Not to Transgress, or How to Know Which (Witch) is Brewing

13-05 Time, Space, and Transformation: Vernacular Perspectives on Cultural and Environmental Sustainability

Royal C

Matthew L. Hale (Indiana University), chair

- 3:45 **Rachel C. Hopkin** (Western Kentucky University), Combatting Cultural Strip-Mining in East Kentucky
- 4:15 **Suzanne Barber** (Indiana University), Hegemonic Tails and Bully Discourse: The Question of “Does Form Really Follow Function?” in Dogs
- 4:45 **Matthew L. Hale** (Indiana University), Recycling History: Refurbishing the Past, Deconstructing the Present, and Assembling the Future
- 5:15 **Kurt Baer** (Indiana University), Traditioned Inventions: “Thai-ness” as a Tactic of Cultural Conservation

Transformation on the Tongue: From Oral Tradition to Contemporary American Storytelling **13-06**
 Sponsored by the Storytelling Section **Royal D**

- Milbre E. Burch** (University of Missouri), chair
- Berkley Hudson** (University of Missouri), **Jo Radner** (American University), **Joseph D. Sobol** (East Tennessee State University), **Kay Stone** (University of Winnipeg), **Marilyn White** (Kean University)

Ethnography and Place-Based Education **13-07**
Bonnet Carre

- Andy Kolovos** (Vermont Folklife Center), chair
- Aylie Baker**, **Ned Castle**, **Scott Miller** (Vermont Folklife Center)

Culture and Catastrophe **13-08**
Orleans

- Nicholas R. Spitzer** (Tulane University), chair
- Bingzhong Gao** (Peking University), The End of Cultural Revolution in China: How the Intangible Cultural Heritage Campaign Changed Modern Ideology
- Sue M.C. Tuohy** (Indiana University), **Jessica Anderson Turner** (Virginia Intermont College), **Juwen Zhang** (Willamette University), **Qiaoyun Zhang** (Tulane University), discussants

Authenticity: The Ninth Word for the Study of Expressive Culture II **13-09**
 (See also 12-09) **Cabildo**

- Nancy Yan** (The Ohio State University), chair
- 3:45 **Clifford Murphy** (Maryland State Arts Council), Interpreting and Defining “Authenticity” in Public Folklore: Examples from Maryland Traditions
- 4:15 **Michelle Stefano** (Maryland State Arts Council), Issues of Authenticity and Change in Helping to Promote and Safeguard the Singing and Praying Bands Living Tradition of Maryland
- 4:45 **Mary Magoulick** (Georgia College), Subverting Ritual: An Ojibwe Woman’s Verbal Art on the Powers of Women and Renewing Culture
- 5:15 **Mark Puryear** (The Smithsonian Folklife Festival), discussant

Contemporary Folklore of Men and Manliness **13-10**
 Sponsored by the LGBTQA Section **Royal A**

- Stephen E. Wall** (Memorial University of Newfoundland), chair
- 3:45 **James Miller** (Western Kentucky University), The Angelic Life: Masculinity in Eastern Orthodox Monastic Narrative
- 4:15 **Nicholas Hartmann** (Memorial University of Newfoundland), Narrating the Days On, the Days Off: Masculine Performances among Newfoundland Offshore-Working Fathers
- 4:45 **Cory Thorne** (Memorial University of Newfoundland), Being a Pinguero Means Feeding Your Family: The Masculinities of Cuban Male Sex Workers
- 5:15 **Stephen E. Wall** (Memorial University of Newfoundland), The Men We Sell Ourselves: The Communication of Masculinities Folklore through Television Advertising

13-11 Staying Alive: The Role of Advocacy in the Lifespan of State Folklife Programs

Beauregard Sponsored by the Public Programs Section

Bob Gates (Kentucky Folklife Program), chair

Joey Brackner (Alabama Center for Traditional Culture), **Carol Edison** (Independent), **Maida Owens** (Louisiana Folklife Program)

13-12 Body Adornment

Bienville

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

3:45 **Eric Cesar Morales** (Indiana University), The Tahitian Tattoo: A Means of Asserting Identity through Place

4:15 **Ayako Yoshimura** (University of Wisconsin, Madison), Kimono-Wearing as Family Folklore: The Continuity and Creativity of "Kin-Aesthetics"

4:45 **Christopher Bishop** (University of Wisconsin, Madison), Dressed for Future Success and Present Partying: Festive Student Clothing in Uppsala, Sweden

5:15 **Martha C. Sims** (The Ohio State University), Word on the Flesh: Text-Based Contemporary Tattooing

13-13 UNESCO on the Ground: National and Community Perspectives on Global Decisions

Queen Anne Parlor

Michael Dylan Foster (Indiana University), chair

3:45 **Carol Silverman** (University of Oregon), Macedonia, UNESCO, and Cultural Heritage: National and Ethnic Cooperation vs. Conflict

4:15 **Kyoim Yun** (University of Kansas), (Un)Seen Faces of UNESCO Recognition: A South Korean Shamanic Ritual

4:45 **Michael Dylan Foster** (Indiana University), Responding to UNESCO in Rural Japan: Preservation Societies and Kengakusha

5:15 **Lisa Gilman** (University of Oregon), Our Culture is Dying: Dance and the Politics of Intangible Cultural Heritage in Malawi

13-14 From TV to Cookbooks: Louisiana Folklore and Popular Culture

Cathedral

Andrew Horowitz (Yale University), chair

3:45 **Robin Roberts** (University of Arkansas), Frank's Place, Gender, and New Orleans: Using Folklore to Create Televisual Place

4:15 **Amanda R. LaRoche** (University of Louisiana, Lafayette), "This is What We Do": Culinary Continuity in Post-Katrina New Orleans

4:45 **Alison Fensterstock** and **Holly Hobbs** (Tulane University), After the Storm: Bounce Music, Reception, and Display in New Orleans Post-Katrina

5:15 **Andrew Horowitz** (Yale University), The Real Louisiana: Louisiana on Reality TV

13-15 Mountain Apprenticeships and Exchanges (with Video and Live Music)

Pontalba

Cece Conway (Appalachian State University), chair

3:45 **Brandon Johnson** (Appalachian State University), Transmission on Banjo Branch: Roger Howell and Western North Carolina Fiddle Tune Tradition

4:15 **Emily Kader** (Emory University), "Rose Connolly" Revisited: Irish Roots and Appalachian Echoes

4:45 **Trevor McKenzie** (Appalachian State University), The Ballad of "Otto Wood the Bandit": A Traditional Song from the Blue Ridge

5:15 **Cece Conway** (Appalachian State University), 2010 Black Banjo Gathering Reunion Concert DVD and Presentation

13-16 Connected by a Common Sea: Traditions of Change in the Rural and Insular Mediterranean

Ursuline

Sponsored by the Mediterranean Studies Section

Adam Grydehøj (Island Dynamics), chair

- 3:45 **Maria Hnaraki** (Drexel University), Zeus Dancing with the Stars: The Mytho-Musicological Poetics of Cretan Performance
- 4:15 **Incoronata (Nadia) Inserra** (University of Hawai'i, Mānoa), Dynamics of Gender in the Southern Italian Tarantella Music and Dance Revival
- 4:45 **Y. Ozan Say** (Indiana University), Island Itineraries: Change and Continuity on Imvros

Museums, Social Spaces, and Community

**13-17
Gallier**

- Suzanne Godby Ingalsbe** (Indiana University and Smithsonian Institution), chair
- 3:45 **Liora Rivka Sarfati** (The Hebrew University), Agendas, Power, and Ideology in Museum Displays of Korean Shamanism
- 4:15 **Kyosuke Kashiwagi** (University of Ulsan), Enriching a Home Life with Folkloric Materials: Villagers' Activities in an Aging Community, Today's Japan
- 4:45 **Suzanne Godby Ingalsbe** (Indiana University and Smithsonian Institution), Church Museums as Creative Tools of Community Continuity

5:45—6:30 PM

Public Programs Section Mixer for Students and Emerging Professionals

Riverview

Sponsored by the Public Programs Section and the Graduate Student Section

5:45—8:00 PM

Reception at the Southern Food and Beverage Museum

Off Site

Sponsored by the Foodways Section

Free admission, cash bar, donations appreciated; museum tour 6:30-7:00.

Riverwalk, 500 Port of Orleans Place, Suite 169, 15-minute walk from hotel.

Southernfood.org; 504/569-0405

6:00—7:00 PM

Wayne State University Press *Transgressive Tales* Book Launch Reception

Royal B

6:30—7:30 PM

Public Programs Section Business Meeting

Riverview

7:00—9:00 PM

University of North Carolina Alumni Reception

Off Site

1018 St. Ann Street, between Rampart and Burgundy

7:30—9:00 PM

Public Programs Section Auction

Riverview

8:00—9:30 PM

Stith Thompson Lecture

Bonnet Carre

Sponsored by the Folk Narrative Section

Kay Stone (University of Winnipeg), The Crack in the Mirror: The Grimms as Storytellers to the World

8:00—10:00 PM

Indiana University Reception **Royal B**

Memorial University of Newfoundland Reception **Royal A**

University of Missouri Reception **Royal C**

9:00—11:00 PM

The Ohio State University Dessert Reception **Royal D**

9:00 PM—12:00 AM

Instrumental Music Jam Session **Beauregard**

Vocal Music Jam Session **Pontalba**

PROGRAM SCHEDULE: SATURDAY

7:30—9:00 AM

AFS Fellows Breakfast of (Folklore) Champions

Riverview

Sponsored by the Fellows of the American Folklore Society

Pre-registration required

Barry Jean Ancelet (University of Louisiana, Lafayette), **Frank de Caro** (Louisiana State University, emeritus), **Carl Lindahl** (University of Houston), **Sharon R. Sherman** (University of Oregon)

8:00—10:00 AM

Exploring the Human-Animal Bond

17-01

East Ballroom

Tok F. Thompson (University of Southern California), chair

8:00 **Shiaki Kondo** (University of Alaska, Fairbanks), "Take Me to the Headwaters Now!": Creativity, Continuity and Contingency in the Worship of Snake Spirits in Post-War Oki Islands, Shimane, Japan

8:30 **Guro Flinterud** (University of Oslo), Living "With" a Polar Bear: Creative Continuity in Tradition and Human-Animal Relations

9:00 **Tok F. Thompson** (University of Southern California), Animal Lovers

Recovery, Response, and Resiliency: Folklore and Disaster

17-03

Iberville

Virginia S. Fugarino (Memorial University of Newfoundland), chair

8:00 **Qiaoyun Zhang** (Tulane University), Post-Disaster Recovery of Cultures

8:30 **David Todd Lawrence** (University of St. Thomas), "We Don't Quit Around Here": Narratives of Resilience and Rebuilding Community in the Birds Point Levee Disaster

9:00 **Kyrre Kverndokk** (University of Oslo), Debating Theodicy: The Scandinavian Media Response to Hurricane Katrina

9:30 **Virginia S. Fugarino** (Memorial University of Newfoundland), Pulling from the Past, Preparing for the Present: Integrating Hurricane Experiences into Disaster Preparation

Tunica Language Revitalization Project

17-04

Royal B

Judith M. Maxwell (Tulane University), chair

8:00 **Joshua Rogers** (Tulane University), Tunica Myth: Reconstructing and Reconciling Worldviews

8:30 **John DePriest** (Tulane University), Linguistic Performance of Identity in Tunica-Biloxi

9:00 **Patricia Anderson** (Tulane University), Grammar and Culture in Tunica Language Revitalization

9:30 **Judith M. Maxwell** (Tulane University), How "New" Can "New Words" Be?: Creating Neologisms in Tunica

Louisiana Sounds: Parades, Marronage, and Poetry

17-05

Royal C

Tom Sowders (Louisiana State University), chair

8:00 **Catherine Michna** (Tulane University), "We Are Black Mind Jockeys": Tom Dent, the Free Southern Theater, and the Search for a Public Blues Literary Aesthetic

8:30 **Ashon Crawley** (Duke University), The Ciprieré and the Saints: Pentecostal Intentionality and the Sound of Marronage

9:00 **Tom Sowders** (Louisiana State University), "Unmeaning Sound" and "Excruciating Noise": Song and Poetry in the Louisiana Anti-Slavery Narrative

17-06 Computational Folkloristics

Royal D

Timothy R. Tangherlini (University of California, Los Angeles), chair

8:00 **Peter Broadwell** (University of California, Los Angeles), Digging for Mound-Dwellers: Software Tools for Geo-Semantic Exploration of Large Digital Folklore Collections

8:30 **Mark Finlayson** (Massachusetts Institute of Technology), Computationally Learning Propp's *Morphology of the Folktale*

9:00 **Timothy R. Tangherlini** (University of California, Los Angeles), Elf Models: Latent Dirichlet Allocation as a First Approximation of Semantic Affinities in a Large Folklore Corpus

17-09 Telling Worlds and Gaming Realms: Emergence and Interactivity in Storytelling and Narrative Role-Play Gaming

Cabildo

Sponsored by the Storytelling Section

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

Anna Beresin (University of the Arts), **Kevin Cordi** (Ohio Dominican University), **Patrick Gerard** (East Tennessee State University), **Csenge Zalka** (East Tennessee State University)

17-10 Legend and Rumor II: Oral Tradition, Science, and Literature

Royal A

(See also 02-16)

Michael J. Preston (University of Colorado, Boulder), chair

8:00 **Kimberly Ball** (Independent), The Devil's Pact: Diabolic Writing and Oral Tradition

8:30 **Jocelin A. Gibson** (Utah State University), Consider a Chinese Cat in a Box on a Train: Creativity in the Sciences as Folk Legend

9:00 **Glynn Custred** (California State University, East Bay), Encountering the Otherworldly: A Recurring Theme in Oral Tradition and Literature

9:30 **Michael J. Preston** (University of Colorado, Boulder), Marvelous Effects: Positive Product-Rumors and Legends

17-11 What Is Asian American Folklore Anyway?

Beauregard

Sponsored by the Eastern Asia Folklore Section

Christine Garlough (University of Wisconsin, Madison) and **Margaret Capili Magat** (Cultural Surveys Hawai'i), chairs

Fariha Khan (University of Pennsylvania), **Sojin Kim** (Smithsonian Institution), **Ayako Yoshimura** (University of Wisconsin, Madison), **Juwen Zhang** (Willamette University)

17-12 Professional Development Workshop: Leadership, Succession, and Transition in Public Sector Folklore III

Bienville

Sponsored by PACT (Preserving America's Cultural Treasures) and the Public Programs Section
(See also 01-11, 12-11)

Mal O'Connor (Center for Applied Research)

17-13 Teaching Applied Ethnography: The LOC/GMU Field School

Queen Anne Parlor

Sponsored by the Public Programs Section

Debra Lattanzi Shutika (George Mason University), chair

8:00 **Katie Kerstetter** (George Mason University), Introducing Students to the Field: The Columbia Pike Oral History Initiative

8:30 **Sahar Haghighat** (George Mason University), Insider/Outsider: Interdisciplinary Benefits of Folklore and Sociology in Ethnographic Fieldwork

9:00 **Annie Hallman** (George Mason University), Insider/Outsider: Interdisciplinary Benefits of Folklore and Sociology in Ethnographic Fieldwork

9:30 **Sarah Wright** (George Mason University), What's Coming Down the Pike: Stories of Change in Arlington County

Social Protest and Counterculture Justice

17-14

Sponsored by the Politics, Folklore and Social Justice Section

Cathedral

Rory P. Turner (Goucher College), chair

- 8:00 **Wesley Earl Merkes** (The Ohio State University), "Dirty Hippies": Peace, Love, and Disenfranchisement
- 8:30 **Merrill Kaplan** (The Ohio State University), Trollspotting: Face to Face with the Internet's Most Notorious Monster
- 9:00 **Rikki Clark** (University of Wisconsin, Milwaukee), Disparate Times, Desperate Measures: The Manifestation of Folk Ideas in the Occupy Movement
- 9:30 **Rory P. Turner** (Goucher College), Folklore in Post-Capitalism

Negotiating Ethnic Identity

17-15

Pontalba

Jennie Lightweis-Goff (Tulane University), chair

- 8:00 **Jennifer Gipson** (University of Wisconsin, Madison), (Re)Writing Whiteness in Louisiana Creole
- 8:30 **Victoria Mocsary** (Southeastern Louisiana University), Arpadhon, Louisiana, The Largest Rural Hungarian Settlement in the United States: Revisited
- 9:00 **Katherine Chappell** (Western Kentucky University), Communism, Christianity, and Chicken Paprikash: Narrative and Tradition in the Symbolic Identity Construction of John Sebestyen
- 9:30 **Jennie Lightweis-Goff** (Tulane University), The Mythic Quadroon in New Orleans Culture and Tourism

Fairy Tales II: Study and Translation

17-16

(See also 09-12)

Ursuline

Esther Clinton (Bowling Green State University), chair

- 8:00 **Miriam Shrager** (Indiana University), Pagan Origins of Russian Fairytales
- 8:30 **Christine A. Jones** (University of Utah), Charles Perrault's Patois: On French Fairy Tales and the Art of Translation
- 9:00 **Esther Clinton** (Bowling Green State University), Roland as Helper in the Female Hero's Flight

Humanity, Virtuosity, and Otherness

17-17

Gallier

Justin Acome (The Ohio State University), chair

- 8:00 **Kristin M. McAndrews** (University of Hawai'i, Mānoa), Eating with Françoise Péetrovitch: The Ordeal of Otherness
- 8:30 **Laura Pearce** (University of North Carolina, Chapel Hill), Street Names for the Cop Stories: The Interaction between Narrative and Map in Tamora Pierce's Tortall Books
- 9:00 **Valdimar Tr. Hafstein** (University of Iceland and University of Gothenburg), "Murmurs of an Ancient Civilization that Once Flourished on the Distant Planet Earth": The Voyagers' Golden Record and the Common Heritage of Humanity
- 9:30 **Justin Acome** (The Ohio State University), Virtuous Gimmickry and Uncomfortable Familiarity: Family, Improvisation and Bluegrass

8:15 AM—12:30 PM

19th Annual Folklore and Education Workshop: Folk Artists in the Classroom: An Arts Integration Model

17-07/18-07

Bonnet Carre

Sponsored by Local Learning and the Folklore and Education Section

Paddy Baker Bowman (Local Learning) and
Lisa L. Higgins (Missouri Folk Arts Program), chairs

Jenna Bonistalli (KIDsmART), **Connie Boustany** (Folk Artist),
Amanda Dargan (City Lore, Inc.), **Andrée Elder** (L.J. Alleman Middle School),
Lauren Hensgens (Teaching Artist), **Renée Roberts** (Acadiana Center for the Arts)

10:15 AM—12:15 PM

- 18-01** **Special Places: Folklorists' Engagement in the Designation of**
East Ballroom **Traditional Cultural Properties**
Sponsored by the Folklore and Historic Preservation Policy Working Group
Michael Ann Williams (Western Kentucky University), chair
Varick Chittenden (Traditional Arts of Upstate New York), **Caitlin Coad** (Western Kentucky University), **Alan A. Jabbour** (American Folklife Center, emeritus), **Molly Garfinkel** (City Lore, Inc.), **Rachel C. Hopkin** (Western Kentucky University), **Paul Lusignan** (National Register of Historic Places), **Margaret Capili Magat** (Cultural Surveys Hawai'i), **Sarah McCartt-Jackson** (Western Kentucky University), **Joseph Sciorra** (Queens College), **Katie Wynn** (Western Kentucky University)
- 18-03** **How Do Folklorists Respond to Disasters? Japanese Earthquakes and**
Iberville **Hurricane Katrina**
(See also 20-03)
Amy Shuman (The Ohio State University), chair
10:15 **Yutaka Suga** (University of Tokyo), Into the Bullring: The Significance of "Empathy"
10:45 **Yoko Taniguchi** (Senshu University), How Can Folklorists Share the Stories and Memories of Disaster with Survivors and Non-Survivors?
11:15 **Carl Lindahl** (University of Houston), Folklorists, Disaster Survivors, and the Power of Being Outnumbered
- 18-04** **Oil and Water: Louisiana's Endangered Coastal Native American Communities**
Royal B
C. Ray Brassieur (University of Louisiana, Lafayette), chair
Theresa Dardar (Pointe-au-Chien Indian Tribe), **Patty Ferguson-Bohnee** (Sandra Day O'Connor College of Law), **Rosina Philippe** (Atakapa Ishak of the Grand Bayou), **Liz Williams** (National Park Service)
- 18-05** **Reflective Practice: Museum-Based Folklife Approaches to Community Engagement**
Royal C
Charles H. Seemann (Western Folklife Center), chair
10:15 **C. Kurt Dewhurst** (Michigan State University Museum), Creating Global Museum Community Collaborative Partnerships
10:45 **Marsha Bol** (Museum of International Folk Art), The Museum of International Folk Art: Community Engagement, Both International and Local
11:15 **Daniel Sheehy** (Smithsonian Center for Folklife and Cultural Heritage), Power from the People: Museum Practice Outside of the Box
11:45 **Suzanne Seriff** (University of Texas, Austin), From Outreach to Engagement: Seeking a New Model for Community Collaborations within Museums
- 18-06** **◆Folklore, Folkloristics, and Cultural Continuity in the Digital Age**
Royal D Sponsored by the NewFolk@AFS
Trevor J. Blank (State University of New York, Potsdam), chair
10:15 **Ian Brodie** (Cape Breton University), The Online-Concrete Continuum in the Sydney River Trestle Painting Tradition
10:22 **Jeana Jorgensen** (Indiana University), Measuring Traditionality: A Quantitative Approach to Narrative Units
10:29 **Bill Ellis** (Pennsylvania State University, Hazleton, retired), What Bronies See When They Brohoof: Folk Speech and Folk Art in a Virtual Fan Culture
10:36 **Robert Glenn Howard** (University of Wisconsin, Madison), Gone Shootin': When Institutional Music Goes Vernacular
10:43 **David J. Puglia** (Pennsylvania State University, Harrisburg), Everybody Hates Chris Chase: Disdain on the Vernacular Web
10:50 **Andrew Peck** (University of Wisconsin, Madison), Tall, Dark, and Loathsome: The Development of a Legend Matrix in the Digital Age

- 10:57 **Sabina Magliocco** (California State University, Northridge), Visual Humor in a Digital World: The “What I Do” Meme
- 11:04 **Trevor J. Blank** (State University of New York, Potsdam), A Macing Grace: Photoshopped Humor in the Folk Response to the “Casually Pepper Spray Everything Cop”
- 11:11 **Lynne S. McNeill** (Utah State University), Digital Culture Offline: “One Does Not Just Present a Meme to the Class!”

A Conversation with Henry Glassie**18-08****Orleans****Ray Cashman** (The Ohio State University) and **Henry Glassie** (Indiana University)**Poesis, Poetics, and Place: Vernacular Entextualizations and the Contested Mappings of Everyday Life****18-09****Cabildo****Alex E. Chávez** (University of Illinois, Urbana-Champaign), chair

- 10:15 **Charles Briggs** (University of California, Berkeley), Racialized Prisoners of Vernacular Biopolitical Knowledge: On the Consequences of Being Out of the Loop
- 10:45 **José Limón** (University of Notre Dame), On the Freezing of a Fart: The Southern Tall Tale in Mary Karr’s *The Liars’ Club*
- 11:15 **Alex E. Chávez** (University of Illinois, Urbana-Champaign), Erogenous Geographies: Vernacularity, Biopolitics, and the Eroticization of Self
- 11:45 **Santiago Guerra** (Colorado College), Entre Los Mafiosos: Drug Trafficking Narratives of Greater Mexico

Grim(m) Monsters: Revising Fairy Tale Monstrosity in Fantastic Literature**18-10**

Sponsored by the Folk Narrative Section

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

- 10:15 **Brittany B. Warman** (The Ohio State University), Sleeping Monsters: Reclaiming the Scandalous History of “Sleeping Beauty”
- 10:45 **Linda J. Lee** (University of Pennsylvania), Grim(m) Metamorphoses: Shape-Shifting Heroes in Fantastic Fiction
- 11:15 **Sara Cleto** (The Ohio State University), Beauty and the Beast Within: New Visions of Monstrosity in an Old Tale
- 11:45 **K. Elizabeth Spillman** (LeMoyne College), Revising “The Robber Bridegroom”: Stepmonsters and Murderesses

Folklore, Pedagogy, and the Art of Writing**18-11****Beauregard****Martine L. Stephens** (Ohio Wesleyan University), chair

- 10:15 **Vered Madar** (Hebrew University), Yemenite Jewish Women Write Memoires: Forms of Resistance
- 10:45 **Thomas Agassiz McKean** (University of Aberdeen), My Big Fat Gypsy Memoir
- 11:15 **Sean Galvin** (LaGuardia Community College), Explorations in the Extent of Expert Knowledge in a Community College Setting
- 11:45 **Martine L. Stephens** (Ohio Wesleyan University), These Are Not Your Words: The Trap of Tradition and the Curse of Creativity in Academic Writing

Humor and Folklore**18-12****Bienville****Elliott Oring** (California State University, Los Angeles), chair

- 10:15 **Ida Tolgensbakk** (University of Oslo), Partysweddes Go Home! A Revival of Ethnic Humor under New Circumstances—How Cultural Continuity Is Not Necessarily Positive
- 10:45 **Greg Kelley** (University of Guelph, Humber), That’s What She Said: Folk Expression Meets Media Meme
- 11:15 **Joy Fraser** (George Mason University), Hunting the Haggis: Continuity and Creativity in a Scottish Tall Tale
- 11:45 **Elliott Oring** (California State University, Los Angeles), What is a Narrative Joke?

18-13 **Community-Engaged Research and Problem Solving in Applied Folklore:**
Queen Anne Parlor **A Brainstorming Session to Articulate Goals and Move Us Forward**

Jessica Payne (Jessica Payne Consulting) and **Gregory L. Sharrow**
(Vermont Folklife Center), chairs

Gregory Jenkins (Somerville Arts Council), **Kathleen Mundell** (Cultural Resources)

18-14 **Music Traditions: From Cowboy and Country to Blues and Bluegrass**
Cathedral

Thomas G. Richardson (Indiana University), chair

10:15 **Joe Weed** (Highland Publishing), From Pole-Cats to Cowboy Fiddlers:
How Frontier Culture Used “Maiden’s Prayer” to Create an American Fiddle Sound
from a Musical Continuity

10:45 **Katy E. Leonard** (Birmingham-Southern College), Tradition is Change:
Bluegrass Music’s Fourth Generation

11:15 **Joshua C. Caffery** (Episcopal School of Acadiana), Bye-Bye Batson:
Tradition, Creativity, and Lake Charles’s Great Blues Ballad

11:45 **Thomas G. Richardson** (Indiana University), Transplanted Tradition:
Old-Time Music in Contemporary Toronto

18-15 **Understanding Cognition through Performance: Folklore’s Contribution to the**
Pontalba **Study of the Mind**

John Laudun (University of Louisiana, Lafayette), chair

10:15 **Brandon Barker** (University of Louisiana, Lafayette), Embodying the Pedal Steel
Guitar: Folklore at the Intersection of Material Culture and Sensorimotor Experience

10:45 **Joy M. Salyers** (North Carolina Folklife Institute), Performers in Search of an
Audience: Children’s Non-Conforming Gender Performance

11:15 **Gregory A. Schrempp** (Indiana University), Lucretius and the Wonders of
Science: An Amicus Curiae Brief towards His Canonization

11:45 **John Laudun** (University of Louisiana, Lafayette), Pulling Up Holes, Pulling Down
Hills: How People Who Actually Work the Land Understand the Landscape on
Which They Work

18-16 **Asserted Continuity: Negotiating an Indigenous Sami Identity in a Changing World**
Ursuline Sponsored by the Nordic-Baltic Folklore Section

Thomas A. DuBois (University of Wisconsin, Madison), chair

10:15 **Krister Stoor** (Umeå University and University of Tromsø), The Arctic Fox,
Perspectives of Traditional and Academic Knowledge

10:45 **Thomas A. DuBois** (University of Wisconsin, Madison), “The Sami Have Always
Lived in These Parts”: Johan Turi’s Depiction of Continuity and Change

11:15 **Tim Frandy** (University of Wisconsin, Madison), Seeing the Forest for the Trees:
Adaptation as Continuity among Sámi Reindeer Herders

11:45 **Coppélie Cocq** (Umeå University), The Revitalization of Traditions: The Case of
Sami Webspaces

18-17 **Creativity and Memory in Constructing Ethnic Identities**
Gallier

Sara Jane Bell (Independent), chair

10:15 **Hilary Scothorn** (University of Canterbury), Perpetuating Traditions and Teaching
Identity: A Tongan Example in Auckland, New Zealand

10:45 **Andriy Nahachewsky** (University of Alberta), Creativity in Stories of Early
Ukrainian Immigration to Canada and Brazil

11:15 **B. Marcus Cederström** (University of Wisconsin, Madison), Swedish Pancakes
for Breakfast?—Identity Construction through Cultural Koineization

11:45 **Sara Jane Bell** (Independent), My Heart Sings to Me: Song as the Memory of
Language in the Arbëresh Community of Chieuti

12:15—1:30 PM

Section Business Meetings **See Below**

African Folklore: Ursuline
 Chicana/o and Folklore Latino, Latinoamericano, y
 Caribeño: Royal D
 Dance: Pontalba
 Folk Arts and Material Culture: Orleans
 Folklore and Literature: Cabildo
 Foodways: Royal A
 History and Folklore: Bienville
 Socialist and Post-Socialist Area Studies: Bonnet Carre

MAFA (Middle Atlantic Folklife Association) Brown Bag Meeting **Beauregard**

Open Meeting to Discuss Folklore and Historic Preservation **East/West Ballroom**

Using the AFS Website Information Session **Queen Anne Parlor**

1:30—3:30 PM

Where Do We Go From Here? Cross-Disciplinary Paradigms for Integrating Folklore and Historic Preservation **20-01
East Ballroom**

Sponsored by the Folklore and Historic Preservation Policy Working Group

Laurie Sommers (Laurie Kay Sommers Cultural Consulting), chair

Arnold Alanen (University of Wisconsin, Madison, emeritus), **Janet Gilmore** (University of Wisconsin, Madison), **Kingston William Heath** (University of Oregon), **Amanda Holmes** (Fishtown Preservation Society), **Paul Lusignan** (National Register of Historic Places), **Richard Vidutis** (Recordations)

How Do Survivors Respond to Disasters? Earthquake, Hurricane, Tsunami (Katrina and Tohoku) **20-03
Iberville**
 (See also 18-03)

Carl Lindahl (University of Houston), chair

- 1:30 **Koji Kato** (Tohoku Gakuin University), Cultural-Assets Rescue Operations and a Community: Report from the Front Line of Response to the Tohoku Earthquake
- 2:00 **Kate Parker Horgan** (The Ohio State University), How Do Survivors Study Disaster? From Evacuation to Dissertation
- 2:30 **Shari L. Smothers** (Community Scholar), What Happens When the Survivors Become the Experts, Part I
- 3:00 **Vincent Trotter** (Community Scholar), What Happens When the Survivors Become the Experts, Part II

New Orleans Musicians and Street Ritual Performers: Pre- and Post-Disaster Challenges and Solutions for a Viable Cultural Infrastructure **20-04
Royal B**

Joyce Marie Jackson (Louisiana State University), chair

Fred Johnson (Black Men of Labor Social and Pleasure Club), **Mary E. Howell** (Attorney at Law), **Roselyn Leonard** (New Orleans), **Darryl Montana** (Yellow Pocahontas Mardi Gras Indians)

Author Meets Critics: Tom Mould's *Still, the Small Voice: Narrative, Personal Revelation, and the Mormon Folk Tradition* **20-05
Royal C**

Sponsored by the Folk Belief and Religious Folklife Section

Margaret Kruesi (American Folklife Center), chair

Danille Elise Christensen (University of North Carolina, Chapel Hill), **Thomas A. Dubois** (University of Wisconsin, Madison), **Tom Mould** (Elon University), **Leonard Norman Primiano** (Cabrini College)

- 20-06** **Tying it Together: Social Networking as Another Tool in the Crafter's Kit**
Royal D
- Elinor Levy** (Fairleigh Dickinson University), chair
- 1:30 **Jennifer Schacker** (University of Guelph), *Stitched Together: Flickr and Social Networking among Modern Quilters*
- 2:00 **Amanda Grace Sikarskie** (Western Michigan University) and **Marsha MacDowell** (Michigan State University Museum), *The Quilt Index and Social Media: New Directions for Material Culture Research*
- 2:30 **Elinor Levy** (Fairleigh Dickinson University), *Frogging Ravelry: Unraveling the Use of Social Networking by Knitters and Crocheters*
-
- 20-07** **Folklore and Service-Learning in Higher Education**
Bonnet Carre
- Sponsored by the Folklore and Education Section and the Politics, Folklore, and Social Justice Section
- Nadia DeLeon** (Western Kentucky University), chair
- Anna Beresin** (The University of the Arts), **Molly Bolick** (Western Kentucky University), **Sandra Dolby** (Indiana University), **Tim Evans** (Western Kentucky University), **Jennifer Jameson** (Western Kentucky University)
-
- 20-08** **An American in Guangzhou: US Perspectives on Folklore Studies and ICH Practice in China**
Orleans
- Timothy Lloyd** (American Folklore Society), chair
- Robert Baron** (New York State Council on the Arts), **Bill Ivey** (Vanderbilt University), **Andrea Kitta** (East Carolina University), **Willie Smyth** (Washington State Arts Commission), **Nicholas R. Spitzer** (Tulane University), **Sue M.C. Tuohy** (Indiana University), **Sally Van de Water** (Independent), **Juwen Zhang** (Willamette University)
-
- 20-09** **Folklore and Fiction**
Cabildo
- Sponsored by the Folklore and Literature Section
- Todd D. Richardson** (University of Nebraska, Omaha), chair
- 1:30 **Shelli Homer** (University of Missouri), *Reclaiming the Space of the South in the African American Literary Imagination*
- 2:00 **Todd D. Richardson** (University of Nebraska, Omaha), *Folk Identity and Imagined Folk in A Confederacy of Dunces*
- 2:30 **Shelley Ingram** (University of Louisiana, Lafayette), *Vrai Americain: James Baldwin and the Folklore of Whiteness*
- 3:00 **Elaine J. Lawless** (University of Missouri), *Killing the Missionary: The Delights and Perils of Ethnographic Fiction*
-
- 20-10** **La Llorona (Re)Considered: Continuity and Creativity in the Study of a Mexican Folk Tale**
Royal A
- Sponsored by the Chicana/o Section and the Folklore Latino, Latinoamericano, y Caribeño Section
- Guillermo de los Reyes** (University of Houston), chair
- 1:30 **Katherine Borland** (The Ohio State University), *The Crime of Passion: La Llorona in Song*
- 2:00 **María Herrera-Sobek** (University of California, Santa Barbara), *La Llorona and the Virgin Mary/Virgin of Guadalupe: Folksong, Race, Gender and Sacred Space*
- 2:30 **Gloria Stephanie Diaz** (California State University, San Marcos), *La Llorona, a Victim of Patriarchal Hegemonic Views of Womyn*
- 3:00 **Anne Locker-Thaddeus** (Texas A&M University), *Critical Folklore? La Llorona Says, "Been There, and Bought the T-Shirt!"*

Exploring Folklore and Creative Writing **20-11**
 Sponsored by the Folklore and Creative Writing Section **Beauregard**

Brittany B. Warman (The Ohio State University), chair
Rossina Lui (The University of Iowa), **Kristen Luigart** (George Mason University), **Leslie Prosterman** (University of Maryland), **Jo Radner** (American University), **Bonnie Sunstein** (The University of Iowa), **Jeff Todd Titon** (Brown University), **Margaret Yocom** (George Mason University)

Birds of a Feather: Public Folklore Programs in Universities **20-12**
 Sponsored by the Public Programs Section **Bienville**

Emily Jane Afanador (Oregon Folklife Network), chair
Deb Bailey (Missouri Folk Arts Program and University of Missouri), **Brent Bjorkman** (Western Kentucky University), **Andrea Graham** (University of Wyoming), **Jon Kay** (Traditional Arts Indiana and Indiana University), **James P. Leary** (University of Wisconsin, Madison), **Mike Luster** (Arkansas Folklife Program and Arkansas State University)

I Believed Every Word: Urban Legends as Creative Response to the Continuity of Personal Belief **20-13**
Queen Anne Parlor

Susan Eleuterio (Independent), chair
Rachael Hudak (Neighborhood Writing Alliance), **Patricia Turner** (University of California, Davis), **Sharon Warner** (Neighborhood Writing Alliance)

Local Culture, Heritage, and Tourism **20-14**
Cathedral

Cynthia Byrd (Salisbury University), chair
 1:30 **Anna Brooks Creagh** (University of California, Los Angeles), Hallowed, Hidden—Hawked? Commodifying Vodun in Ghana, Togo, and Benin
 2:00 **Adam Grydehøj** (Island Dynamics), Getting Stuck on Scilly: Construction of Community by Migrant Tourism Workers on the Isles of Scilly, UK
 2:30 **Jeannie Thomas** (Utah State University), Haunted Happenings in Salem, Massachusetts
 3:00 **Cynthia Byrd** (Salisbury University), “I’m Not a Decoy Carver; I’m an Artist”: Wildfowl Carving and Heritage Tourism on the Eastern Shore of Maryland

Media: Two Films **20-15**
Pontalba

1:30 **Irene Chagall** (Independent) and **Steve Zeitlin** (City Lore, Inc.), Let’s Get the Rhythm: A Documentary on Hand Clapping Games (52 min.)
 2:45 **Steve Zeitlin** (City Lore, Inc.), In Search of Finah Misa Kule; Reconstructing a Lost African Epic (50 min.)

Folkloric Responses to the Post-Soviet World **20-16**
 Sponsored by the Socialist and Post-Socialist Area Studies Section **Ursuline**

Erik A. Aasland (Fuller Graduate School of Intercultural Studies), chair
 1:30 **Natalie Kononenko** (University of Alberta), Post-Soviet Parody? Can Russian Children’s Films be Funny?
 2:00 **Erik A. Aasland** (Fuller Graduate School of Intercultural Studies), The Appropriation of Aldar Köse for the Presentation of the “New Kazakh”
 2:30 **Benjamin Gatling** (The Ohio State University), Historical Narrative and Re-Imagining the Islamic Past in Tajikistan
 3:00 **Jeanmarie Rouhier-Willoughby** (University of Kentucky), discussant

Program Schedule: SATURDAY

**20-17
Gallier**

Media: Two Films

- 1:30 **Winnie Lambrecht** (Independent and Rhode Island School of Design), "Baking Bread!" The Construction of a Communal Bread Oven in Cambridge, NY (28 min.)
Todd DeGarmo (Folklife Center, Crandall Public Library), discussant
- 2:30 **Erika Brady** (Western Kentucky University), Hillbilly Music: D.K. Wilgus, George Pickow, and the Visualization of Performance (45 min.)

3:45—4:30 PM

East/West Ballroom Candidates' Forum

4:30—5:30 PM

East/West Ballroom Annual Business Meeting

5:30—6:30 PM

East/West Ballroom Presidential Invited Address

Deborah Kodish (Philadelphia Folklore Project), Cultivating Folk Arts and Social Change

Off Site

In lieu of a ticketed party, we encourage annual meeting participants to enjoy the nearby French Quarter; see the program book inserts or the registration desk for information about area food, music, and gathering places.

9:00 PM—12:00 AM

Beauregard Instrumental Music Jam Session

Pontalba Vocal Music Jam Session

PROGRAM SCHEDULE: SUNDAY

9:00 AM—1:00 PM

Royal C Local Learning Working Group Gathering

ABSTRACTS: PLENARY ADDRESSES

WEDNESDAY, 8:00—9:00 PM

Opening Plenary Address

East/West Ballroom

Michael Bernstein and **Nicholas R. Spitzer** (Tulane University), introduction

Michael White (Xavier University of Louisiana)

How New Orleans Traditional Jazz is a Metaphor for American Life

New Orleans clarinetist, composer and music historian Dr. Michael White is joined by his quartet to explore the ways traditional jazz expresses cultural group and personal identities and values of social aid and pleasure in aesthetic form. New Orleans jazz began at the turn of the century as a local music that creolized West African, Mediterranean European, Caribbean and American musical genres, styles and sensibilities in an array of intimate performance events and settings: second lines, carnival parades, jazz funerals, dancehalls and nightclubs. Jazz repertoire includes popular songs, hymns, blues, rags, marches, Mardi Gras Indian chants, dirges and more in a unifying synthesis of collective and individual improvisation. The dignity and flamboyance of jazz began and continues as a community-based freedom statement and tradition of creativity that emerged in New Orleans and was transformed into a global emblem of American life.

FRIDAY, 10:15 AM—12:15 PM

The Francis Lee Utley Memorial Lecture of the AFS Fellows

East/West Ballroom

Simon J. Bronner (Pennsylvania State University, Harrisburg), chair

Patricia A. Turner (University of California, Davis)

Fried Chicken, Quilts, and Hurricanes: Reflections on Fieldwork in Louisiana

At least since Zora Neal Hurston trekked to Louisiana in 1927, the state has been a rich source for the collection of African American folklore. The Bayou State's complicated racial mix also makes it a ripe setting for the documentation and analysis of racially charged folklore. This paper examines narrative folklore, specifically contemporary legends about fried chicken franchises, political power struggles and the Gulf oil disaster. It also probes material culture, in particular, black memorabilia and quilts. By assembling these individual efforts, we better understand the allure of the state to folklorists interested in African American worldview. **10-01**

SATURDAY, 5:30—6:30 PM

Presidential Invited Address

East/West Ballroom

Deborah Kodish (Philadelphia Folklore Project)

Cultivating Folk Arts and Social Change

What can folklore offer to counter the deliberate indifference, willful neglect, and insufficient attention that characterize homemade disasters, in New Orleans and beyond? I look to progressive traditions of folklore theory and practice, to transformative work addressing matters of consequence and grounded in a vision of community well-being. Nationally significant exemplars of this tradition—Bernice Johnson Reagon, the Student Nonviolent Coordinating Committee (SNCC), Toni Cade Bambara—and the work of local activists and artists associated with the Philadelphia Folklore Project over the last 25 years provide us with examples.

ABSTRACTS: SECTION-SPONSORED PRESENTATIONS

THURSDAY, 8:00—9:30 PM

Bonnet Carre

The Phillips Barry Lecture

Sponsored by the Music and Song Section

Margaret Steiner (Indiana University) and
Stephen D. Winick (American Folklife Center), chairs

Michael J. Bell (Suffolk University)

“I Am Going to Print a Book of Plays”: Francis James Child’s Road to the Ballad

Beginning in 1846, soon after his graduation from Harvard College, Francis James Child, Harvard professor, eventual first president of the American Folklore Society, and perhaps the greatest ballad scholar of the 19th century, began what would become a 20-year correspondence with his closest college friend and future brother-in-law, William Ellery Sedgwick. I will examine this “secret autobiography,” as Child described his letters, for what it tells about Child’s evolution from an unhappy, rebellious tutor in mathematics to iconic ballad scholar.

Royal B/C

The Don Yoder Lecture in Religious Folklife

Sponsored by the Folk Belief and Religious Folklife Section

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

Donald Cosentino (University of California, Los Angeles)

Why Did Gede Let This Happen?: Catastrophe and Theodicy in 21st-Century Haitian Vodou

The earthquake of January 12, 2010 was also an unparalleled theological dilemma for the vast majority of Haitians who serve the lwa: the divinities of Vodou. The lwa have been doppelgangers of the Haitian people from their appalling African exodus to the unparalleled catastrophes that have befallen the Black Republic in the 21st century. The quake, and before that Katrina-sized floods and relentless social and political violence, have unmoored that special relationship between the Haitian people and their divinities, particularly in the case of the Gedes, the beloved tricksters of the Vodou pantheon, who were commonly regarded as tribunes for the poor. “How could the Gedes let this happen?” is now a profound theological query, with startling reverberations expressed in the refiguration of the Gedes in contemporary Haitian sculpture and fabric arts.

Glenn Hinson (University of North Carolina, Chapel Hill) and
Kerry Noonan (Champlain College), discussants

Orleans

Performance Sponsored by the Chicano/a Section and the Folklore Latino, Latinoamericano, y Caribeño Section

José Torres Tama (Performance Artist)

Aliens Are Coming: A Multimedia Lecture

Latino immigrants in the United States are no longer living la vida loca of Ricky Martin’s 1990s popular anthem. Award-winning performance artist José Torres Tama will explore the contemporary Latino/a immigrant condition in a heady and humorous performance analysis of a brief history of abuse of power in the United States. The performance includes a discussion with the audience.

ABSTRACTS: PROFESSIONAL DEVELOPMENT WORKSHOPS

WEDNESDAY, 8:00 AM—Noon

Introduction to Digital Audio Field Recording

Royal C

Sponsored by the Archives and Libraries Section

Nathan Georgitis (University of Oregon) and **Andy Kolovos** (Vermont Folklife Center), workshop leaders

This workshop will provide a general introduction to current and next-generation digital field recording options for practicing folklorists. It will include an examination of a wide variety of digital formats and a discussion about the advantages and disadvantages of each. We will discuss the computer's role in interfacing with digital field recording equipment, examine a variety of hardware and software options, discuss budgetary needs for relevant equipment, and emphasize the formulation and implementation of a future technology plan for ethnographic digital audio research collections. Workshop participants are encouraged to bring their own recording equipment.

WEDNESDAY, 8:00 AM—5:00 PM

Folklore Studies in a Multicultural World Workshop

Royal D

Sponsored by the Andrew W. Mellon Foundation and the American Folklore Society
For invited participants only

Simon J. Bronner (Pennsylvania State University, Harrisburg), **James P. Leary** (University of Wisconsin), **Sharon R. Sherman** (University of Oregon), mentors

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

A day-long, pre-conference workshop offers invited, first-time authors a chance to work closely with editors and mentoring folklore experts on their book projects. 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://folklorestudiestudies.press.illinois.edu/> for more information about the series.

WEDNESDAY, 1:00—5:00 PM

Preparing and Preserving Digital Folklife Fieldwork Materials

Royal C

Sponsored by the Archives and Libraries Section

Andy Kolovos (Vermont Folklife Center) and **Virginia Luehrsen** (University of Texas, Austin), workshop leaders

The workshop will provide an introduction to current archival best practices for the preservation of multimedia digital resources created by ethnographic fieldworkers, as well as guidelines to ensure the accessibility and longevity of the research collections of researchers who are working without the support of professional archivists, be they independent folklorists, academic researchers, graduate students, or public folklorists in institutional environments. We will discuss the fundamentals of digital preservation, with a special consideration of the demands of digital multimedia materials. Topics will include best practices for processing materials for access and long-term digital preservation, as well as analog to digital conversion basics, file formats, digital storage options, and life-cycle management. Participants will examine the technological needs for appropriately processing digital audio, still images, and moving images for archival and preservation purposes.

THURSDAY, 8:00—10:00 AM

01-11 Leadership, Succession, and Transition in Public Sector Folklore I

Beauregard

Sponsored by PACT (Preserving America's Cultural Traditions) and the Public Programs Section
(See also 12-11, 17-12)

Mal O'Connor (Center for Applied Research)

This three-session workshop will help public folklorists name goals and challenges and plan for support as we consider leadership development, succession planning, and transitions to, from and within public folklore practice. Guided by folklorist, organizational development professional and long-term strategist Mal O'Conner, we will talk about and imagine practicing impactful work in today's field, creating a robust and inclusive vision for public practice, and we will consider how we might work collaboratively to support one another. Join us for one or all three sessions.

FRIDAY, 8:00—10:00 AM

09-04 Digital Media-Based Fieldwork Meets Public and Social Internet

Royal B

Sponsored by the Public Programs Section

Lisa Rathje (Company of Folk), chair

Anna Mulé (Independent and Wagner College), **Christopher Mulé** (Council on the Arts and Humanities for Staten Island)

Tweet this: Why/how to produce & promote digital media-based fieldwork. Incl #digitalstorytelling, #documentaries, #socialmedia. Hands-on plus theory. [138 characters, 2 hours]

FRIDAY, 1:30—3:30 PM

12-11 Leadership, Succession, and Transition in Public Sector Folklore II

Beauregard

Sponsored by PACT (Preserving America's Cultural Traditions) and the Public Programs Section
(See also 01-11, 17-12)

SATURDAY, 8:00—10:00 AM

17-12 Leadership, Succession, and Transition in Public Sector Folklore III

Bienville

Sponsored by PACT (Preserving America's Cultural Traditions) and the Public Programs Section
(See also 01-11, 12-11)

SATURDAY, 8:15 AM—12:30 PM

Bonnet Carre 19th Annual Folklore and Education Workshop: Folk Artists in the Classroom: An Arts Integration Model

Sponsored by Local Learning and the Folklore and Education Section

Paddy Baker Bowman (Local Learning) and **Lisa L. Higgins** (Missouri Folk Arts Program), chairs

As schools nationwide adopt arts integration, which pairs teaching artists with teachers to develop units of study combining an arts discipline and a subject area, folk artists may be left out of the equation. This workshop highlights approaches to incorporating folk artists and the interview process into arts-integrated classroom residencies. City Lore will share tools, strategies, and lessons learned from New York City artist residency programs, and a Local Learning in Lafayette team will demonstrate how folk artists, teachers, and teaching artists collaborated on arts-integrated projects that called upon local culture and family folklore as well as resident folk artists' mastery. A group discussion invites critique, other models, and advocacy for folk arts integration.

01-01 Edgy Ethnography: Slam Poetry, Tarot, Lamanites, and Domestic Dominance.

This panel explores new approaches to ethnographic writing that include creative nonfiction, autoethnography, slam poetry, and subjective/personal responses to the study of religion. Each panelist approaches these new trends in different ways, including an artistic rendering of a new tarot deck, exploring domestic dominance online, insider religious ethnography, and slam poetry that takes folklore training and ethnographic writing into uncharted, but exceptionally exciting, new directions following the guiding work of Meyerhoff, Gottlieb and Graham, Lawless, Brown, Narayan, Behar and Gordon, deCaro, and the new section of the *Journal of American Folklore* devoted to creative work.

01-02 Forum: Toward a Richer Sense of Place: Case Studies in Folklore and Historic Preservation I.

The AFS Working Group on Folklore in Historic Preservation Policy seeks to more fully integrate our field in the US historic preservation movement. This forum offers four case studies that suggest useful models or share important lessons learned. Examples include ground-breaking place-marking programs at New York City's Place Matters, and Traditional Arts in Upstate New York's Register of Very Special Places; the integration of folklore methodology into a preservation planning tool for Leland, Michigan's historic Fishtown; and Long Island Tradition's merger of cultural conservation and vernacular architecture nominating a summer bungalow community to the National Register. Sponsored by the Folklore and Historic Preservation Policy Working Group. See also 02-02.

01-04 The Multiple Meanings of Food. Like any cultural product, food can produce multiple interpretations of its meaning. Oftentimes not used intentionally to communicate, it carries a wealth of meanings and can be read—and misread—any number of ways. Looking beyond food as a product or text to foodways, the processes, contexts, conceptualizations, and performances associated with food, further multiplies the possibility of meanings. This panel explores the multiple meanings of food and the variety of ways in which individuals personalize and traditionalize their foodways, making their food choices reflect their personal histories, circumstances, and intentions.

01-06 Fondly Misremembered: The Utility of “Mere Folklore.” While scholars have long studied the tendentious manipulation of the past by hegemonizing elites, less attention has been paid to a complementary impulse: the endorsement of spurious historical details by the relatively powerless. While such details are frequently debunked by scholars and journalists, their persistence testifies to the hold they have on the popular imagination and to the vehemence with which their true believers defend them. In this panel, drawing on examples from 18th century Europe, the American West, and post-Soviet Siberia, we analyze the psychological utility of cherished “misremembrances” that survive attempts to dismiss them as “mere folklore.”

01-07 Forum: Hazing in the News: Folkloristic Perspectives on the Debates and Controversies.

Hazing has attracted numerous headlines since 2000. Although hazing controversies can be found in public discourse since the 19th century, the recent cascade of reports since 2000 has been voluminous and unprecedented. This forum is an opportunity for scholars who have worked with organizational youth cultures to analyze both the modern practice of hazing and the debates about it. The panel features folklorists reporting their work, and opinions, on hazing among military, athletic team, marching band, and nursing groups. In their observations, folklorists reveal hazing as a practice and a term more complicated than a pro and con debate. Folklorists discuss the nuances of the function, structure, and symbolism of hazing using perspectives of frame and practice theory, performance studies, and developmental concepts. The forum is designed to involve audience members in the discussion to ascertain whether a folkloristic take of hazing in public discourse is evident.

01-09 Grave Undertakings: Folklore of the Spirited Dead. This session explores a range of contemporary expressive traditions involving images of the powerful dead and their persistent influence in the worlds and experiences of the living. Focused on Afro-Haitian and African American traditions, with significant connections to New Orleans and the American Gulf South, these presentations examine the ways in which sacred funerary iconography is employed as a tool for thinking about the survival or resurrection of cultural identity. In the face of cataclysm and catastrophe, how do different, but related communities articulate themes of reawakening and renewal through iconic representations of the mighty dead?

01-12 Irish Myth, Post-Urban Folk Song, and Murder Legends at Work in the Folkloristic Mediascape. When mediation is the rule and not the exception, we must consider creative expression both in terms of its locality and its multilocality. We must also recognize that basic folk processes like creativity and continuity operate in mediated expression, just as they do in oral culture. In this session, we explore three expressive forms to illustrate how creativity and continuity work in mass-mediated systems. These papers consider the multicultural valence of an Irish myth as performed by an international storyteller, the emergence of contemporary indie folk as post-urban popular music, and online legend creation in the cases of two missing women from Bloomington, Indiana.

01-14 Moved to Learn: Art, Ethnography, Empowerment. This panel looks at teaching practices and how folklorists can increase their students' skills as learners while also increasing their inclination to try new methods for cultural research. The presenters explore strategies for using movement—broadly conceived—to teach critical thinking across the disciplines. Arguably, such ways of knowing develop a disposition for engagement—an ethics of care, a sense of responsibility for community empowerment—that is a hallmark of folkloristics. Together, we explore how we learn by thinking through how we move. Faced with helping students negotiate both continuity and change, educators share strategies for teaching process and reflection, medium and message.

01-17 Drawn Together: Images of Folklore and Popular Culture. This panel will consider the overlap between popular culture and folklore in visual media, from the representation of "folks" in reality television, to comics creators who understand themselves as storytellers, and the "viral" dissemination of images online. In demonstrating how folk and popular culture become entangled in the creation, representation, and dissemination of images, each presenter reveals the continuity and creativity not just within each medium, but also in the ways that creators and audiences negotiate different understandings of culture. In the process, this panel demonstrates the importance of the consideration of popular culture in the study of folkloristics.

02-01 Forum: Advances in Folklore Scholarship: Festival. The topic of this forum is three recent books on the interplay of power, politics, and performance in festival. Authors Lisa Gilman (*The Dance of Politics*), Lisa Gabbert (*Winter Carnival in a Western Town*), and Riki Saltzman (*A Lark for the Sake of their Country*) will present their central arguments. Festival scholars Dorry Noyes and Patricia Sawin will synthesize, contextualize, and assess the authors' collective contributions to the field. Katherine Borland will chair an open discussion on the work with an eye toward identifying advances in festival scholarship. Sponsored by the Public Programs Section and the Women's Section.

02-02 Forum: Toward a Richer Sense of Place: Case Studies in Folklore and Historic Preservation II. The AFS Working Group on Folklore in Historic Preservation Policy seeks to more fully integrate our field in the US historic preservation movement. This forum offers four case studies that suggest useful models or share important lessons learned. Examples include how traditional culture informs a cultural landscape project in Sitka, Alaska; a collaborative model for doing oral history within an archaeological impact study in Ravensford, North Carolina; vernacular architecture study as a tool for documenting "alternative histories," in this case African Americans in a Montana gold mining camp; and a critical assessment of benchmark Grouse Creek Cultural Survey (1985). Sponsored by the Folklore and Historic Preservation Policy Working Group. See also 01-02.

02-04 Conserving Folk Performances, Confronting Cultural Disruptions, and Creating Voices on the Page. Voice is a sociocultural cue for both writer and informant—about values, practices, rituals, and behaviors. In this session, four writing teachers influenced by folklore's disciplines illustrate how disrupted voices function in writing workshop settings: a homeless shelter in which people re-imagine social and personal trauma, a nonfiction class about disaster research, a college preparation program for marginalized students, and an American college's overseas writing workshop in Cuba. We will describe our projects and processes as writing teachers, suggest exercises on writing with voice, and conduct a writing mini-workshop about voice. We invite works in progress, or simply ideas for writing.

◆02-09 Diamond Session: The Role of "Creating Spaces of Possibility" in Cultural Continuity. This diamond session explores literal and figurative spaces of possibility created by public and academic folklorists and the individuals and communities they work with, and the role these spaces have in fostering cultural continuity. Starting from a variety of directions, including folklife festivals and other public programs, material culture studies, and web site development, session participants will create a framework for discussion

centering around the promise, challenge and tangible results of creating a space for possibility. The presentations aim to prompt a discussion of the ways folklorists can use this concept to analyze, evaluate and improve our work.

02-10 Forum: From Whence We Came: Touchstones and Creativity in Folklore and Education. In this forum we will introduce three touchstones that have contributed to the creation of folklore and education programming: the use of radio for instruction, the Folk Artists in the Schools program of the National Endowment for the Arts, and the development of Folklife Education Standards. We will offer a history of the field and discuss how it affects program choice and/or design. Sponsored by the Folklore and Education Section.

02-11 Forum: Cultural Sustainability: Creating Leaders for Social Justice. Local cultural practices and ways of life are among our most precious assets and, in an era of increasing homogeneity and globalization, our most endangered resources. Combining the disciplines of folklore, environmental sociology and cultural theory with nonprofit management and social entrepreneurship, the Masters of Cultural Sustainability Program at Goucher College gives students the tools to work as change-makers within communities facing social, cultural and environmental injustices. This forum presents the work of four students in this innovative professional masters program and explores the terms and key concepts that constitute the field of cultural sustainability as an emerging discipline. Sponsored by the Politics, Folklore, and Social Justice Section.

02-12 Approaches to Tourism: Integrating Folklore in the Heritage Experience. The use of folk images, stories, and tropes is an effective method for tourism enterprises to make a claim for authenticity and deeper meaning over other entertainment opportunities. Successful tourism ventures weave the creative retellings of history with enactments of tradition and participation in the continuity of heritage. The presenters on this panel explore three different tourism experiences that creatively draw on folklore to explore tradition: the use of Pocahontas narratives at historic Jamestown, Virginia; the negotiation of identity for farm families offering “agri-tainments” in the post-rural Virginia countryside; and the symbolic value of a local golem legend in Prague.

02-13 Forum: Chicano/a and Latino/a Performance Art: A Cultural Resource in Times of Crisis. This forum addresses the ways that Chicano/a and Latino/a performance artists help to express the world-making strategies of their communities through their art. We explore the roles that the expression of resistance and dignity in performance art play in reframing experiences of social and political disenfranchisement. The discussion will also focus on the role of art in promoting social justice in a transnational context. An important aspect of the conversation will include the social context of the art pieces created in response to recently passed state laws and policies that are silencing Latino/a populations and immigrants. Sponsored by the Chicano/a Section and Folklore Latino, Latinoamericano y Caribeño Folklore Section.

04-01 Forum: 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 share their thoughts on the past and future of our discipline. This year’s forum will focus on the public sector by looking at the “life of learning” and the choices, chances, and triumphs of participants Peggy Bulger, Olivia Cadaval, Joe Hickerson, Pat Jasper, and Steve Zeitlin. Pravina Shukla will facilitate this exchange about the participants’ academic and public work, their fieldwork, and their involvement in the field and the American Folklore Society over the past several decades.

04-02 Forum: Deep Work: The Mardi Gras and Us. Over the last three decades, a team of folklorists has collaborated in a deep study of the Mardi Gras in a number of South Louisiana communities. This long-term collaboration has resulted in a number of papers, articles, books, photographic exhibitions, radio and television programs, and a documentary film. It has also resulted in ongoing relationships between the folklorists and members of the Mardi Gras runs in the various communities. This forum will bring together some of these folklorists and some of the community members to discuss this long-term project and its scholarly and social, professional and personal implications.

04-04 Creative Disruptions: Trauma, Catharsis, and Reclamation in Folkloric Expression. This paper session examines expressive behaviour and emergent traditions that have been created in response to experiences of adversity and marginalization. Folkloric expression is explored as a means of catharsis and reclamation, a way that

individuals and communities construct identity, reclaim that which has been lost, and find existential meaning in the midst of hardship and trauma. Topics analyzed include outsider art and cathartic creativity; diabolic legendry and the trauma of Detroit; the expressive practices and negotiated identities of Deaf punks; and the ghost bike phenomenon as a grassroots response to traumatic death.

04-05 Mormon Children's Folklore: Practice, Play, and Wise Children. The Church of Jesus Christ of Latter-Day Saints (LDS) is socially characterized by promotion of family values, child-raising, and large families. This panel will analyze the folklore of children in this child-centered religion where the emphasis is placed on the child's development. Panelists will examine the narrative and performative traditions in the folklore of Mormon children. Individual papers examine the wise child folk motif in official and lay Mormon discourse, the performative and narrative functions of Mormon children piano songs and performances, and the games children play at church. Sponsored by the Children's Folklore Section.

04-06 The Grimms: The First Hundred Years. In celebration of the bicentennial of the Grimms' *Kinder- und Hausmärchen (KHM)*, this panel looks back to the centennial and before. It considers the context and influence of *KHM* (and *Deutsche Mythologie*) in Germany and the United States in the 19th century, examining changing perceptions of *KHM* in each of its editions between 1812 and 1857; the impact of the collection on an emerging American middle class; and the influence of the Grimms more broadly on other collectors of folklore, and—in turn—on the coding of printed folklore as cultural heritage. Sponsored by the Folk Narrative Section.

04-08 Off the Record: Folklore, History, and the Truth. "The difference between historians and folklorists," said an AFS member, "is that folklorists often tell the truth!" Since searching for the "truth" has to do with truth, the suppression, eradication, dilution, or misinterpretation of group history and culture is a determinant. History is written by and for the dominant. If cultural investigators are not indigenous to the people studied, how acceptable is their interpretation? This panel will consider some historical and folkloristic orthodoxy hoping to reveal more "truth." We address WWII veterans in the Civil Rights Movement, theater and music of the 1930s labor/left-wing movement, and the Nobel Prize nomination of Pete Seeger.

04-09 Forum: Cultural Sustainability: Programs, Projects and Practices of Folklorists and Their Cultural Community Partners. This forum will consider recent work of folklorists and their collaborators in the area of cultural sustainability. Participants in this forum have been actively engaged in work that is, by design, intended to address the various needs and concerns that cultures have to sustain themselves. Presentations will consider: the role of festivals, workshops, public events, and the documentation of cultural traditions in an effort to strengthen and sustain cultural communities; the use of digital tools, such as ethnographic video documentation, audio recordings, and interactive open source programs; the academic training of students for work in cultural sustainability; and public policy. Sponsored by the Public Programs Section.

04-10 Media Technology + Folklife Education + K-12 Schools = Creative Innovations. Teachers use various media technologies, but often look to partners, such as folklorists, to develop creative educational applications. We explore three noteworthy avenues for folklorists' creativity utilizing media technologies in schools. First is empowering educators to harness folklife as a resource for teachers' creativity within the constraints of the school context. Second is devising opportunities for youngsters to creatively explore folklife in the community and develop critical responses to what they discover. Third is harnessing ethnographic research methods to identify how the integration of the Folklife Education Standards into the classroom benefits students and reveals insights into the learning process. Sponsored by the Folklore and Education Section.

04-13 Reconfiguring Continuity, Imagining Change: Performing Nation, Race, and Ethnicity in the Public Sphere. This panel examines performances of nation, race, and ethnicity in the public sphere as a way of understanding how communities are imagined and reimagined in relation to one another. Focusing on la Conga processional performances in Santiago, Cuba, public performance and print culture of Cuban separatists in 19th-century New Orleans, and conflicting constructions of Texan identity in centennial pageantry and literature, the panel's discussion creates an overlapping and interrelated cross section of subjects that productively explores how communities are constructed in performance against, through, and with excluded "others."

04-16 Reading the Marginalized: Pagans, Children, and Women in Early British Literature. This panel focuses on marginalized populations—pagans, children, women—in early British culture. “Death as a Character: Cultural Views of Death Past to Present” gives background for later papers; “*St. Erkenwald* and the Narratives of the Resurrected Dead” highlights the saint baptizing a worthy deceased pagan; “The Inverting of Aarne-Thompson 2022 ‘Let the Dead Rest’ and ‘The Sad Little Angel’ in *Pearl*” analyzes how the folktale narratives are inverted in *Pearl*; and “Presenting the Trickster Heroine: Shakespeare’s Struggle with the Folktale Source of *All’s Well that Ends Well*” highlights the problem of using well-known folktales in a larger work. Sponsored by the Medieval Folklore Section.

04-17 Policing Boundaries: The Politics of Humor in Commodity Culture. Papers on this panel will explore humor that is generated by commodified cultural productions and how these examples problematize some of the generally assumed psychological and political roles of wit. The four papers examine humor in the film *The Birth of a Nation*, the television show *Mystery Science Theatre 3000*, the pop lyrics of Lil’ Kim, and the internet meme “The Successful Black Man.” In all instances, our understanding of the humor is complicated by commercial contexts that are significant departures from the traditional, face-to-face, small groups in which humor is generally studied.

05-04 Assessing and Employing the Experience-Centered Approach: Marking the 30th Anniversary of David Hufford’s *The Terror That Comes in the Night*. This panel celebrates the 30th anniversary of the publication of David Hufford’s *The Terror That Comes in the Night* with four papers that examine the usefulness of the “experience-centered approach” to a variety of belief and narrative contexts. David Hufford will be present to address how his work has served both to critique and advance the study of folklore/folklife. Sponsored by the Folk Belief and Religious Folklife Section.

◆**05-05 Diamond Session: Michael Taft—Celebrating a Career in Folklore Archives and Research.** Michael Taft retired recently as Head of the Archive at the American Folklife Center, Library of Congress. This diamond session celebrates Taft’s scholarship and career, focusing on a wide range of his many interests—from his fondness for and familiarity with Canadian culture to his preoccupation with archival matters and intellectual property issues. The session will also feature topics that Taft has researched and written about, including “Sasquatch-like creatures,” bibliographic spoofs and hoaxes, and details of the life and work of his elusive mentor, Otto Willwood. Sponsored by the Archives and Libraries Section.

05-07 Forum: Imagining New Orleans: Folklore, Cultural Continuity, and Creativity in HBO’s *Tremé*. Following the theme, “The Continuity and Creativity of Culture,” this forum highlights how cultural resilience in the aftermath of Hurricane Katrina in New Orleans is expressed by the HBO television series *Tremé*. An invited panel of participants composed of the show’s producers, writers, actors, and local artists discuss how people across the nation are experiencing the city through the show. Some of the major questions asked in the forum include: How has the show’s reception contributed to New Orleans’ cultural and economic recovery? What can folklorists learn about cultural collaboration from local artists and producers of the show?

05-08 Forum: Remapping the South: Revisiting the Folklife in the South Series. In 1991, the University Press of Mississippi published the first volume in its Folklife in the South Series, and over the next decade released nine other volumes that purported to survey traditional culture associated with specific subregions of the American South. In this forum, six folklorists will discuss the achievements and shortcomings of the series and analyze the representations of Southern culture that were conveyed in Folklife in the South. A secondary though nonetheless significant intention of the panel is to encourage audience discussion regarding the implications and outcomes of conducting holistic folklife studies in subregions or regions.

05-09 Ecology, Bioregionalism, and Community-Based Folklore Practice: A Field Guide to Homegrown Initiatives to Nurture Cultural Practice. This panel will examine some of the literary, ecological, economic and other cultural underpinnings of a holistic approach to cultural sustainability through community-based folklore practice. Presenters will not only highlight influential thinkers who have contributed to their concept of public folklore, from within the field and beyond, but also offer specific examples of the work they and their colleagues are doing in their own communities. Sponsored by the Politics, Folklore and Social Justice Section and the Public Program Section.

05-10 Forum: Local Learning @ 19. A 1993 NEA Roundtable on Folk Arts in Education led to the founding of the National Task Force on Folk Arts in Education, now known as Local Learning. Working in many settings, our mission is to advocate for folk arts and artists in the nation's education. A key tenet is our ethnographic approach to helping educators and young people understand the vital importance of vernacular creativity and the dynamic nature of culture. This forum invites folklorists in K–12 as well as higher education to engage in conversation to codify the work of the past and envision the future as we approach our 20th anniversary. Sponsored by the Folklore and Education Section.

05-11 The State and the (Re)Production of Intangible Cultural Heritage in Contemporary Asia. In her article titled “Intangible Heritage as Metacultural Production,” Barbara Kirshenblatt-Gimblett points out that UNESCO's efforts to safeguard intangible cultural heritage (ICH) are also a process of generating a professional heritage enterprise. While this enterprise of heritage intervention produces metacultural measures and outcomes globally, this panel aims to look at how state actors actively engage and program this enterprise at the national and regional levels through three case studies from Japan, India, and China. The panel focuses on how the discourses and practices of these three state actors shape the (re)production of ICH in local contexts. Sponsored by the Eastern Asia Folklore Section.

05-17 The Next Four Words: Reflections on Folklore Theory. *Eight Words for the Study of Expressive Culture* is a central text which shapes the theoretical foundation of folklore as a discipline. We propose a panel that speaks to the influence of this canonical work. This panel invokes the words “imagination,” “performativity,” “place,” and “collaboration” as an expansion of analytical tools for considering the ways individuals and communities negotiate continuity and change, and the role of the folklorist as a participant in such moments of flux. Each paper situates a word within the discourse of the field, and an analysis of how its particular term can be used to strengthen contemporary folkloric research.

09-01 Forum: Creolization Invisible in Plain Sight. The convergence and renegotiation of folk culture, which has occurred throughout history, has acquired from linguistics the name of creolization. Participants in this forum will ask where creolization is found but not named. Do terms like “heritage,” “globalization,” or “sampling” conceal processes already understood by folklore studies, but ignored by other thinkers?

09-03 Forum: Core Concepts, Key Terms: A Folkloristics of “Local” Learning and Practice. This forum continues conversations held in the 1990s that revisited the key terms and core concepts that define our discipline. Specifically, we look at the concept of “local” as it may be seen to entail “group,” “context,” and “identity” in light of social, political, and technological phenomena that challenge, modify, or revision the meanings and implications of those words. Forum discussants, grounded in theory as well as practice, will engage each other and members of the audience in dialogue about contemporary applications of key terms in educational settings—broadly conceived and including classrooms, museums, festivals, and so on—ranging from K–12 through postgraduate contexts. Sponsored by the Folklore and Education Section.

09-05 Creativity, Continuity, and Consumerism: Transformations in “Traditional” Dress and Adornment. In the face of changing economic, social, and cultural realities in the Americas, individuals and communities respond creatively, perhaps adapting or challenging, capitalizing or capitulating. This panel offers a series of case studies that explore some of the ways “traditional” dress, as both objects and concepts, become re-imagined within different contexts of display and circulation. As a thread connecting these discussions of communities in the United States, Mexico and Hawai'i, commercialized contexts provide fruitful spaces for examining how aesthetic, socio-cultural, and market values compete with each other in the minds of sellers and potential buyers.

09-06 Forum: Perspectives on Appalachian Music and Race. Issues of race in Appalachian music are far more complex than they are often portrayed and perceived in American popular culture. This forum will examine constructions of “Appalachia,” “race,” and “traditional music” and will facilitate a discussion of race in various contexts for Appalachian music making such as bluegrass festivals, regional Old-time music gatherings and commercial recording sessions. The research sites of the scholars leading this forum stretch from Bristol to Canada to the Czech Republic and all across the US, and provide a rich and fertile background for discussions on race, place, and music.

09-10 Complicating “Culture” Inside and Outside the Classroom: Stereotypes, Cultural Complexity, and Continuity. In keeping with this year’s theme, “The Continuity and Creativity of Culture,” this panel examines how preconceived notions about “Blackness,” “Indianness,” and “Muslimness” as being homogenous identities may occlude the complexities of diasporic, immigrant, and foreign national identities and communities inside the classroom as well as outside it. The papers in this panel, in other words, all explore how representations of non-dominant identities may themselves become hegemonic, and distort the realities of cultural continuity and complexity on the ground. The papers also address how cultures, despite such totalizing constructions, can continue to show resilience, and how educators can still hope to foster an understanding of cultural complexity and cultural creativity in the classroom. Sponsored by the Politics, Folklore and Social Justice Section.

09-13 Unintentional Steps that Yield Unexpected Harm: Towards a Trauma-Sensitive Ethnography. Folklorists often find themselves hearing stories about trauma, bearing witness to narratives of racial violence, refugee flight, natural disaster, and more. When hearing these stories, we don’t typically think about how their telling can silently re-traumatize their tellers, and perhaps also ourselves. This session brings together a folklorist and a clinical social worker to discuss the implications that recent neurobiological research on trauma holds for ethnographic practice. How might our understanding the potential of such stories to re-traumatize, for instance, change the way we conduct interviews? This session explores how a trauma-sensitive ethnography offers both cautionary and strength-building tools for folklore fieldwork.

09-14 Other People’s Stories: Identities in Crisis. This panel considers the complex relationship of individual experience to shared narrative, and the paradox inherent in narrative performance: stories which function as highly personal expressions of the teller’s history and identity still exist only when they are shared. For stories with higher stakes—such as those involving violence, illness, crisis, and military combat—the issue of narrative control and the problems of appropriation and misrepresentation become all the more inescapable, volatile, and explicit. The papers in this panel each engage, in some way, with the intersections of narrative with (in)visibility and (mis)representation. These narrators’ infinitely creative uses (or denials) of inherited story models for narrating illness and trauma illustrate a folkloric response to extreme conditions.

12-01 Forum: New Orleans Preservation Post-Katrina I: Local Preservation Efforts. The New Orleans preservation movement in the post-Katrina environment has involved several approaches, from grassroots restoration to new construction projects such as “Make it Right,” that have generated great controversy. Cultural resource professionals, including folklorists, surveyed, documented, and worked with local, state, and federal governments, while grassroots community members engaged the bureaucracy to help satisfy critical needs for housing. In the first part of this two-part session, we will hear from some of those engaged in the process about their experiences, what the future holds for the preservation of traditional structures, and how folklorists can engage community cultural conservation efforts. Sponsored by the Folklore and Historic Preservation Policy Working Group. See also 13-01.

12-02 Selective Retrieval. When Wole Soyinka combined old traditions in new dramas, he called the process “selective retrieval.” The central dynamic of cultural continuity, selective retrieval unites the conventional dimensions of tradition: tradition as resource, tradition as process. The creator retrieves from the resources of the past, effecting continuity, and selects to commence the process of creation that will bring change. With selective retrieval as its focus, this panel offers case studies, different in scope and location but alike in ethnographic method, revealing how individuals select and retrieve to fulfill desires in creative actions that yield the continuities of historical development.

12-03 Forum: Author Meets Critics: Andrea Kitta’s *Vaccinations and Public Concern in History*. This forum considers the recent publication by folklorist Andrea Kitta exploring vernacular beliefs and practices expressed through personal narrative, rumor and urban legends, and communicated through sources such as the media, that profoundly influence individuals’ decisions to accept vaccination. This study, an example of socially significant applied folkloristics, identifies areas that require better public health communication and greater cultural sensitivity in the handling of this vital medical concern. Sponsored by the Folk Belief and Religious Folklife Section.

12-04 Transgressive Tales I: Grimms' Bad Girls and Old Women. In this 200th anniversary year of the Grimm brothers' first publication of their *Kinder- und Hausmärchen*, we present two panels focused on the *KHM* jointly titled "Transgressive Tales." Both deal with possibilities for interpreting fairy tales from LGBTQ and transbiological perspectives. The first panel offers freshly queered views on the marginalized but potentially transgressive female figures of Frau Trude, Rose Red, Clever Else, and the "wise woman." Our panel aligns with this year's theme in that the cultural continuity of narrative is dependent on the vitality and diversity of its reception and interpretation. Sponsored by the Folk Narrative Section and the LGBTQA Section. See also 13-04.

12-05 Forum: Heritage Studies and Public Folklore: An International Conversation. Heritages Studies interprets how historical and cultural resources are recast and safeguarded as heritage. Consequently, this interdisciplinary approach is especially relevant to public folklore. Intersections and convergences between public folklore and heritage studies, however, have rarely been explored. Presenters from both fields will discuss different perspectives on heritage as articulated in international contexts to engage the audience in a discussion of topics relevant to the representation of folk culture as heritage. Forum participants will focus special attention on discourses about celebratory, collaborative, and critical approaches within both fields. Sponsored by the Public Program Section.

12-06 Stigma, Sin, and the Construction of Tourism Narratives. The papers in this session focus on a seemingly disparate range of tourist places (Las Vegas, New Orleans, and Kentucky) and spaces (historic homes, cities, and tourist "trails"). Yet there are surprising commonalities between them all. All tourism narratives are shaped to create a particular "place," and they therefore both highlight and omit certain people, events, and ideologies. The papers in this session examine the shaping of tourism narratives in the presence of stigma and sin, while asking how stigma and sin—along with issues of race, gender, regional identity, and religion—are managed, contested, compromised, sensationalized, downplayed, reoriented, and transformed.

◆12-07 Diamond Session: Community Engagements: Six Ways to Commit to a Community through Folklore. Six projects from across the country share a commitment to contributing to the common good, a partnership approach to achieving it, and an employment of folklore as a key tool in the process. These projects have their roots in education but break the walls surrounding classrooms to explore the power of community connections in educational practice. The purpose of this session is to gain insights and inspirations for continuing and improving the work of community engagement and transformation. Sponsored by the Folklore and Education Section, the Politics, Folklore and Social Justice Section, and the Public Programs Section.

12-08 Architectural Syntax Change under the International Cultural Influence. Architectural syntax changes to reflect changes in a cultural tradition. This session focuses on architectural syntax change in China in the contemporary period, when international cultural influence becomes important in the evolution of Chinese culture. The papers examine a few special cases in different periods including the Republican era, the revolutionary 1950s, and the recent economic reformation. These cases involve many different groups of people including foreign architects, Chinese architects trained in the West, and Chinese builders from the tradition of folk architecture. These case studies show that the changes in architectural syntax are complicated and dynamic. Sponsored by the Eastern Asia Folklore Section.

12-09 Authenticity: The Ninth Word for the Study of Expressive Culture I. Scholars have long recognized authenticity as a construct and thus might have us dismantle the idea of authenticity, claiming that its use has been more harmful than helpful. While authenticity has certainly been used to dominate and to disempower, communities (and individuals) often find value in claiming authenticity as a tool of empowerment and/or resistance. Rather than dismiss authenticity as a superfluous aspect of cultural expression, this panel considers alternative interpretations of authenticity that can be empowering, useful, and even legitimate in describing cultural practices. See also 13-09.

12-14 Who Dat: Community Folklore and Cultural Property Rights in New Orleans. The New Orleans Saints chant "Who dat say dey gonna beat dem Saints" is folk language play at the center of a lawsuit marking folk, cultural commons, and corporate rights boundaries. Although US courts do not recognize cultural property rights, these questions are important as post-Katrina New Orleans markets its creativity and continuity of culture. This panel

explores the history and commodification of “Who Dat” to suggest how community-based intellectual property rights might be legally constructed and situates the struggle alongside other New Orleans groups (like the Mardi Gras Indians) who seek control of their “brand.”

12-18 Qualia 2012 Goodwin-Stewart Competition (PoJo Award). This competition for presentations on LGBT folklife is designed to encourage students and the recently graduated to try an integrated approach that captures the interest of the audience rather than simply reading a paper in defense of a particular stance. The performance-presentation approach is not wholly an academic paper, nor is it a show intended for entertainment purposes. It is a combination of the two that seeks to communicate a thoughtful argument through the strategic use of performance. This format gives scholars a different way of interacting with an audience of their peers. Sponsored by the LGBTQA Section and Qualia.

13-01 Forum: New Orleans Preservation Post-Katrina II: Folklore and Preservation Definitions of Cultural Significance. See 12-01.

13-02 Forum: The Field in One Volume? Discussing the *Companion to Folklore*. The forum will address the present state of folklore studies, focusing on the Wiley-Blackwell *Companion to Folklore* edited by Regina F. Bendix and Galit Hasan-Rokem (2012). The forum will include six participants--three contributors to the volume and three non-contributors. We intend to address the regional spread of folklore studies in the world, ask if there are common theoretical platforms for folklorists today, discuss methodological developments, ask if the history of the field is of interest to folklorists today, question the idea of standardizing the academic education of folklorists, touch on the diverse politics of folklore around the world, and imagine future horizons.

13-03 Forum: Traditional Activities as Community Builders. This forum presents four public sector projects that have resulted in community building beyond the expectations of the folklorists involved. Sewing circles, community gardens, music and dance, and the building of a community rallying point in the form of a traditional bread oven, all result in products or performances available to a larger public; but these projects have also led to the maintenance of traditional knowledge, the sharing of additional skills, the forging of identity and social bonds, and the creation of supportive networks. These projects join other community models that folklorists have documented, or otherwise nurtured in the course of their work, and add to the available tools for community development models. Sponsored by the Public Program Section.

13-04 Transgressive Tales II: Transforming Transgressions. In this 200th anniversary year of the Grimm brothers' first publication of their *Kinder- und Hausmärchen*, we present two panels focused on the *KHM* jointly titled “Transgressive Tales.” Both deal with possibilities for interpreting fairy tales from LGBTQ and transbiological perspectives. The second panel puts a queer eye on the phenomenon of physical and psychological transformation, a hallmark of the fairy tale seen in disguise, shape-shifting, and doubling. Transformation is queered to invite perspectives that favor acknowledgement of the relation between such transformation and the destabilization of gender categories and hierarchies that can result in complicating, transgressive desires. Sponsored by the Folk Narrative Section and the LGBTQA Section. See also 12-04.

13-05 Time, Space, and Transformation: Vernacular Perspectives on Cultural and Environmental Sustainability. This panel will focus on the mobilization of various and expressive genres that both persist and are transformed through time and space as a mode of critical discourse, resistance, and metacultural commentary on the present state of tradition. It will attend to the means by which communities and individuals maintain, adapt, reclaim, or discard traditional practices, exploring the aesthetic, ideological, and political forms by which the vernacular may confront, critique, and address the critical issues that surround cultural and environmental sustainability policy and practices within the 21st century.

13-06 Forum: Transformation on the Tongue: From Oral Tradition to Contemporary American Storytelling. From 1997-1999, a folklorist/journalist and a folklorist/storyteller interviewed 90 American storytellers on film for the Storytelling Project of the Cotsen Children's Library at Princeton University. Interviewees included National Heritage Fellow Ray Hicks; Navajo rug maker Pansy Frank; Yupik teller Chuna McIntyre; American Book Award winner Gioia Timpanelli; museum educator Rex Ellis, and NPR commentator Kathryn Windham, among others. The researchers will show selected footage, illuminating

the changing face of storytelling in contemporary times. Forum members and audience will address such matters as the teller-audience relationship, the porousness between oral transmission and story re-performance, and the nature of performance traditions. Sponsored by the Storytelling Section.

13-09 Authenticity: The Ninth Word for the Study of Expressive Culture II. See 12-09.

13-10 Contemporary Folklore of Men and Manliness. Masculinities studies is a growing subfield within folkloristics highlighted by works such as Simon Bronner's *Manly Traditions* collection, Jay Mechling's *On My Honor*, and Alan Dundes' essay "From Game to War." The diversity of literature drawn on by this panel will leave attending parties with an understanding of masculinities as an overlapping and complex terrain—inseparable from race, class, and sexuality—that men must negotiate over the course of their lives. This survey is an opportunity to share a wealth of information with parties familiar and unfamiliar with the masculinities subfield and to propagate new interest in a growing avenue of research. Sponsored by the LGBTQA Section.

13-11 Forum: Staying Alive: The Role of Advocacy in the Lifespan of State Folklife Programs. As state budgets decline and folklife programs find themselves on the fiscal chopping block, advocacy can play an important role in strategic survival. Some programs excel in building statewide support groups, advisory councils, newsletters, and other networks that can be mobilized to remind lawmakers and other authorities of the importance of supporting public folklore. The forum will address advocacy strategies that work and those that don't while examining how the different personalities and contexts of our workplaces are important to the different advocacy methods we chose. Sponsored by the Public Program Section.

13-13 UNESCO on the Ground: National and Community Perspectives on Global Decisions. In recent years, UNESCO and intangible cultural heritage (ICH) have become key terms for the analysis of expressive culture. This panel presents the experiences and ideas of people affected locally by UNESCO decisions. Exploring ICH from an on-the-ground perspective provides insight into how global cultural policy decisions influence national and regional discourses on economic development and tourism, and political, ethnic and ideological concerns. Through fieldwork-based case studies involving ritual, festival and dance in Asia, Africa, and Europe (specifically, South Korea, Japan, Malawi and Macedonia), our panel highlights the way communities (variously defined) balance continuity and creativity within differing contemporary contexts.

13-15 Mountain Apprenticeships and Exchanges (with Video and Live Music). The session explores diverse continuity and change. In "Transmission on Banjo Branch," the apprentice shows how fiddler Roger Howell learned and shared his music—especially with his 355-recorded-tune Memory Collection. "Rose Connelly' Revisited" shows how collector Cecil Sharp's theories of race in Britain influenced folklorists' hesitancy to claim Irish influences. In "The Ballad of 'Otto Wood the Bandit,'" the presenter explains local stories behind melodies learned from elders. The 2010 Black Banjo Reunion DVD shows new works resulting from apprenticeships and exchanges among the community of diverse musicians gathered at the event.

13-16 Connected by a Common Sea: Traditions of Change in the Rural and Insular Mediterranean. Although rural and island communities are spread throughout the Mediterranean region, their connection by a common sea means that none of these communities have been insulated from change. Rather, they have been influenced by numerous other cultures from the Mediterranean and farther afield. This panel presents talks on changing music, dance, festive, and social traditions in southern Italy and on the islands of Crete (Greece) and Imvros (Turkey), followed by a discussion placing these examples in the context of the preservation, hybridization, and displacement of local traditions in rural and island communities worldwide. Sponsored by the Mediterranean Studies Section.

17-04 Tunica Language Revitalization Project. Since 2011, Tulane linguists have been working with the Tunica-Biloxi tribe to awaken their sleeping language. Papers will address: 1) the theoretic and practical problems of reconstructing and reconciling worldviews in storytelling; 2) the re-emergence of the Tunica musical tradition through the entryway of Pow-wow song competition; 3) how the complex system of gender, word class, nominal and verbal inflection plays out in the standardization of the language; and 4) the considerations governing the construction, ratification, codification, and adoption of neologisms.

17-05 Louisiana Sounds: Parades, Marronage, and Poetry. This panel figures New Orleans as a global capital of expressive culture and, rather than reducing the sound of New Orleans to an idiom or narrative, seeks to investigate the sounds of New Orleans as cultural forms in three case studies, highlighting the various ways sonic material can enrich our understanding of social, political, and aesthetic history. This panel will raise questions about the aesthetic and social engagement of the “second line” parade in New Orleans, the sound of the interior Louisiana swamp, and issues of genre pertaining to the depiction of slave performances in antislavery narratives set in Louisiana.

17-06 Computational Folkloristics. In recent years, digital resources for the study of folklore have expanded greatly. Simultaneously, approaches to search, discovery, analysis, visualization, and display of this data have developed rapidly. Folklore stands at a crucial junction between the “digital turn” in the humanities and the refinement of algorithmic approaches to search and discovery in informatics and computer science. This panel on computational approaches to computational folkloristics, now an emerging sub-discipline in the study of folklore, continues work introduced at last year’s AFS conference.

17-09 Forum: Telling Worlds and Gaming Realms: Emergence and Interactivity in Storytelling and Narrative Role-Play Gaming. In the same time frame (1973-present), American culture has witnessed a parallel evolution of live public storytelling events and online role-play gaming. This panel will explore the meaningful parallels and distinctions between tabletop role-play gaming and contemporary storytelling performances. It will highlight the convergences of community-generative ideologies and practices, the continuities of narrative motifs and formulae, the traditionalizing impulses expressed in story worlds and performance rituals, and the ways in which each performance-based community can be said to fulfill certain rhetorical promises advanced by the other. Sponsored by the Storytelling Section.

17-11 Forum: What Is Asian American Folklore Anyway? Among the early goals for American folklorists were the four aspects of “American folklore,” which excluded Asian Americans and their folklore. With the increasing population of Asian Americans, this roundtable focuses on these questions: Who are Asian Americans? What is Asian American folklore? Are there specific interpretive and methodological issues raised by such definitions and explorations? This forum addresses shifting meanings and methodologies within the transnational frames of references and ethnographic considerations related to Asian American cultural expressions. It emphasizes the complexities and heterogeneities of these communities, stretching the boundaries of what it means to be Asian American today. Sponsored by the Eastern Asia Folklore Section.

17-13 Teaching Applied Ethnography: The LOC/GMU Field School. In June 2011, the Library of Congress partnered with the Folklore Studies Program at George Mason University to conduct a field school for cultural documentation. We examine the work the students completed for the Columbia Pike Oral History Initiative as part of the school, emphasizing the importance of formal ethnographic training in graduate school, and the challenges of negotiating community-based applied research. Sponsored by the Public Programs Section.

18-01 Forum: Special Places: Folklorists’ Engagement in the Designation of Traditional Cultural Properties. Folklorists involved with historic preservation have worked to expand notions of significance within the designation of historic places. In 1990, National Register of Historic Places Bulletin 38, *Traditional Cultural Properties*, provided guidelines for nominating properties to the National Register based on their association with cultural practices or beliefs of a living community. Although broadly conceived in the bulletin, the actual use of the designation of TCPs has been limited in practice. This forum will examine successful involvements of folklorists in designating Traditional Cultural Places, and will create a dialogue on how folklorists may engage with the Park Service as the guidelines for Traditional Cultural Properties are rethought. Sponsored by the Folklore and Historic Preservation Policy Working Group.

18-03 How Do Folklorists Respond to Disasters? Japanese Earthquakes and Hurricane Katrina. Two Japanese folklorists and two of their American colleagues discuss their personal and professional experiences in using old and new folklore methodologies to work with survivors of the Higashiyama and Chetsu earthquakes in Japan and Hurricane Katrina in the US. How can the empathy felt by the researcher best be translated into the entitlement of the survivors? How can folklorists use their local knowledge to best serve the needs and wishes of the survivors? See also 20-03.

18-04 Forum: Oil and Water: Louisiana's Endangered Coastal Native American Communities. This panel focuses on Louisiana coastal Native Americans struggling to maintain community in the face of salt water intrusion, subsidence, Macondo blowout pollution, and negative effects of globalization. Environmental and economic dangers fall most heavily upon non-federally-recognized tribal peoples. Scholars and community members from Pointe au Chien and Grand Bayou discuss their tenacious struggles to survive against the loss of fisheries and homelands. With relatively little help from governments or corporations, they remain unwilling to yield to relocation or community dispersal. Instead, they engage in innovative adjustments and adaptations aimed at securing a future in their traditional homelands.

18-05 Reflective Practice: Museum-Based Folklife Approaches to Community Engagement. "Community engagement" has become the buzz word of 21st-century cultural institutions. Museums are increasingly being called upon to address the needs of their constituent communities in new and creative ways based on sustained collaborative engagement with those communities. This panel looks at the ways folklorists working in museums are using their training and experience to help effectively identify cultural assets, engage community members, and facilitate critical dialogue to build new bridges between museums and their communities.

◆18-06 Diamond Session: Folklore, Folkloristics, and Cultural Continuity in the Digital Age. Over the last decade, many folklorists have come to acknowledge that new media technologies are unmistakably influencing the processes of creation, transmission, and reception in numerous forms of vernacular expression, both online and offline. This panel seeks to highlight how the Internet and other new media technologies promote cultural continuity by adapting to a wide range of expressive outlets that have become increasingly popular in the Digital Age. We aim to place this discussion within the context of contemporary folkloristics through an overview of salient case studies and by exploring the methodological and pedagogical considerations that stem from the greater adoption of new media technologies for vernacular expression. Sponsored by NewFolk@AFS.

18-08 Forum: A Conversation with Henry Glassie. At this annual meeting, AFS is resuming its custom of including among the meeting's sessions a public interview with a senior member of our field. Starting this year, though, we will videotape these interviews and deposit them into the AFS archival collection at Utah State University. In this session, Ray Cashman, associate professor at The Ohio State University, will interview folk art, architecture, and material culture scholar Henry Glassie, emeritus professor at Indiana University, about his life and work. Sponsored by the AFS Oral History Project.

18-09 Poesis, Poetics, and Place: Vernacular Entextualizations and the Contested Mappings of Everyday Life. This panel traces the circulations of vernacular narrative practices of knowledge production across the United States. We situate these entextualizations of lived-life vis-à-vis unstable discourses of containment that privilege their own models of circulation and communicable cartographies—those central in the production of social enclosures necessary to managing racialized bodies and the under-privileged. Our exploration highlights how vernacular mappings brace modes of social sustainability that fall outside of, extend beyond, and therefore refuse dominant language-spaces of subjectification. This interdiscursive refusal is brought into relief by attending to the formal dimensions of these proximal spaces of communicability—the poetics of drug trafficking, migration, working class ethos, and the biopolitical to be precise.

18-10 Grim(m) Monsters: Revising Fairy Tale Monstrosity in Fantastic Literature. This panel explores how writers of fantasy and the fantastic have revised, reconsidered, and reframed the monstrous in Grimms' fairy tales. We each use the Grimms' versions of well-known and often-retold fairy tales—including "Sleeping Beauty" (ATU 410), "The Animal as Bridegroom" (ATU 425A) and "Beauty and the Beast" (ATU 425C), and "The Robber Bridegroom" (ATU 955)—as a point of departure for analysis. Participants address both the source texts from the Grimms and contemporary revisions of these tales. Our readings disrupt traditional interpretations of these classic stories, suggesting alternate interpretations of both the Grimms' versions and their fantastic retellings. In some cases this might be a restoration of the monstrous and scandalous elements that the Grimms excised from their collections, while in others it is an examination of how fantasy writers expose alternate themes through the monstrous. Sponsored by the Folk Narrative Section.

18-13 Forum: Community-Engaged Research and Problem Solving in Applied Folklore: A Brainstorming Session to Articulate Goals and Move Us Forward. We invite our colleagues to come together to discuss the following statement of purpose: “In applied folklore, academically trained scholars and activists use folklore precepts and research methods to engage with individuals in communities and organizations in order to contribute to a process of effecting positive change and improving outcomes in a particular arena.” Forum participants’ community-engaged research will be a stepping stone for a facilitated discussion about our goals, the impact we strive to have, and the outcomes of our work. We hope to inspire deep strategic thinking, new collaborations, and renewed vision and motivation for our work.

18-16 Asserted Continuity: Negotiating an Indigenous Sami Identity in a Changing World. Sami (Lapp) people not only experience continuity but actively present it as a community trait in their dealings with each other and with outside polities. This panel examines some of the ways in which Sami maintain or create notions of continuity in their modern lives, even when confronting cultural, economic, environmental or technological change. Continuity arises as a powerful tool in asserting indigenous rights or maintaining community identity within increasingly more fragmented national and international contexts. Sponsored by the Nordic-Baltic Folklore Section.

20-01 Forum: Where Do We Go From Here? Cross-Disciplinary Paradigms for Integrating Folklore and Historic Preservation. The National Historic Preservation Act of 1966 was intended to preserve US historical and archaeological sites. Resultant policies include vernacular architecture, cultural landscapes, and “intangible cultural resources,” but the preservation movement has been dominated by disciplines other than folklore. How can we better integrate folklore into the historic preservation infrastructure? This forum is intended both to be a call to action and a blueprint for the future by exploring—with a cross-disciplinary group of colleagues—the challenges and possibilities for a folklore-inclusive collaborative approach to cultural landscapes, National Register nominations, and cultural resource management studies. Sponsored by the Folklore and Historic Preservation Policy Working Group.

20-03 How Do Survivors Respond to Disasters? Earthquake, Hurricane, Tsunami (Katrina and Tohoku). Folklorists attain local knowledge largely in the role of students by seeking teachers in the communities they study. How can folklorists translate such local learning into strategies that allow survivors to represent themselves? How may survivors help the institutional world—doctors, academics, funders—respect and implement the healing, teaching, and self-sustenance strategies of survivor communities? The panel includes one Japanese folklorist who survived the Tohoku tsunami, earthquake, and nuclear accident; one American folklorist who is a survivor of Hurricane Katrina; and two Katrina survivors who participated in a project to record fellow survivors’ stories. See also 18-03.

20-04 Forum: New Orleans Musicians and Street Ritual Performers: Pre- and Post-Disaster Challenges and Solutions for a Viable Cultural Infrastructure. New Orleans music and street rituals are powerful—aesthetically and politically—because they evoke images of community, tradition, and identity. The fundamental challenge is to continue these traditions while working in an environment in which many other survival factors are operating simultaneously. This panel explores: 1) how musicians and street ritual artists have been challenged historically before the Katrina-Rita disaster; 2) to what extent performers engaged in community-building processes have used their art and culture in the rebuilding work; 3) how participants have been helped legally to challenge boundaries; and 4) in what ways participants and their collaborators are developing community indicators by identifying future uses of their traditions in terms of continuity, preservation and generational trajectory.

20-05 Forum: Author Meets Critics: Tom Mould’s *Still, the Small Voice: Narrative, Personal Revelation, and the Mormon Folk Tradition*. This forum considers folklorist Tom Mould’s recent work on Mormon narrative tradition concerning believers’ personal encounters with the divine. Offering a careful study of Mormon religious folklife, the book reveals the textured relationship between personal revelation and narrative performance within this indigenous American religion. Sponsored by the Folk Belief and Religious Folklife Section.

20-06 Tying it Together: Social Networking as Another Tool in the Crafter’s Kit. Crafting has enjoyed a recent resurgence with large numbers of people, including many women in their 20s and 30s, discovering or rediscovering creativity, whether in revisiting

a forgotten pleasure, in the continuation of a family tradition, or in a new-found passion for making handmade objects. The internet has enhanced this surge in crafting and provides a multitude of opportunities for interacting with other crafters. This session focuses on the use of social media and networking among quilters, knitters, and researchers. More than the creation of communities across geographic boundaries, it is also about expanding knowledge, sharing expertise, and fostering entrepreneurship.

20-07 Forum: Folklore and Service-Learning in Higher Education. This forum will consist of presentations on two programs that involve students in undergraduate folklore courses in applied learning activities that benefit the community, followed by a conversation between presenters and the audience on the advantages and challenges of such folklore and service-learning programs. The Multicultural Service-Learning Program at WKU involves groups of students who partner with a local immigrant or refugee family for cultural exchange. Students conduct a project to assist with the needs of local immigrants and refugees. Recess Access is a program at the University of the Arts that seeks to guarantee that every child has recess every day. The organization donates traditional urban play materials to impoverished schools and uses a variety of methods to document children's folklore. Sponsored by the Folklore and Education Section and the Politics, Folklore, and Social Justice Section.

20-09 Folklore and Fiction. This session will interrogate the relationship between folklore and fiction, asking questions about the relative importance of tradition, authenticity, materiality, and other affiliated qualities when folkloric subjects are represented in a fictionalized manner. Our papers will pay special attention to fiction as a laboratory for folklore, a place where folklore, folk worldviews, and the folk themselves can be recreated and reconfigured. Moreover, we will place our interrogations alongside the relatively recent emergence of creative nonfiction as a discrete genre, arguing that fiction retains unique abilities in the representation of both folk groups and their folklore. Sponsored by the Folklore and Literature Section.

20-10 La Llorona (Re)Considered: Continuity and Creativity in the Study of a Mexican Folk Tale. The folk tale La Llorona has been the subject of numerous creative and scholarly works and has seeped into popular culture, appearing in TV commercials (a "Got Milk?" TV advertisement) and bumper stickers ("Honk If You've Seen La Llorona"). The tale serves multiple purposes, traveling from region to region and from one genre to another. Using critical folklore approaches, the session incorporates critical folklore analyses with feminist and sociopolitical theoretical approaches to the tale. Thus, it contributes to a deeper understanding of the continuity and creativity of culture as exemplified in the trajectory of a traditional tale. Sponsored by the Chicana/o Section and the Folklore Latino, Latinoamericano, y Caribeño Section.

20-11 Forum: Exploring Folklore and Creative Writing. Over the past few years, the Folklore and Creative Writing Section has continued to grow and support the creative work of the members of our community. Section members write poetry, short stories, novels, creative non-fiction, and more, and each draw in unique ways on their experiences as folklorists to inform their work. This forum will feature members of all ages and backgrounds both reading from and discussing their writing. We will examine questions of how one uses folklore in his or her creative work and share resources, insights, and ideas. Sponsored by the Folklore and Creative Writing Section.

20-12 Forum: Birds of a Feather: Public Folklore Programs in Universities. The housing of public folklore programs in universities and subsequent close partnerships between public and academic practitioners is a growing phenomenon in the US. These programs take a variety of forms and often involve partnerships with multiple agencies. This forum will present the models used in six such programs, describing how and when they originated, how they are funded, how they operate, specific programs and projects they sponsor, and how they intersect with the academic missions and programs of the host institutions. Sponsored by the Public Programs Section.

20-13 Forum: I Believed Every Word: Urban Legends as Creative Response to the Continuity of Personal Belief. The topics of urban legends have long included beliefs about the body: how it is invaded by others ("The Kidney Heist"); potential dangers to it, especially when traveling ("The Mexican Pet"); and less well-known legends that are informed by real events, such as the story of Dr. Charles Drew. This forum examines both legends and

creative responses to them in art and writing through community-based programs, which permit participants to document the legends and examine them with a new lens while not discounting their significant function in explaining prejudice, racism, and bias for their tellers.

20-16 Folkloric Responses to the Post-Soviet World. More than 20 years after the dissolution of the Soviet Union, the former Soviet republics seek redefinition. Cinema, literature, and religion each evidence efforts to creatively adapt the real or mythic past to pave the way for the future. In Russia, recent animated feature films offer the humor of the American film *Shrek* and the affirmation of a glorious Russian past. In Kazakhstan, the hero-trickster figure, Aldar Köse, is being used to represent the cunning “new Kazakh.” In Tajikistan, historical narrative performance legitimizes new textual canonization for “Islamic revival.” Each nation responds to significant demographic change in their folkloric re-imaginings. Sponsored by the Socialist and Post-Socialist Area Studies Section.

ABSTRACTS: INDIVIDUAL PRESENTATIONS

Aasland, Erik A. (Fuller Graduate School of Intercultural Studies) **The Appropriation of Aldar Köse for the Presentation of the “New Kazakh.”** In Kazakhstan, the epic is touted as the central genre for actualizing a glorious mythic past (Gabetov 2004), but the folktale has been found as the more serviceable resource. The hero-trickster figure Aldar Köse has been appropriated to aid contemporary Kazakh redefinition. Readers both delight and share in the victories of Aldar Köse, the “new Kazakh,” as he employs cunning wit and eloquence to defeat the greed and laziness of the rich, powerful, and pompous. The multi-volume, trilingual (English, Kazakh, Russian) series *Aldar Köse Qazaq Ertegi* (Aldar Köse Kazakh Tales) (Batalova 2001) is intended to bolster this new image. **20-16**

Abou-Zeineddine, Ghassan (University of Wisconsin, Milwaukee) **Stories within Stories: The Personal Narrative as Frame Tale in Rabih Alameddine’s *The Hakawati*.** This paper examines the use of the personal narrative in Rabih Alameddine’s novel *The Hakawati*, which translates as “The Storyteller” from Arabic. I first demonstrate how the first-person narration by Osama al-Kharrat, the protagonist, functions as a personal narrative. Following this discussion, I argue that Osama’s personal narrative serves as a frame tale for other personal narratives, by which his story expands into one of family and national history. Furthermore, Osama’s personal narrative also serves as a frame tale for two oral folk epics. I illustrate that these epics are a part of his identity as an oral performer. **01-16**

Accardi, Chloey (University of North Carolina) **“Reading Ethnography”: Tarot Cards as Material Guides.** This presentation will illustrate the story of my ethnographic work with tarot readers/clairvoyants through my own creative interpretation of one of this community’s own tools—the tarot card deck. By incorporating traditional tarot imagery, concepts of opposition/inversion, and visual language, I explore the discoveries I made during my ethnographic journey, with conscious reverence for the material essence of the tarot deck. As the reading of cards centers around interpretation and intuition, I find the use of my own cards an apt metaphor for my own ethnographic process. **01-01**

Acome, Justin (The Ohio State University) **Virtuous Gimmickry and Uncomfortable Familiarity: Family, Improvisation, and Bluegrass.** I argue that family imagery and virtuosic improvisation in bluegrass music are, together, significant of contestations over politics and social difference. Virtuosity, assuming the form of individual turn-taking deviating from the musical texts in ways that are still recognizably “the same” music, may seem to demonstrate individual mastery over both instruments and songs, all as a way of saying “good” bluegrass goes beyond the confines of rules and texts. This is fertile ground for freak-of-nature child performers whose popularity may signify conservative investments in atavistic categories of us/them, just as it may promise to destabilize those same categories. **17-17**

Addison, Wanda G. (National University) **The Baobab Tree: Stories of Cultural Continuity.** The continuity evident and implied in storytelling performances—the story never really ends—mimics that of culture and traditions. Out of necessity, cultures and traditions shift and changes are made, but they evidence survival. The reality of having survived, along with the stories born from it, becomes part of the culture. The Black Storytellers of San Diego anchor each performance with “The Baobab Tree” song. It testifies to the connections they seek to engender in their audience members, not only among its performers and audience but also between the audience, regardless of ethnicity, and the cultural legacy of Africa. **04-14**

Anderson, Harold A. (Goucher College) **Whose Story? Documentation, Cultural Sustainability, and the Challenges of Digital Media Ethnography.** The temptation to impose a personal stamp on what are meant to be quasi-objective documentation products is nearly irresistible in an era when the verb “to photoshop” has entered the lexicon and digitally bending reality is the norm. This presentation explores some problematic aspects of conducting ethnographic research in the support of cultural communities in the digital age. I propose twin processes of “value neutral” data collection and “(mediated) cultural autobiography” as a joint method for preserving “ownership” and integrity of cultural performances in the YouTube era. **05-15**

Anderson, Patricia (Tulane University) **Grammar and Culture in Tunica Language Revitalization.** The Tunica-Tulane Language Project is a joint undertaking to reawaken the Tunica language. A main focus of the project has been publishing Tunica myths in children’s book form. However, several features of the Tunica language are not intuitive for native

English speakers. Since there are no native speakers of Tunica, we are in a unique position to modify the language to make it more easily acquired. This paper examines some of the grammatical complexities of Tunica and attempts to answer the question: how can we make Tunica easier to learn without compromising the cultural heritage it contains? **17-04**

◆**Andrews, Dale K.** (Tohoku Gakuin University) **The Art of Prayer: Votive Images and the Anime/Game Pilgrimages of Japan.** A curious fusion between contemporary Japanese popular culture and traditional folk art is occurring within the context of the pilgrimage. Similar to how movies, television dramas, and commercials are often filmed on location, manga (comics), anime (animated cartoons) and video games increasingly incorporate scenery and objects based on actual places. Fans of such productions transcend the normal parameters of fandom by electing to make pilgrimages to the two-dimensional world in a three-dimensional setting. Interestingly, as a byproduct of their performing these ritual treks they have also rekindled a languishing art form, that of the ema (wooden votive tablet). **12-16**

Artese, Charlotte (Agnes Scott College) **Presenting the Trickster Heroine: Shakespeare's Struggle with the Folktale Source of *All's Well that Ends Well*.** Shakespeare bases the plot of *All's Well that Ends Well* on *The Decameron* (3.9), which in turn derives from the narrative of "The Man Who Deserted His Wife" (ATU 891, documented in the 11th century). This "problem play" has been faulted often for its heroine, who aggressively pursues and entraps a contemptuous man without revealing satisfactorily to the audience her motives and intentions. Famously, Helena all but disappears from the middle of the play. I argue that this absence stems not from the author's or audience's distaste for Helena's aggressive machinations, but rather from the difficulties inherent in adapting a well-known story. **04-16**

Arthur, Dyann (MusicBox Project) **Media: Americana Women: Roots Musicians—Women's Tales and Tunes.** This ethno-documentary captures powerful insights into social and cultural dynamics through interviews and performative sequences. Just as informants' experiences reveal similarities, the entire piece illustrates correlations in musical genres at the heart of today's traditional American musical landscape. This completed film explores multi-generational, multi-regional musical evolution informed by the personal observations of women musicians aged 18 to 93, interspersed with expert commentary. The film juxtaposes traditional tunes, from Appalachian to zydeco, with originals composed from time-honored conventions, contrasting kitchen and back porch impromptu jams with regional festivals, offering volumes of genuine reflection and rollicking roots music. Sponsored by the Music and Song Section. **05-14**

Arvidsson, Alf (Umeå University) **Do You Know What it Means to Long for New Orleans? The Swedish Trad Jazz Revival—Youth Culture, Authenticity, and Modernity.** Between 1945 and 1964 "revival jazz" had a stronghold among Swedish high school youth, being the standard music at school dances. As well as being part of an international celebration of the origins of jazz, this was also a youth subculture that mixed the use of New Orleans symbols with attempts at fitting into Swedish modernity. When the larger interest waned in the mid-60s, musicians adopted different strategies in order to keep on playing, some moving to New Orleans in order to make it there, while others tried to adjust to the rising support system of cultural politics. **12-15**

Aydin, Jaynie (Pacific Womens College) **Media: Dances of Turkey: Variants of Turkish Belly Dance.** Some of the origins of modern Turkish belly dances are rooted within the social dance traditions of the Rom peoples living throughout Turkey. Many audio-video materials that feature belly dance highlight "made for the stage" performances that are geared for a consumer audience. Frequently this audio-visual genre ignores the larger social context in which community participants generate folk dance. This 15-minute film focuses on Turkish Rom dance events and highlights the role this marginal ethnic group plays in perpetuating and innovating contemporary popular belly dance traditions. Dancers and community members indicate the significance of social "belly dance" within Rom culture. **12-17**

Bacchilega, Cristina (University of Hawai'i, Mānoa) **From Fool to Trickster: "Clever Else" Is No Joke.** "Clever Else" is one of only two tales, both jocular, in the Grimms' *Kinder- und Hausmärchen* that are titled after a named "clever" heroine. In "Clever Else," the qualifier "clever" (the standard translation of the Grimms' "klug") ironically points to its opposite meaning, and the joke thus seems to be on her. But does it have to be? This paper focuses on Clever Else's exuberance and rule-breaking actions as queer or anti-heteronormative behaviors that are at odds within dominant social and sexual practices. **12-04**

Baer, Kurt (Indiana University) **Traditioned Inventions: “Thai-ness” as a Tactic of Cultural Conservation.** Discussions of cultural conservation often focus on how available cultural or traditional resources can be preserved while still being allowed to change over time. However, several scholars have pointed out that culture, tradition, and history are human constructions, highlighting another important step in cultural conservation: the construction of cultures, traditions, histories that can be preserved. Using Thai national discourse on “Thai-ness” as a framework, I focus upon pong lang (a Thai folk music style) and pad Thai (a famous noodle dish) to examine how diverse and relatively recent traditions have been incorporated into Thai culture and deemed worthy of conservation. **13-05**

Bailey, Constance (University of Missouri) **Old Wine in New Glasses: Blues Women’s Humor in the Lyrics of Lil’ Kim and Nikki Minaj.** Popular artists such as Lil’ Kim and more recently, Nikki Minaj, refashion the humor of traditional blues women, such as Ma Rainey and Bessie Smith, for contemporary audiences. The personas adopted by these singers are in the vein of tricksters such as Brer Rabbit; however, for recent artists, the humor is complicated by the greater diversity of their audiences and the more complex demands of the contemporary recording business. This paper examines some of these complexities, and especially the troubled boundaries between the moral and amoral. **04-17**

Ball, Kimberly (Independent) **The Devil’s Pact: Diabolic Writing and Oral Tradition.** This paper examines the relationship between the devil and writing in oral tradition, expanding upon Thomas Sebeok’s observation that the repeated appearance of these two concepts together in European folk narrative indicates that they are “related in meaning” in the thinking of informants. By comparing writing’s role in devil-lore recorded during the folklore collection boom period versus today, this paper suggests that the differences and continuities reflect the considerable transformations our relationship with the written word has undergone, while our sense of writing’s fundamental strangeness remains. **17-10**

Barber, Suzanne (Indiana University) **Hegemonic Tails and Bully Discourse: The Question of “Does Form Really Follow Function?” in Dogs.** Traditional animal husbandry forms and practices are being revived as a vernacular critique and solution for unsustainable breeding procedures and forms. These critiques center around current dog breeding practices that are seen as perpetuating aesthetic form over function. This paper will explore the rhetoric surrounding the revival of “heritage” breeds as both aesthetically accomplished show dogs, but also as solutions to increasingly complex environmental issues and to assist with sustainable agricultural practices. **13-05**

Barker, Brandon (University of Louisiana, Lafayette) **Embodying the Pedal Steel Guitar: Folklore at the Intersection of Material Culture and Sensorimotor Experience.** Commonly associated with country music, the pedal steel guitar is a highly embodied American musical instrument. The pedal steel gets its name from the pedals that players operate in order to bend notes as they are being sounded and for the metal bar that players slide up and down the guitar’s strings in order to fret the instrument. I categorize the pedal steel guitar as highly embodied because it requires kinesthetic manipulation at six separate zones of bodily contact: two hands, two feet, and two knees. A close examination of players’ folklore in the context of their embodied cognition reveals a dynamic interplay between players’ physiology and their folk beliefs about that physiology. **18-15**

Bauman, Amy (Andrus Childrens Center) **Seemingly Neutral, Seemingly Fine: Rethinking Risk in Stories Elicited in Ethnography.** Mental health professionals define trauma as experiences “involving intense fear, helplessness or horror.” Current brain imaging studies reveal the long-term impact of traumatic events. Many continue to experience psychological and physical pain long after the events themselves are over. One can no longer assume that the telling of past painful experiences can happen without possible emotional risk to the teller—and perhaps the listener. This paper, presented by a clinical social worker who studies the impact of trauma, accompanies one written by a folklorist, exploring how understandings of trauma theory can inform ethnographic practice. **09-13**

◆ **Belanus, Betty J.** (Smithsonian Institution) **The 2009 Smithsonian Folklife Festival Wales Program “Wall” as a Space of Possibility.** The annual Smithsonian Folklife Festival creates a temporary space for a variety of possibilities in which communities construct culture. During the 2009 Wales Smithsonian Cymru program, a team of artists and traditional craftspeople led by artistic metalworker and Welsh culture advocate Angharad Pearce Jones created a combination wall/fence/gateway. Its inspiration

drew from traditional elements of the Welsh landscape: slate fencing, stone walls, rural gateways, decorative ironwork, and rugby gates. This presentation examines elements of the Wall, the philosophy and skill behind its building, and the interactions it inspired during the Festival. What does the Wall tell us about cultural continuity? **02-09**

Bell, Sara Jane (Independent) **My Heart Sings to Me: Song as the Memory of Language in the Arbëresh Community of Chieuti.** For the people of Chieuti who grew up speaking Arbëresh, the Albanian dialect spoken across southern Italy for more than five centuries, the declining use of their mother tongue is sorely felt. Musicians and cultural activists negotiate new strategies for imparting their unique heritage and traditions to young people who are raised speaking Italian in an increasingly interconnected world. As they perform, they act out collective narratives of longing and belonging, history, nostalgia, and sense of place in songs that transmit linguistic and cultural markers of Arbëresh identity and illuminate Chieuti's position as a community poised in the moment of language shift. **18-17**

Ben-Amos, Dan (University of Pennsylvania) **Old Problems Never Die, Neither Do They Fade Away: The Diffusion of Tales.** The international diffusion of folktales has been a primary issue of folklore scholarship from its inception. Following several theoretical propositions, the Finnish folklorists formulated the historic-geographic method, which has been adapted as the standard scholarly method for the study of narrative diffusion. Subsequently, folkloristic methods for narrative research, from formalism and structuralism to performance analysis, side-tracked the diffusion issue and the historic-geographic method rather than subject it to necessary criticism. Therefore, in this paper I propose to re-examine the basic methodological principles of the historic-geographic method, illustrating them by turning to widely diffused Aarne-Thompson tale type 782, "Midas and the Donkey's Ears." **05-06**

◆ **Benedetti, Cristina** (The Ohio State University) **Volunteering, Aesthetic Engagement, and Alternative Economics.** In this presentation, I aim to relay findings from my research on volunteering in arts organizations, which has been influenced by theories and approaches I encountered while studying folklore. I consider volunteering through such folklore-related lenses as alternative economics and performance theory. I propose that the relationship between an organization and its volunteers can be viewed as a gift economy, which creates different types of capital for both the organization and the volunteer. I also propose that we view volunteering in an arts or cultural setting as a kind of aesthetic engagement that, while not directly creative, is far from passive. **04-11**

Berlinger, Gabrielle Anna (Indiana University) **Ritual Tradition and Social Change in "The Neighborhood of Hope."** Shkhunat HaTikva, a working class neighborhood in Tel Aviv, Israel, is home to a diverse mix of immigrant Jews from Yemen, Iraq, Iran, Uzbekistan, Egypt, Morocco, and Syria. In addition, since 2005, thousands of asylum seekers and migrant workers have fled hardship in Africa and Asia and settled in this neighborhood in search of a means of survival. This paper examines the perception and practice of Jewish ritual life in HaTikva in the context of its social discontent and economic disadvantage; and specifically, how veteran Jewish residents strive for social cohesion and stability through ritual as the neighborhood rapidly changes. **02-15**

Bishop, Christopher (University of Wisconsin, Madison) **Dressed for Future Success and Present Partying: Festive Student Clothing in Uppsala, Sweden.** "Overall culture," as it is commonly known in Sweden, is a colorful form of expressive culture centering on special clothing worn by university students in order to proclaim membership in a group as well as to express individuality. How much can one possibly learn merely through a visual inspection of the clothing? The answer may surprise you. Fieldwork and multiple interviews reveal that a few examples are as follows: one's main academic affiliation, elements of group and personal history, social connections, relationships, personal interests, and even geographic origins or beloved places. Sometimes, one truly wears one's heart on a sleeve, pant leg, or hat. **13-12**

◆ **Blank, Trevor J.** (Pennsylvania State University, Harrisburg) **A Macing Grace: Photoshopped Humor in the Folk Response to the "Casually Pepper Spray Everything Cop."** On November 18, 2011, Lt. John Pike of the University of California, Davis, police was famously filmed and photographed in the act of calmly, methodically pepper spraying a group of nonviolent student protestors affiliated with the "Occupy" political movement. Within 24 hours, images and narratives of the incident went "viral" online. Within 48 hours,

humorous Photoshopped images depicting Lt. Pike pepper spraying a variety of new, unsuspecting “victims” abounded. This presentation will examine and contextualize these images as a distinct expressive form/outlet in the incident’s highly emotional aftermath while also highlighting the emerging role of digital technology in contemporary folk protests. **18-06**

Blomster, Anna J.K. (University of California, Los Angeles) **Cottage to the Left, Cottage to the Right: The Swedish Red Cottage in Political Campaigns.** Now and again, a red cottage appears in Swedish political campaigns. From 1920, it has been used to address a wide range of questions from both left and right factions. Due to the cottage’s status as the “Swedish home,” a vote for the party in question ultimately becomes a vote for Sweden, irrespective of the party’s actual goals, such as fighting socialism, increasing vacation or “defending” Sweden against multiculturalism. By looking at political campaigns from 1920 to 2006, this paper aims to explore how continuity and change in the “ideology of home” is communicated through the red cottage. **04-15**

Bock, Sheila (University of Nevada, Las Vegas) **“What Happens in Vegas”: Liminality, Narratability, and the Structuring of Tourist Experiences.** Drawing together scholarship on the liminality and the narratability of tourist experiences (Graburn 1983, Bendix 2002), this paper examines Las Vegas’s “What Happens Here, Stays Here” advertising campaign. Looking closely at the storytelling practices implicitly and explicitly referenced within them, I will show how these ads construct a desired “Las Vegas experience” that is at once tellable and untellable. I will also discuss how, in the process, they reorient the social value attributed to the different storytelling practices of tourists, which in turn works to reinforce the binary of excess and restraint structuring many tourists’ experiences of this “Sin City.” **12-06**

Bol, Marsha (Museum of International Folk Art) **The Museum of International Folk Art: Community Engagement, Both International and Local.** The Museum of International Folk Art’s reason for being is “to connect people with the arts, traditions, and cultures of the world.” Over the past 60 years, the Museum has made forays into community engagement, both local and international. This paper will present the larger history of the Museum’s relationship with folklife, discussing specific examples and challenges leading up to the current initiative to give designated exhibition space to a gallery for 21st-century issues confronting folk artists. **18-05**

Borland, Katherine (The Ohio State University) **The Crime of Passion: La Llorona in Song.** The son istmeño (Oaxaca) La Llorona has circulated in multiple versions since at least as early as the era of the Mexican Revolution. Taking the perspective of the dead and/or mourning lover, it depicts La Llorona very differently than does the legend complex, where she is commonly drawn as a tragic and/or terrifying child-murderer. In this presentation, I will explore the contrasting subjectivity of song and legend as different in kind from the corrido-legend relations Paredes famously outlined in his studies of border folklore. The song’s popularity among female singers further complicates the subjective work that it performs vis-à-vis the legend. **20-10**

Bottigheimer, Ruth B. (Stony Brook University) **Grimms’ Good Girls and Mannerly Boys: The Early Narrative Visions.** The socially and ethically colored categories that emerge from an intensive reading of the 1812 First Edition of the Grimms’ *Kinder- und Hausmärchen* mirror fundamental differences in gendering from those that emerge from a content analysis of the collection’s Final Large Edition (1857). Isolation, endangerment, and above all speech-use by the tales’ boys, girls, men, and women in the 1812 edition align themselves more nearly with Enlightenment-rooted texts in Friedrich Justin Bertuch’s *Blaue Bibliothek aller Nationen* published in the 1790s than with the normative moral attitudes and social values expressed in the 1857 edition. **04-06**

Bradley-Shurtz, Kristen A. (University of Louisiana, Lafayette) **The Art of Barbecue: St. Patrick’s Irish Picnic.** The Irish Picnic and Homecoming in McEwen, Tennessee, takes place each year on the last Friday and Saturday in July. Held as a fundraiser for St. Patrick’s Catholic Church and School, the first Irish Picnic occurred in 1854. I explore the pit masters’ techniques of meat preparation and seek to reify these men’s assertions that their individual techniques constitute an art form. Relying on work by Gerald Pocius and Judy Lael Goldman, the paper explores the many techniques used by the Picnic’s pit masters. **09-09**

Bradshaw, Jonathan Lennon (Miami University of Ohio) **Aural Histories: Tradition and Continuity as Rhetorical Participation.** This study views tradition from a perspective of rhetorical theory to show how traditional practice can be flexible, dynamic and open by

offering perspectives and practices from John Analo Phillips, a traditional practitioner of oral history and mountain ballads from Madison County, NC. In excerpts from conversations and performances from John, we can see an example of how continuing practice is deeply textured by “listening” to tradition. This study will discuss how practice, performance and participation are richly layered and rhetorically constructed, offering insight into how we are all situated within our traditions and the vernacular rhetorics that raised us. **04-14**

Brady, Erika (Western Kentucky University) **Media: Hillbilly Music: D.K. Wilgus, George Pickow, and the Visualization of Performance.** The influence of D.K. Wilgus continues to shape research into the roots of country music, particularly as his research illuminated the complex interrelationships between the commercial industry and vernacular styles. Following the example of Guha Shankar’s forum at AFS 2011 exploring the treatment of social and cultural worlds in the collaboration between Americo Paredes in documentarian George Pickow’s film *Lyrics and Legends: Mexican Border Songs*, this presentation will examine the scholar/filmmaker collaboration between Wilgus and Pickow in another film in the series, *Lyrics and Legends: Hillbilly Music* (1963). **20-17**

Brickley, London (University of Missouri) **Webbed Words and the Bible According.** Despite the techno-skeleton core of premium processors, metal, wire, and plastic, and the digital lines of face, the Internet and the pathway through the hive of its soul remains organic, marginally cultivated but never fully navigated by anyone but the surfer. The links are all doors, hyper-connected to other realms and spaces. You open the door, and you step inside; the narrative emerges, door by door, click by click. I was warned. Attention: This site contains themes pertaining to spanking. If the concept of adult discipline offends you, do not enter.... I clicked. **01-01**

Briggs, Charles (University of California, Berkeley) **Racialized Prisoners of Vernacular Biopolitical Knowledge: On the Consequences of Being Out of the Loop.** In “On Ethnographic Work among Minority Groups,” Américo Paredes nailed how racist projections of the circulation of biomedical knowledge, reproduced by anthropologists, incarcerated Chicanos/as within folk medicine. Today news coverage of health characterizes the medical knowledge of Latino/a immigrants as lodged in communicative circuits shaped by “folk healers” and Spanish-language radio, accordingly being out of the loop of legitimate biomedical knowledge. This paper juxtaposes projections of failed biopolitical subjects with immigrants’ maps of their own communicative practices, in which they construct alternative circuits that critique the communicable ignorance of officials and reporters. **18-09**

Broadwell, Peter (University of California, Los Angeles) **Digging for Mound-Dwellers: Software Tools for Geo-Semantic Exploration of Large Digital Folklore Collections.** The ETK collection consists of approximately 60,000 Danish folktales, ballads, legends, and proverbs collected from over 4,000 informants and includes mention of over 6,000 places. The collection presents a suitable test case for assessing the suitability of emerging data-mining tools for computational folkloristics. Google FusionTables data management and visualization proves a formidable alternative to the capabilities of MySQL and POSTGRES. The Apache Solr search indexing system also provides geographic search abilities in addition to high-speed, full-text search of massive collections. A software environment for effective geo-semantic exploration of large folkloric collections likely would combine these and other, similar tools. **17-06**

◆ **Brodie, Ian** (Cape Breton University) **The Online-Concrete Continuum in the Sydney River Trestle Painting Tradition.** In post-industrial Cape Breton, artistic expressions of solidarity, memorialization, and social action are quickly created and shared online, and the increasing portability of social media access makes both the sharing of expressions and the coordination of their creation that much easier. Nevertheless, according to the mores of the group, certain actions can not solely exist online and must (also) exist in the tangible. This presentation looks at the digital and—both literally and figuratively—concrete manifestations of group expression through the painting of the Sydney River Trestle. Rather than a simple dialectic of digital and concrete, this presentation suggests that a continuum model better expresses the integration of digital fluency into the communal creativity of contemporary adolescents. **18-06**

Buccitelli, Anthony B. (Pennsylvania State University, Harrisburg) **The Reluctant Folklorist: Jon Y. Lee, Paul Radin, and Chinese American Folklore.** In the early 1930s, the anthropologist Paul Radin hired Jon Y. Lee to collect Chinese folk narratives

in Oakland's Chinatown. These were later published as *The Golden Mountain: Chinese Tales Told in California*. Despite his role as lead fieldworker, Lee's contributions have been almost entirely stricken from later editions of the work. This paper will fill in this silence by examining Lee's biography, his role in the project, and his relationship both with Radin and with the field of folklore, in order to more fully understand the part that this early Chinese American fieldworker played in this seminal collection. **02-15**

◆**Bulger, Peggy** (American Folklife Center, retired, and Florida Folklife Council) **The Taft Years—The American Folklife Center Archive Comes of Age.** Michael Taft became the sixth archivist in charge of the collections that are now known as the American Folklife Center Archive. During his ten-year "reign," the archive grew from one million to four million items, the archival staff expanded from five to eleven, and access to collections exploded—both online and in old-fashioned face-to-face research in the Reading Room. Michael made an invaluable contribution to the field of folklore by bringing his skills and experience as a professional archivist/librarian to the nation's largest ethnographic archive and by "wrestling the LOC to the ground" in instituting plans for acquisition, processing, and presentation of archival collections. I'll reflect on the Taft Years of the AFC. **05-05**

Burns, Richard A. (Arkansas State University) **Vampires and Short-Timers: The Folklore of DEROS (Date of Estimated Return from Over Seas) among Vietnam Veterans.** Soldiers nearing their end of a tour during the Vietnam War sometimes engaged in rituals that underscored their concerns with safely returning home. Short-timers who slept during the day while watchful of "sappers" (enemy troops sneaking into a base camp) at night were called "vampires." In addition to examining such rituals, I will also draw from memoirs and interviews as I consider the psychological functions of the performance of short-timers' jokes among enlisted men whose tours were fast approaching. **02-08**

Buterbaugh, Chad Edward (Indiana University) **The Multicultural Valence of the Irish Foundation Myth.** A unique cultural intimacy is encoded in the words of the Irish foundation myth. Yet this intimacy evolves as the story travels internationally via the performances of Clare Muireann Murphy, a contemporary narrative performer who tours Europe, North America, and Southeast Asia with the aid of a strong, Internet-mediated promotional presence. In Clare's hands, the foundation myth retains its particular Irishness, but it also becomes a narrative universal—a textual artifact designed to allow for a cross-cultural experience of wonder and delight, regardless of the audience's familiarity with Irish folklore. **01-12**

◆**Butler, Kate** (Cape Breton University) **Commodifying Continuity: Marketing the Past on the Toronto Islands.** The Toronto Islands, situated in the city's harbour, have long been known as a site of both rejuvenation and recreation. Most often today, the islands market themselves through a delicate blend of nostalgia and McDisneyization (Liska and Ritzer 1997), which provides both opportunities and comfortable experiences for all visitors, young and old alike. This presentation will explore, through my ongoing fieldwork, the way in which a selective representation of the "past" is experienced by tourists to the islands, while also considering the impact of change on the experience of the "past" by these same visitors to the islands. **04-11**

Butler Dockery, Sara (National Watch and Clock Museum) **I Was Never Crazy, I Hope: The Functions of Stage Door Narratives.** Stage dooring is considered by many theatre fans to be the best way to follow up seeing a show on Broadway. Narratives relating the stage door experience fall into three basic types depending upon what the narrator is trying to do with the story: ecstatic stories, what not to do stories, and worst/best actor stories. Each of these types of stories is further defined by the person relating the experience. Stage door narratives are interesting for both their fluidity and for the way that they establish the rules and conventions for both fans and actors. **01-16**

◆**Byrd, Aunya P.R.** (Independent) **"Zulu is More than Blackface, Grass Skirts, and Coconuts": Creatively Subverting the Notions of African American Culture while Continuing Its Mardi Gras Traditions.** I will highlight several years of field research on the largest New Orleans African American Mardi Gras krewe, Zulu Social Aid and Pleasure Club (commonly called Krewe of Zulu), and how its participants have creatively maintained a tradition of playing with boundaries and identity while challenging many people's perceptions of African Americans and their culture over the years. Krewe of Zulu preserves the integrity of its message through its traditions and performances throughout the Mardi Gras season, which serves as an integral part of the community New Orleans. **04-11**

Byrd, Cynthia (Salisbury University) **“I’m Not a Decoy Carver; I’m an Artist”:** **Wildfowl Carving and Heritage Tourism on the Eastern Shore of Maryland.** This presentation explores the ways in which the vernacular art of wildfowl carving and its preservation, presentation, and marketing express understandings of heritage for insiders and outsiders on the Eastern Shore of Maryland. Research with artists, visitors, locals, and cultural heritage institutions provides insight into the ways this rural community adapts, resists, and promotes changes brought by tourism and environmental regulation. How is art used to market heritage in the area’s growing tourism industry? How do carvers, shop owners, collectors, and museums perform local heritage? How do locals manage their heritage using waterfowl carving in this setting? **20-14**

Caffery, Joshua C. (Episcopal School of Acadiana) **Bye-Bye Batson: Tradition, Creativity, and Lake Charles’s Great Blues Ballad.** In this presentation, I examine “Batson,” a long narrative song set in Lake Charles and Welsh, Louisiana, and use this evidence of extended narrative performance to broach a number of broader questions concerning continuity and creativity in vernacular song in Southern Louisiana. A topical murder ballad based on the brutal killing of members of the Earle family on their farm near Welsh in 1902, “Batson” exists in only two known variants: as a performance by an African American string band, recorded by John and Alan Lomax in 1934 in Lafayette, Louisiana, and as a transcription sent by an assistant district attorney to Robert Gordon at the Library of Congress in 1929. **18-14**

Caldeira, Olivia (Memorial University of Newfoundland) **A Spectrum of Possibilities: Challenging the Concepts of Normalcy through Creative Cultural Competence.** Concepts of normalcy used as standards for social acceptance or rejection depend on local definitions of culture and competence. This paper presents ethnographic research gathered from working with an occupational folk group where the social cues and rules for appropriate behavior are not implicitly acquired but must instead be explicitly taught to people with autistic spectrum disorder (ASD). It then explores how they perform cultural communicative competence in order to function and foster relationships in a gluten-free bakery while challenging traditional notions of “normalcy.” **02-08**

Campbell, Matthew Alan (The Ohio State University) **Reel-to-Real: Sounds of Intimacy and the Phenomenology of the Voice in Amateur Tape Exchange during the Vietnam Conflict.** “It was just more...real...as if they were there. Personal...in a way a letter couldn’t be.” These words from my grandfather, Lt. Col. James T. Gunby, allude to the palliative and intersubjective salience of the voice, communicated between Spokane and Khorat, home and “the hooch,” via a technology newly available to military families: the portable reel-to-reel tape recorder. The “gaps” created by the “excesses” of the aural—from the “grain” of the voice and intimate soundscapes of domesticity to the vocal foibles and frame breaks of “performance”—provided a fertile space for my grandparents to construct an extended intersubjectivity across the divide of war. **05-16**

Cashman, Ray (The Ohio State University) **Selective Retrieval in the Construction of Self and Society.** The self can be seen as similar in dynamic to a culture; both are constructed discursively through performances that selectively retrieve, recycle, and adapt handed-down material to meet present needs. Irish storyteller Packy Jim McGrath reuses traditional narratives to critique his own society, and to construct and project a coherent moral self. Although I cannot say what McGrath chooses not to say about himself or his society, I can offer a better appreciation of his carefully constructed narrative persona and his genius as a vernacular critic by comparing his versions of traditional stories with those of other storytellers in his area. **12-02**

Cederström, B. Marcus (University of Wisconsin, Madison) **Swedish Pancakes for Breakfast?—Identity Construction through Cultural Koineization.** Immigrant ethnic identities, such as Swedish American, are a conglomeration of different yet mutually intelligible ideas, forms, and practices that emerge through the koineization process over the course of several generations of prolonged contact. The questions of how and why a relatively uniform immigrant ethnic identity develops from the regional diversities of an immigrant group’s home country guides this paper’s examination of what I posit to be a cultural koiné, comprised of seven principles of koineization. I will use these principles to explain the formation of an ethnic identity of Swedish Americans using examples from fieldwork in the Upper Midwest. **18-17**

Chagall, Irene (Independent) Media: Let's Get the Rhythm: A Documentary on Hand-Clapping Games This completed video documentary chronicles girls' hand-clapping games on inner-city playgrounds and around the world. Three eight-year old informants from diverse cultural backgrounds charm viewers with their personal insights as they learn, share, and eventually outgrow the tradition. While drawing attention to the social importance of girls' games, the documentary showcases archival footage from far-flung locations, ancient Egyptian reliefs, and includes footage by Alan Lomax and Laura Boulton. Folklorist Bess Hawes and ethnomusicologist Kyra Gaunt accentuate the beauty of the beat with choice observations on the empowering force of the genre in the lives of women. **20-15**

Chambliss, Cassandra (Indiana University) Reconsidering Space at Egyptian Saints' Festivals. My fieldwork in Egypt suggests that Christian and Muslim communities have recently developed distinct festive forms, explicitly marked as belonging to one faith tradition or the other. My analysis of Egyptian festivals illustrates how they differ today and how publics are formed, contested, and engaged. As the Egyptian Revolution continues, I show how Muslims and Christians create and transform public space in distinct, sometimes conflicting, ways. I argue that saints' festivals, rather than indicating the transcendence of common Egyptian folk culture over sectarian difference, offer insights into the religious expressive vocabularies through which Egyptians negotiate space and power. **09-07**

Chappell, Katherine (Western Kentucky University) Communism, Christianity, and Chicken Paprikash: Narrative and Tradition in the Symbolic Identity Construction of John Sebestyen. Michael Owen Jones has posited that tradition may be used to symbolically construct an identity, despite—or perhaps, because of—tradition's fluid nature. In this paper, I draw on my fieldwork with the adopted son of a Hungarian immigrant family. I examine his choice to be the family tradition bearer in order to show how an integrated structure of family narrative performance and the vocabulary and narrative of an underlying belief system have allowed him to craft an identity that allows him to feel rooted and secure in ways he might otherwise lack. **17-15**

Chávez, Alex E. (University of Illinois, Urbana-Champaign) Erogenous Geographies: Vernacularity, Biopolitics, and the Eroticization of Self. Focused on the colloquial euphemisms of "Going South" in American English and "Dallas" (showing your buttocks) in Mexican Spanish, this paper interrogates a discursive topography of "American" belonging where racialized subjects are both made and make themselves. Particular consideration is given to the scatological and erogenous dimensions of these ways of speaking, and to how they register social violation and deficient forms of citizenship in sociosexual terms that are astutely cast in the semantics of geography. In this way, this exploration critically details the interdiscursive relationship between the violent enclosures of social life and the alternative political commons of vernacular poetics. **18-09**

Chen, Si (Haerbin University of Technology) From Socialist Realism to Western Classicism: Changing Perception of a Revolutionary Monument. The memorial for the victory of fighting the 1956 flood in the city of Haerbin was built in 1957. It is typical Soviet-style architecture designed by a Soviet architect with assistance from a Chinese architect. Half a century later, the younger generation, without direct experience of the revolutionary years and with strong Soviet influence, sees it as an example of Western classical architecture. This paper investigates this change in perception of this structure and reflects on the dynamism in the meaning of the architectural syntax. Without any physical change, the meaning of architecture can change quietly in the popular culture. **12-08**

Chernyavska, Maryna (University of Alberta) Folklore? Cultural Traditions? Heritage? What Do We Document in the Ukrainian Folklore Archives? The Bohdan Medwidsky Ukrainian Folklore Archives started 35 years ago from fieldwork projects of the students in the first folklore course at the University of Alberta. Since that time the archives have grown into the largest North American repository of Ukrainian and Ukrainian Canadian folklore materials. Using multiple definitions and contradictory attitudes to folklore, I explore how these attitudes shape the collections of the archives. How do diverse definitions of folklore impact donations offered by the local Ukrainian Canadian community? How do folklorists and archival workers represent themselves in order to avoid disturbing definitions? **01-10**

Christensen, Danille Elise (University of North Carolina, Chapel Hill) Yes, We Can: Home Food Preservation, Archival Research, and Rhetorics of Self-Sufficiency. Canning workshops and publications have proliferated in the new millennium, and homemade

preserves and pickles are hip. Like any expressive practice, canning today has political implications—as it always has. Materials in national and regional archives suggest that home canning was promoted during the last century by individuals with diverse agendas. This presentation highlights a number of motives championed in wartime propaganda, club and fair brochures, industry ads, spiritual guidebooks, and survival manuals. Situating canning's recent popularity and associated social critiques in historical context reveals how the politics of domesticity in the United States is intertwined with larger discourses about agency, responsibility, and aesthetics. **01-00**

Clare, Callie (Indiana University) **A New Kind of Folk: Folklife in Reality Television.** When Margaret Mead referred to PBS's *An American Family* as “a new kind of art form” in 1973, there was no way for her to predict the dominant role reality television would eventually play in America. Although often criticized, reality television is ever-expanding and has become a showcase of rural folkways with shows such as *Swamp People* and *American Hoggers*. This paper explores how these shows demonstrate the interconnections between folklore and popular culture by both turning ordinary “folks” into reality television stars and perpetuating what many audiences feel are stereotypical images of the rural working class. **01-17**

Clark, Rikki (University of Wisconsin, Milwaukee) **Disparate Times, Desperate Measures: The Manifestation of Folk Ideas in the Occupy Movement.** Folk ideas are woven into every aspect of American identity and they shape our national culture and worldview. The Occupy Movement was never formally organized, yet the widely held slogan for the movement, “We are the 99 percent!” is based on powerful and emotion-laden folk ideas that form our national identity. Folk ideas are malleable and have been manipulated by Americans on both sides of the issue. This presentation will outline the evolution and manifestation of folk ideas as employed by the Occupy Movement, and explore their contemporary iterations in the rhetoric of the protestors and their Wall Street opponents. **17-14**

Clemons, Leigh (Louisiana State University) **Caballeros and Texans: The Construction of Identity during the 1936 Texas Centennial.** This paper will explore the disparity between “public” and “private” performances of the “Texan” as constructed around the 1936 Centennial Celebration. I will focus on two separate creations of the “Texan” in performance: Centennial historical pageantry, with its focus on Revolutionary history and “heroism,” and Jovita Gonzalez and Eve Raleigh's *Caballero: A Historical Novel*, a pseudo-ethnographic fictional account of the decline of the hacienda system in Texas that, while written during this time, was not published until 1996. Finally, I will examine how the public act of performance in pageantry helped make the discourse of the heroic “Texan” more widespread and solidified during this time, despite the presence of other conflicting and contested narratives that coexisted but were unable to find a voice. **04-13**

Cleto, Sara (The Ohio State University) **Beauty and the Beast Within: New Visions of Monstrosity in an Old Tale.** Monstrosity is an essential theme of “Beauty and the Beast” (ATU 425C). In early versions, such as those presented by the Grimm brothers, monstrosity is located within the character of the Beast, the male Other that Beauty must tame. Her love expels the Beast's monstrosity, humanizing him. This paper examines the modern retellings that reverse this trend and feature Beauties who transgress fairy tale norms by transforming into monstrous Beasts. While the transformation is often a physical change, it can also be expressed as Beauty's rejection of her cultural norms and her corresponding embrace of the Beast's socially transgressive mores. **18-10**

Clinton, Esther (Bowling Green State University) **Roland as Helper in the Female Hero's Flight.** The title of Grimms' tale 56, translated “Sweetheart (or Darling) Roland,” places male Roland at the narrative's center. Its Aarne-Thompson designation, type 313, “The Girl as Helper in the Hero's Flight,” also assumes a male hero. However, only female characters in this tale demonstrate personal agency. Roland initiates no actions, making him like a prize for the female hero to gain, lose, and regain. Ultimately I argue that, by assuming a male hero, “Sweetheart Roland's” title and its Aarne-Thompson tale type have led readers and scholars to miss the tale's strong women and reversal of standard gender roles. **17-16**

Cocq, Coppélie (Umeå University) **The Revitalization of Traditions: The Case of Sámi Webspaces.** In this presentation, I examine the occurrence and use of the concept of “tradition” in Sámi digital environments and the labeling of practices within Sámi revitalization processes. This study of Sámi websites investigates how expressive culture online emphasizes continuity of cultural aspects in traditional settings and in

negotiation with the emergence of new practices in novel, digital environments. The paper critically analyzes the consequences of the traditionalization of cultural practices, such as processes of both inclusion and exclusion, and the institutionalization of a vernacular within a complex, multilingual community. **18-16**

Conway, Cece (Appalachian State University) **2010 Black Banjo Gathering Reunion Concert DVD and Presentation.** The 2010 Black Banjo Gathering Reunion reconvened with the new addition of many women and young players. The concert DVD shows new works resulting from apprenticeships and exchanges between Mali griot Cheick Hamala Diabate, blues songster Corey Harris, 4-string jazz banjoist Don Vappie, and bluegrass player and historian Tony Trischka. The 2011 Grammy-winning Carolina Chocolate Drops perform with fiddle songster-mentor and NEA Fellow Joe Thompson (d. 2012), NYC's Hubby Jenkins, and "Blind Boy" Paxton, a reincarnation of Fats Waller. Long may the resurgence of the black banjo tradition and its diverse and expanding banjo roots community and creativity flourish. **13-15**

Cowan, Elizabeth (Laney College) **Competing with Discourse without Disrupting Ties: From Inherited Language Traditions to Making Meaning in New Culture.** Voice is key in culture, a prominent focal point for writing classrooms, particularly for immigrants and non-native speakers in higher education. Students gain purchase within a new culture with academic expectations. Language can empower, intimidate, and even demoralize those who find collegiate behavior and "appropriate" voice in conflict with their own linguistic traditions. It's not a surprise that students struggle to emerge as multicultural and multilingual, and carriers of inherited and learned tradition. I examine the conflicts for the teenagers I teach when they learn school culture without weakening their home ties, and suggest exercises for working with competing discourses. **02-04**

Crawley, Ashon (Duke University) **The Ciprieré and the Saints: Pentecostal Intentionality and the Sound of Marronage.** This paper is about the relationship of Pentecostal Christianity to mainline black religious organizations. During the "birth" of the modern Pentecostal movement at the turn of the 20th century, individuals were banished from families, shunned by friends, and lampooned in the media for aesthetic practices like speaking in tongues; this paper considers the experience of saints via New Orleans and the ciprieré communities—Maroons of Africans and American indigenes who escaped slavery, existing in the cypress swamps, exploring the sound of the interior swamp as a sign of social life with and against the sound of saints in Pentecostal church settings. **17-05**

Creagh, Anna Brooks (University of California, Los Angeles) **Hallowed, Hidden—Hawked? Commodifying Vodun in Ghana, Togo, and Benin.** Drawing on my fieldwork in Ghana, Togo, and Benin in 2005 and 2012, as well as national policies, local archives, and intimate stories from Vodun practitioners and tour guides, this paper addresses questions of cultural consumption and examines how representations of "Africaness" and "tradition" are produced, consumed, and negotiated in tourist economies. Though many Ewe-Fon people practice Vodun behind a thick curtain of missionary-seeded Christianity, the recent popularization of "Voodoo Tours" indicates a shift in thinking about the relationship between tourism and indigenous belief systems. Exploring how cultures are commodified and transformed, I examine the dynamics through which Vodun has been refashioned as national cultural heritage and as symbol of diasporic memory. **20-14**

Currie II, Jefferson (Vollis Simpson Whirligig Project) **Lumbee "Rockstars": The Intersection of American Indian and Labor Identity among Lumbee Indian Drywall Workers in North Carolina.** Although there is a core of scholarship about the Lumbee, few researchers have delved into the labor history of the community in any detail. Drawing from archival research, scholarly works, interviews with Lumbee "sheetrockers" (drywall hangers and finishers), and hip hop by the Lumbee rapper "Hoss Cartwright," this paper will provide a focused description of traditional patterns of Lumbee labor history, an investigation of the prevalence of Lumbee sheetrockers in the community, and an analysis of how Lumbee sheetrockers have continued a tradition of migratory labor while simultaneously and creatively merging Lumbee identity with being a sheetrocker. **12-10**

Custred, Glynn (California State University, East Bay) **Encountering the Otherworldly: A Recurring Theme in Oral Tradition and Literature.** I examine encounters with the otherworldly as a recurring theme in oral traditions and literature seen in the context of anomalous events and experiences as described by David Hufford, Jeffrey Kripal, and others. **17-10**

Daneliuk, Lynda (Memorial University of Newfoundland) **Delphine, Julie, and Marie: Dark Tourism Narratives of Contested Heritage in New Orleans.** Through the lenses of dark tourism and contested heritage (Sharpley and Stone 2009; Scranton and Davidson 2007; Dann and Seaton 2001; Lennon and Foley 1999; Seaton 1999) this paper will explore the ways in which tour guides both downplay and sensationalize dissonant views of New Orleans's history through belief and legend narratives. Using three of the French Quarter's most infamous and popular dark tourism topics—Delphine LaLaurie and her torture of slaves in the LaLaurie Mansion, the legend of scorned “Octoroon Mistress” Julie, and the powerful voodoo queen, Marie Laveau—I will discuss how issues of race and feminism in late-18th- to early-19th-century New Orleans are presented to an outside, touristic audience. **12-06**

◆ **Dargan, Amanda** (City Lore, Inc.) **Making Connections: Community Investigations and Art Making.** This presentation draws on City Lore's folk arts in education programs in New York City public schools to challenge some accepted ideas about the role of arts in education. In City Lore's programs, students conduct fieldwork in community settings in order to gather for material and ideas to incorporate into their art making, and community artists and guests visit classrooms to share their work as practicing artists and their first-hand experiences of historical/cultural events. I will look at the challenges and possibilities these programs offer folk artists and the strategies City Lore employs to prepare both artists and students for these experiences. **12-07**

Dass, Rhonda (Minnesota State University, Mankato) **Cultural Continuity and American Indian Activism: So Where is AIM Now ?** On the evening of March 5, 2012, six elders from the Ogalala Nation blocked the path of two trucks supplying the Keystone XL pipeline project on roads crossing the Ogalala reservation in South Dakota. Shortly before the group was arrested and escorted to the jail at Kyle, South Dakota, an elder Lakota woman spoke up for her nation posing the question “Where is AIM now?” Through a conversation on what it means to be a Native American activist in the 21st century we begin to shed light on where AIM is now and where it stands within the activist community. **12-10**

David Gravot, Dana (Loyola University New Orleans) **“So How Do You Take It?”: Negotiating Belief in Traitement.** Cajuns in French Louisiana represent a Francophone minority in North America who honor their cultural identity by nurturing cultural expressions such as foodways, music, language, festivals, and oral tradition. Community members call on *traiteurs* to heal various ailments. Through healing sessions and their stories about healing community members, *traiteurs* tap into common knowledge about *traitement* to connect with the past and negotiate belief through their healing powers in the present, which reflects a dynamic cultural process. These stories incorporate individual creativity while working as a vehicle for continuity in this cultural practice. **01-05**

Deafenbaugh, Linda (University of Pittsburgh) **High School Digital Natives + Technology = (Deeper Insights into Culture's Working) Visible.** In a high-tech high school, multiple educational media technologies facilitated the teaching and learning about cultural processes throughout a course studying the culture of urban public space. Instruction structured by the Standards for Folklife Education guided students through investigations of their own and others' cultural experiences. Students collaboratively used technologies in classroom and community to learn concepts; gather, analyze and present data; and reflect upon their emerging insights. Technology made student learning more visible to teachers and researchers. These teens' perceptions shifted dramatically. They reconceptualized the workings of culture, seeing future use for the folklife education toolkit they gained. **04-10**

DeCaulp, Alyssa (University of North Carolina, Chapel Hill) **Know Your History to Shape the Future: The Sacrificial Poets and the Transformative Power of the Spoken Word.** The Sacrificial Poets is a spoken word poetry organization directed by five young men and operating out of Chapel Hill, NC, that seeks to “inspire, foster, and promote artistic expression, personal growth, and social justice for youth in our collective communities through the use of the spoken and written word.” This group functions in the tradition of African American verbal artistry, specifically the blues, to create spaces that fundamentally restructure youths' relationships with themselves and their communities, affecting individual development and positive social change. **04-14**

Denkler, Ann (Shenandoah University) **Going Global or Staying Ethnocentric: Challenging Students to Understand Indian Culture.** Shenandoah University recently created a mandatory course, “Going Global,” designed to “expand student understanding of

the world around her/him and to deepen the feeling of belonging to the global community.” In teaching “Impressions and Expressions of India” for this seminar, I sought to break stereotypes of India as a land of abject poverty, call centers, and Bollywood movies. Nevertheless, many students continued to view Indian society as homogenous. If not, they developed an equally limiting sympathy for the other, especially for Indian women. Arranged marriage, for example, was seen as a violation of personal freedom. To what extent does cultural relativism thrive on college campuses? In what ways did I perpetuate stereotypes through my teaching and in my experiences in India? **09-10**

DePriest, John (Tulane University) **Linguistic Performance of Identity in Tunica-Biloxi.** In the current environment of refusal to submit to cultural homogeneity, the performance of unique or differential identities becomes fundamental to cultural preservation and individual well-being. Language is one of the most fundamental ways of performing these identities, and is especially important for Native American groups attempting to maintain traditions. This paper attempts to examine the complex issues regarding the linguistic performance of identity in Native American groups whose languages are no longer spoken, using the Tunica-Biloxi tribe of Marksville, LA, and the surrogation of Choctaw as an example. **17-04**

Deutsch, James (Smithsonian Institution) **Creativity and Cultural Continuity at the Algiers Friendship Day.** The Algiers Friendship Day takes place on the Sunday before St. Patrick’s Day in Algiers, a historic neighborhood on New Orleans’s West Bank. Large crowds gather outdoors to parade, listen to live music, play games, socialize, eat hot dogs and cabbage, and drink beer—in a festive tradition that celebrates their sense of creativity and cultural continuity. Using a variety of oral interviews, written accounts, and other documentary sources, this paper will examine the history and traditions of Algiers Friendship Day, including the roles and effects of community organizations, racial dynamics, and the continuing legacy of Hurricane Katrina. **01-05**

Dewhurst, C. Kurt (Michigan State University Museum) **Creating Global Museum Community Collaborative Partnerships.** Museum-based folklorists are most familiar with working with their local resident communities (local, state, or regional). However, many museum-based folklorists are now co-creating projects and programs with global communities where their special knowledge, experience, and commitment is making a real difference. The Michigan State University Museum is currently actively engaged in multi-year sustained relationships with cultural communities in South Africa, China, and Hawaii. This presentation will explore the special obstacles and successful strategies (including digital tools) to global community engagement by museum-based folklorists. **18-05**

Diao, Tongju (Shandong University) **Belonging to the Natal Family or the Husband’s Family?: A Folklore Approach to the Married Daughters’ Identity.** Based on the data of folk culture collected from North China, the author finds that the relation between married daughters and their husbands’ families and natal families, when practiced and expressed in everyday folklore, is different from what is defined in the institutionalized kinship culture. This expression steadfastly obeys Confucianism in theory, but deviates from it in practice. By placing the married daughter in the dynamic interactions of the institutional kinship system and the exchanges between her natal family and affinal family, this paper intends to understand her position and identity as well as the relations between her and her husbands’ family and natal family. **04-07**

Diaz, Gloria Stephanie (California State University, San Marcos) **La Llorona, a Victim of Patriarchal Hegemonic Views of Womyn.** Chicana feminists such as Gloria Anzaldúa and Ana Castillo have reclaimed the once notorious Llorona. Often hated and feared, La Llorona has come to represent various symbols. Mexican, Chicana/o and Latina/o cultures have viewed her as the epitome of the “bad” mother for neglecting her children, leading them to their deaths. Post-modernist and feminist writers have reclaimed her as victim of the patriarchal hegemonic views of womyn. In this presentation I explore how La Llorona reveals the patriarchy’s use of this folktale to pressure womyn to fulfill specific gender roles, thus limiting their agency in society. **20-10**

◆ **Diaz-Carrera, Cristina** (Smithsonian Institution) **Creating a Space of Possibility on the Web: Colombia Program Website Planning.** In the wake of the 2011 Smithsonian Folklife Festival Colombia program, the program staff began work on a website that would examine the program’s various stages of production, and tackle the challenge of creating pages that would also serve the featured artists. More and more traditional artisans and musicians are

turning to the virtual space of the web to promote their work and mission. This presentation will explore the process of planning this electronic “space of possibility” for the Colombia website and the challenges involved in fulfilling multiple agendas and working across divides in design and web technological expertise. **02-09**

Dimmery, Katie (Indiana University) **The Garuda in the Glass: Ethnic Literature and Ethnography in Lijiang, China.** Chinese “ethnic literature,” a popular Chinese-language genre, sets out to shed light on the lives of China’s various ethnic minority peoples. In this paper, I focus on ethnic literature targeting the Naxi, a minority group centered around the town of Lijiang in China’s Yunnan Province. My primary interest lies in how Naxi writers use Salman Rushdie’s idea of the “cracked glass”—that is, personal memories and a sense of heritage—to construct Naxi identity in the present. In considering this issue, I pay particular attention to the ways that these writers negotiate genre distinctions between literature and ethnography. **05-16**

Dobler, Robert (University of Oregon) **Ghost Bike Memorials: Trauma and Healing at the Portland Bicycle Shrine.** For a decade, ghost bikes have appeared in urban areas at sites of fatal collisions involving bicyclists. These memorials allow those affected by the death of a cyclist to engage in the healing process through the creation of assemblages of flowers, notes, photographs, and other material artifacts of mourning. Recently, an Episcopalian church in Portland, Oregon, created a bicycle shrine centered around a ghost bike. This paper explores the implications of a folk memorial that has been incorporated into the sacred space of an established church, and the issues of healing and commemoration in the wake of traumatic death. **04-04**

Dominguez, Pablo Martin (Indiana University) **Words of Horror, Words of Hope.** Death, repression, and segregation of the opposition are honored in the figure of the poet Federico Garcia Lorca. Lorca has become a symbol of repression and a victim of hate due to his being gay, progressive, and having an active role in Spanish society of the 1930s. His figure has transcended the gay community and embodies the memory of those repressed and brutalized during the war and subsequent four decades of dictatorship. At the same time, Lorca represents a positive image of Spanish culture capable of transcending its own limitations and breaking the chains of political and social tradition, embodying also the hope for a different and more just society. [exceeds word count] **12-19**

Donnelly, Joseph Michael (Memorial University of Newfoundland) **Reclaiming the Food System: Occupy Newfoundland and the Politics of Nourishment.** Global food security begins with access to local food sources and producers and this at an affordable price. At Canada’s longest standing Occupy camp, the preparation and serving of food in St. John’s stakes out a new civic commons along the harbor to create a sense of well-being and place for participants, who are motivated to cook for each other and to expand food security networks. This is an autoethnography describing the preparation and serving of food at the Occupy camp. Through the process of telling stories, sharing recipes and foodways, unexpected collaborations are occurring that directly respond to local and global issues of hunger. **04-12**

Downs, Kristina (Indiana University) **“The King’s Dearest Daughter”: Touristic Use of the Pocahontas Narrative.** Arriving at Jamestown Settlement, visitors are greeted by a statue of Pocahontas, her arms outstretched in welcome. The Pocahontas narrative, equal parts folktale and history, serves as one of the foundational narratives of the United States. She symbolically represents the “New World” welcoming European colonization. This paper will examine how this narrative is used in tourism in and around Jamestown. Through analysis of museum displays, advertisements, and interpretation, I analyze the ways the tourism industry capitalizes on and responds to the well-known narrative. **02-12**

DuBois, Thomas A. (University of Wisconsin, Madison) **“The Sámi Have Always Lived in These Parts”: Johan Turi’s Depiction of Continuity and Change.** Johan Turi’s three books represent a unique glimpse into one Sámi man’s understanding of his culture at the outset of the 20th century and at the very beginning of written Sámi literature. Faced with massive social and environmental change, Turi aimed to depict Sámi continuity, even while acknowledging—and sometimes reveling in—the social and technological innovations of his day. In this paper, I examine how Turi attempts to balance the interests of continuity and innovation in his texts, while promoting recognition of Sámi rights and identity. **18-16**

Duggan, Anne E. (Wayne State University) **Fairy Tale and Melodrama: Rewriting “Sleeping Beauty” and “Cinderella” in *Lola* and *The Umbrellas of Cherbourg*.** In this paper I will examine what I have identified as a dialectic in films by the French director Jacques Demy between the utopic promises of the fairy tale and the irrecoverable loss of melodrama to create films of disillusionment. Demy’s *Lola* and *The Umbrellas of Cherbourg* draw on fairy-tale motifs, most notably from “Sleeping Beauty” and “Cinderella,” and put into question the normative “happy ending” by problematizing the dream upon which this ending was premised. In different ways both films demythologize the figure of the male rescuer, who falls short, as does the heroine, of the fairy-tale ideal upon which they are based. **09-12**

Eliason, Eric A. (Brigham Young University) **Mormon Pre-Birth Experience Narratives, Joseph Smith’s Visions, and the Bible: An Experience-Centered Approach.** This paper draws from its author’s forthcoming “Folklore” chapter in *The Oxford Companion to Mormonism*, material that employs David Hufford’s experience-centered approach. A well-developed narrative tradition of spirit children’s visitations to their parents-to-be (PBEs), Joseph Smith’s visions, and similar Biblical theophanies and angelic appearances are all fruitfully understood using experience-centered theory. **05-04**

◆ **Ellis, Bill** (Pennsylvania State University, Hazleton, retired) **What Bronies See When They Brohoof: Folk Speech and Folk Art in a Virtual Fan Culture.** The 2010 premiere of *My Little Pony: Friendship is Magic* led to a surprising burst of interest among young adults, particularly males. An animated series promoting toys intended for little girls seems an unlikely hit for grown men. Yet the self-named “bronies” have developed virtual networks to celebrate and defend their enthusiasm. Their folk speech and vernacular art relies on cyberjargon and use of up-to-date CGI technology. But folklorists can instantly recognize the social functions served by this artistic expression in small groups. I will survey the challenges and rewards that brony culture offers to traditional-minded ethnographers. **18-06**

Ellsworth, Brant W. (Pennsylvania State University, Harrisburg) **Playing for Change: The Performative Functions of Children Piano Games.** In an iconic scene from the 1988 film *Big*, actors Tom Hanks and Robert Loggia leap from key to key while playing “Chopsticks” and “Heart and Soul” on a giant toy piano. For Hanks, playing a child transformed into an adult, the performance symbolizes a return to childhood innocence and is a mode for expression. This ethnographic paper focuses on children and examines the performative traditions associated with three children’s piano pieces that are widely disseminated through oral tradition among children—“Chopsticks,” “Heart and Soul,” and “The Knuckle Song”—and argues that, during a liminal period, piano performance allows children to negotiate age anxieties. **04-05**

Ensminger, David (Lee College) **Abandoning the City of the Ear: Identity and the Interpenetration of Punk and Deaf Communities.** For decades, describing the “voice” of iconic Blank Generation punk performers constituted the normalized narrative of journalistic and scholarly analyses of punk rock subculture. The raw power and authenticity of the movement are often directly linked to such orality. This emphasis on “think-oral,” however, has eclipsed the social practices of Deaf punk participants, including liminal social spaces, translocal community-building, and rituals such as distressing dances, body modification, and rough-hewn dress. Illustrated with visual examples, this presentation examines the history of Deaf/punk intersections and explores how Deaf punks navigate their identities within both the punk and Deaf communities. **04-04**

Erickson, Kirstin (University of Arkansas) **Culinary Epistemologies: Food, Memory, and Desire in Hispano Northern New Mexico.** This paper examines cuisine and commensal events in Hispano northern New Mexico. Modes of commensality are particular, embodied ways of knowing—at once relational and highly affective. In this presentation, I seek to develop an epistemology of Hispano commensality. An examination of local cuisine, feasting traditions, and discourses about food in northern New Mexico enriches our understanding of the important ways in which food is tied to identity, heritage, and cultural claims to space in a region where physical and cultural dislocation are increasingly a reality of contemporary life. **04-12**

Esposito, Bernadette (Laramie County Community College) **Disaster and a Narrator’s Psyche: From Psychological Uncertainties in Science to Folklore’s Lenses.** Voice and style are linked to a narrator’s psychology. Uncertainty about a subject, then, has potential to create mishaps, especially when tied to people’s ideas about disasters. My essay

“A-LOC” (Best American Essay 2012) deals with the culture of plane crashes and relies on multiple internal voices. As a writer, I confront my own and my informants’ psyches while researching science, history, and folklore. As a teacher, I ask students to consider what happens when writers encounter conflicting, disruptive facts and perspectives. How do we maintain authenticity? Do we dwell in a nebulous zone? What effect do the cacophonous voices of science and mythologies have in the larger culture? **02-04**

◆**Feintuch, Burt** (University of New Hampshire) **Cape Breton, Longitudinally.** Cape Breton Island has long been a research site for distinguished folklorists, including Helen Creighton, John Shaw, and Michael Taft. My research there, centering on the robust fiddle music, began 15 years ago. Cape Bretoners have nurtured a thriving world of music tied to place, joined to shared articulations of identity and history. Since the mid-90s, the music, which was never static, has experienced change at an unprecedented pace. I will discuss the nature of those changes over the short span of 15 years, reflecting on the creative tension between recent musical developments and the abiding sense of tradition many people who care about the music share. **05-05**

Feng, Jin (Lawrence Technological University) **Hussey Hut: Creating the First Chinese Modern Architecture from the Folk Tradition.** This paper examines the design and construction of the “Hussey Hut,” an emergency housing unit built for the 1917 Tianjin flood relief effort, designed by the Canadian-born Chicago architect Harry Hussey in collaboration with the Chinese foreman of his construction team that was building the Peking Union Medical College. In this collaboration, the architect’s notion of Modern architecture was materialized by the foreman’s knowledge of local building materials and techniques in the tradition of folk architecture in North China. The result of this collaboration was a new architectural syntax that transcends both the Modernist architectural style and traditional Chinese folk architecture. **12-08**

Fensterstock, Alison (Tulane University) **After the Storm: Bounce Music, Reception, and Display in New Orleans Post-Katrina.** Bounce music in New Orleans occupies a particularly odd space in the city. Whereas bounce was generally agreed to be dying out prior to Katrina, after the storm the genre witnessed an unprecedented resurgence in popularity culminating in both international interest and acclaim. In this paper, Hobbs and Fensterstock look at the changing demographics of New Orleans, the “hipster” effect, gentrification, nostalgia, fetishization/exoticization, “slacktivism,” memory, and loss in order to address this unprecedented surge in the popularity of bounce, as framed within a discussion about meaning, reception, identity, and performance in this post-disaster cityscape. **13-14**

Ferrell, Ann K. (Western Kentucky University) **“Now You Can Drink that Alcohol... But Smoking’s a Sin”: Stigma, Sin, and the Kentucky Bourbon Trail®.** The recent worldwide resurgence of interest in bourbon offers new tourism opportunities for the home of “America’s Official Native Spirit.” The Kentucky Bourbon Trail®, formed in 1999 by the Kentucky Distillers’ Association, consists of tours of “six signature distilleries nestled among the most beautiful scenery the Bluegrass has to offer.” This paper explores the tourism narratives of the Trail in the contexts of culinary tourism, agritourism, and shifting categories of stigma and sin. I will consider factors that affect the shaping of these narratives, including local understandings of alcohol production and consumption as sin and the changed status of tobacco, once the state’s largest cash crop. **12-06**

Feschet, Valerie (Aix-Marseille University) **Petanque Bastille Day in New York City: Provence as a Horizon.** For two decades in New York City, the 14th of July party has been accompanied by petanque tournaments. Organized in Manhattan and Brooklyn, these bowl competitions are an occasion for a whole community (French, French-speaking, and francophile) to express their collective identity around a traditional and emblematic game of Provence. It will be interesting to notice that petanque, in New York as in towns and villages of Provence, has become since the 50s a component of the party—with Provence as a horizon—an embodiment of the revolutionary values: fraternity, equality, and liberty. **09-17**

Finlayson, Mark (Massachusetts Institute of Technology) **Computationally Learning Propp’s Morphology of the Folktale.** Narrative structure potentially gives insight into language, culture, and cognition. Propp’s morphology is one of the few theories of narrative structure that is well-specified enough to be studied computationally. I leverage a number of advances in computational linguistics and artificial intelligence research to demonstrate Analogical Story Merging (ASM), a new machine learning algorithm that can learn a

substantive portion of Propp's morphology of the folktale. The target data is a corpus of 15 of the folktales analyzed by Propp annotated for 18 aspects of the texts' syntax and semantics, constituting the largest folktale corpus annotated to this level of detail. **17-06**

Fiske-Cipriani, Rachel Antoinette (University of California, Berkeley) **The Politics of Care: Yoga and Mindfulness in Urban Public Schools.** This paper clarifies the stakes of a moral reform movement making claims to a folk piety, "mindfulness," that places liberation via non-desiring and practice at its center. Through ethnographic research on the yoga and mindfulness education movement in Oakland, the paper offers a critical reading of the movement's pedagogic and institutional activities. It is suggested that the mandate to "know thyself" naturalizes the connection between "know thyself" and "take care of thyself," thus conflating a care of the self with a naturalized desire. The paper argues that attention to a folklore of care, articulated through the polysemic folk concept "mindfulness," challenges liberal notions of desire and unsettles assumptions of the secular-liberal imaginary. **09-17**

Flinterud, Guro (University of Oslo) **Living "With" a Polar Bear: Creative Continuity in Tradition and Human-Animal Relations.** During spring 2007, a hand-raised polar bear named Knut at the Berlin Zoo became an international celebrity. After the hype settled, a group of fans still eagerly followed polar bear Knut, celebrating his birthday, conversing with him in a pseudo-autobiographic blog and after his untimely death in 2011 commemorating him with spontaneous shrines at the zoo and a gravestone in a human graveyard. What does it mean when an animal becomes the subject of well-known cultural practices normally reserved for humans? How are our ideas about these practices challenged when they include the experience of human-animal communication? **17-01**

Flores-Peña, Ysamur M. (Otis College of Art and Design) **Logun-Ede/Legunedé and the Art of Transformation: Intersexuality in Lucumí Religious Narrative.** Sexuality and transsexualism are important motifs in Lucumí narratives. The character Legunedé is at the center of this discourse. Its birth narrative serves as a platform to discuss the relevance of transsexuals and homosexuals in the culture. This paper explores the Lucumí view of homosexuality from the perspective of the narrative and how it has served to both include and exclude this section of the population in religious life. The narratives of inclusion, separation, and exclusion allow individuals to carve a space in religious life and simultaneously demand respect and dignity that in everyday society they lack. Homophobia also plays a part in separating the two main currents of Lucumí religious culture. **05-12**

Foote, Monica (Indiana University) **Who Are You, Again?: Identity Creation and Display through Nametags at Summer Camp.** At summer camp, kids can create ideal selves who are not bound by the social restrictions that are in play at home. They can create a self that is more adventurous and more confident. At the French-language immersion camp that I will be discussing, this process is intensified by the fact that one assumes a French name for the duration of one's session. I will discuss how campers create these identities and display them through the highly personalized decoration of the nametags that everyone at this camp wears. **12-16**

Foster, Michael Dylan (Indiana University) **Responding to UNESCO in Rural Japan: Preservation Societies and Kengakusha.** In 2009, Koshikijima no Toshidon, a New Year's "disciplinary" ritual performed on the southern Japanese island of Shimo-Koshikijima, was inscribed on the UNESCO Representative List of the Intangible Cultural Heritage of Humanity. For the 3000 residents of this relatively isolated island, recognition by a global entity was a significant occurrence. This presentation explores how different community factions and so-called "preservation societies" have responded to the UNESCO designation in the last three years. In particular, I examine the way islanders consciously negotiate the possibilities of increased tourism with a desire to preserve the "original" function of the ritual. **13-13**

Frandy, Tim (University of Wisconsin, Madison) **Seeing the Forest for the Trees: Adaptation as Continuity among Sámi Reindeer Herders.** For Sámi reindeer herders, adaptability and resilience are tools necessary to deal with the demands of the livelihood as well as colonial policies that undercut Sámi economic resources. During a recent invasion of winter moths, environmentalists believed the decimation of birch groves would direly strain an already overextended reindeer food base. Counterintuitively, reindeer health improved noticeably after the moth invasion. This presentation addresses how the media frenzy over the moth-pocolypse plays into outsider stereotypes of the herding economy and arctic ecosystems, whereas for herders, this environmental disruption illuminates a continuity of adaptation within Sámi ecological worldview. **18-16**

Fraser, Joy (George Mason University) **Hunting the Haggis: Continuity and Creativity in a Scottish Tall Tale.** This paper explores one of the best known Scottish folk narrative traditions: the tall tale depicting the haggis as a legendary creature native to the Scottish Highlands and describing its appearance, its habits, and the means of its capture. Tracing the emergence of this tale within late-19th and early-20th-century English and Scottish popular culture, I show how it evolved from a form of ethnic joke at the Scots' expense, to a means for Scots to make creative play with contested images of Scottishness. My analysis reveals the complex interrelationship between continuity and creativity at work in this folk narrative tradition. **18-12**

Friedenthal, Andrew (University of Texas, Austin) **The Lost Sister: Lesbian Eroticism and Female Empowerment in "Snow White and Rose Red."** This paper explores the Grimm's tale "Snow White and Rose Red," comparing it to "Snow White" and to modern interpretations of the figure/character of Rose Red in order to explore how cultural heteronormativity is maintained through the contemporary silencing, overshadowing, and disregarding of the transgressive Rose Red in favor of her more demure and submissive sister, Snow White. Thus, the cultural "silencing" of the story of Rose Red and Snow White, wherein the sisters are active and passionate girls with a frighteningly close intimacy that borders on homosexual, helps to maintain the status quo of the patriarchy. **12-04**

Frisch, Janice E. (Indiana University) **Using Museum Collections to Understand the Emergence of the Block-Style Quilt in the United States.** This presentation documents the development of the American block-style quilt and explores how folkloric research on museum collections can add a unique perspective to an understanding of history. It also establishes a date range for the shift from British-influenced quilt designs to a block-style layout that occurred in American quilt styles and identifies the cultural and social factors in the United States that might have influenced such a change. Finally, it makes connections between the shift in quilt styles and contemporaneous changes from earlier British models in other related forms of American material culture, such as furniture and architecture. **01-00**

Frog (University of Helsinki) **Contextualizing Creativity in an Archival Corpus: The Case of Kalevala-Meter Mythology.** Kalevala-meter poetry is a traditional mode of expression found among Finns, Karelians, and Ingrians. Mythological epics are now only preserved in folklore archives, some in several hundred examples, within a vast corpus. The creativity of singers can be situated in relation to that corpus at two levels: at the verbal level, addressing "dialects of singing," subtle verbal variation, and conscious intertextuality; and at the content level, addressing revision related to belief or personal identity, change in genre, and comical inversion. Most examples presented are exceptional, but this makes them unambiguous while highlighting the potentialities of the tradition for its users. **05-06**

Fugarino, Virginia S. (Memorial University of Newfoundland) **Pulling from the Past, Preparing for the Present: Integrating Hurricane Experiences into Disaster Preparation.** Residents in a hurricane's path face many decisions. Various narratives can influence these decisions, including narratives from governmental agencies, media, and personal experience. As such, personal narratives compete with and incorporate institutional narratives. This paper explores how these narrative threads are woven together in several Gulf Coast residents' accounts of Hurricanes Katrina, Rita, and Ike. Key concepts in this discussion are master narrative (Lyotard 1984) and narrative entitlement (e.g., Shuman 2005 and 2006). This paper addresses the conference theme by exploring hurricane preparation as both an expression of continuity and creativity, drawing from prior experience yet adapting to situational concerns. **17-03**

Gaddis, Elijah (University of North Carolina, Chapel Hill) **Place.** Place is and has been central to the study of folklore. This paper explores the genealogy of "place" as a term in folklore studies, and calls for engagement with multiple conceptions of space and place. In contrast to early romantic conceptions, recently scholarly and vernacular invocations of "sense of place" rely on a positivist assumption not sufficiently attentive to political and cultural reality. The great strength of folklore is an ability to speak to lived experience, a factor missing in most academic renderings of place. In concert with the others on this panel, this paper points to the way folklore can expand the broader academic discourse. **05-17**

Gagne, Richard H. (Tougaloo College) **"Oral" Composition in a Written Genre: Early American Gravestone Poetry.** Some of the earliest American poetry is found on gravestones. These verses are carved into rock, the iconic medium of immutability, yet they shift and change, as they are repeated from one stone to the next. Unlike text published in

books, which is perfected, finalized, then printed in large numbers of identical copies, the poems on gravestones were performed afresh on each new stone. Traditional verses were sometimes tweaked on purpose, to suit a new family or a new stone design, and sometimes small variations crept in inadvertently. Who was responsible for this tweaking, this fortuitous creep? This paper ferrets out the roots of one of the first American poetic genres. **09-16**

Gallerneaux Brooks, Kristen (University of California, San Diego) **Rising Against Le Nain Rouge: Legends, Revivals, and Reinvention in Detroit.** In 1701, a diabolical figure known as Le Nain Rouge made his first appearance at the settlement of Detroit. He has been witnessed during many of the city's traumatic events and is considered to be a harbinger of doom. In 2010, the "lost tradition" of the Marche du Nain Rouge was revived. An annual festival, parade, and banishment ritual, the Marche is intended to expel the Nain's bad luck from Detroit. This paper examines the evolution of the Nain Rouge alongside contemporary dialogues with landscape and legendry in connection with community building and civic pride in the "reinvention of Detroit." **04-04**

Galvin, Sean (LaGuardia Community College) **Explorations in the Extent of Expert Knowledge in a Community College Setting.** This presentation will provide some results from the two-year AFS-Teagle Foundation project, "Lay and Expert Knowledge in a Complex Society," in a community college setting. I will highlight some of the outcomes of the experiential learning exercise undertaken by students in an urban anthropology class. Finally, I will explore how this type of learning experience serves to help preserve the continuity of tradition in the academic arena. **18-11**

Gatling, Benjamin (The Ohio State University) **Historical Narrative and Re-Imagining the Islamic Past in Tajikistan.** This paper considers the pragmatics of historical narrative performance in re-conceptualizing religious identities in post-Soviet Tajikistan. Since the dissolution of the USSR, public Islamic religiosity has proliferated; new mosques have been constructed, forms of Islamic dress newly adopted, and previously proscribed Islamic literature published. In the midst of this so-called "Islamic revival," narratives lionizing the historical and spiritual legacies of pre-Soviet Islamic religious figures have been reintroduced into oral tradition. I discuss how the performance of historical narratives associated with the lives and exploits of these exemplars prefigures the possibility for revivalist Islam by providing legitimation and support for ongoing processes of new textual canonization. **20-16**

Gibson, Jocelin A. (Utah State University) **Consider a Chinese Cat in a Box on a Train: Creativity in the Sciences as Folk Legend.** How is it when human scientific discovery is increasing in quantity and complexity at an exponential rate, folklore continues to quietly grow alongside? One explanation is science and folklore share more than they realize. Scientists often introduce extremely complex principles with origin stories and explain difficult concepts through creative narratives. In doing so, they successfully inform and unify their community. However, scientists have given a new and less stigmatized term to their folk legends; they refer to them as "thought experiments." In my presentation I show how these scientific thought experiments are examples of folk legend. **17-10**

Gilman, Lisa (University of Oregon) **Our Culture is Dying: Dance and the Politics of Intangible Cultural Heritage in Malawi.** Despite UNESCO's and the Malawian Ministry of Culture's efforts, many Malawians are concerned about the future of their cultural forms and realize that resources are needed to ensure their continued vitality. Focusing on dance practices, this presentation explores international-level initiatives about intangible cultural heritage, government efforts, and very localized discourse to yield insights into the power dynamics within Malawian communities as people variously define what is "culture," struggle with limited resources, and negotiate cultural change in relationship to globalization and national and international initiatives. **13-13**

Gipson, Jennifer (University of Wisconsin, Madison) **(Re)Writing Whiteness in Louisiana Creole.** In late 19th- and early 20th-century Louisiana, literate French speakers were sometimes fluent in Louisiana Creole—a largely spoken French-lexifier Creole resulting from the slave trade. I ask how writing in this racially-marked oral language allows the repeated performance of their own imperiled identity. For even when purporting to preserve Creole language and lore, white writers often seek to rewrite whiteness, claiming the continuity of an invented, idealized cultural and racial genealogy. Particular attention will be paid to the movement to rename the Creole language "gombo"—thereby reserving the label "Creole" for white French-speakers seeking an alternative to Anglo-American categories. **17-15**

Glassie, Henry (Indiana University) **Selective Retrieval in the Potter's Art.** In resistance to the neocolonial expansion of globalization, potters throughout the world have mounted a multitude of successful revivals in which local materials are employed and local models are selected to assure continuity while guiding historical development. At Kütahya in Turkey and Deruta in Italy, artists, such as Mehmet Gürsoy and Antonio Margaritelli, have chosen masterworks from the 16th century to direct their creative action. In both places, artists different in skill collaborate in replication and innovation to produce modern masterpieces that satisfy artistic desires, symbolize local virtue, and provide employment to needy workers in provincial towns. **12-02**

Godby Ingalsbe, Suzanne (Indiana University and Smithsonian Institution) **Church Museums as Creative Tools of Community Continuity.** This presentation complements scholarship about museum representation of religion by focusing on ways churches create and use museums as tools for insuring cultural continuity. Case studies of vernacular, self-representational church museums show how storytelling and display transform these sites into venues for preserving traditions and documenting geographic, social, and aesthetic changes instigated by time, crisis, or temporary or permanent migration. Some church museums demonstrate vernacular religious practice, as Primiano has described it, while others focus on secular aspects of community life. Each example, however, shows the links between the local community and larger geographic and temporal networks. **13-17**

Goldstein, Kevin (New York University) **The Wise Woman as Type in "The Goose Girl at the Spring."** This paper performs a queer reading of the Grimms' tale "Die Gänsehirtin am Brunnen" ("The Goose Girl at the Spring"), examining how the tale subverts heteronormative models of family, creating a space for female intimacy outside of the nuclear family unit. I seek to untangle the sociolinguistic forces animating "weise Frau" ("wise woman"), a term used to characterize one of the central characters. The use of "weise Frau" represents a powerful intervention in the narrative, invoking and suggesting a practitioner of benevolent or white magic, a midwife, a godmother, and in biological terms, an alloparent. **12-04**

Gonzalez, Rachel (Indiana University) **Buying the Dream: Coming of Age and Commercial Culture among American Latinos.** The popularity of quinceañera celebrations in the United States has steadily increased into the 21st century. The revival of these celebrations in even remote localities across the United States is indebted to the commercializing process that has grown up around them. I will investigate how this process, which has not only made the celebration more commercial, but also more public, not only facilitates the selling of goods such as the ubiquitous quinceañera dress, but also the selling of ideas. A discussion of dress choice at lavish quinceañera expos will illuminate how the commercial process facilitates the continual re-imagining of the quinceañera as a desirable cultural tradition and as an expression of community values. **09-05**

Gordon, Sarah M. (Indiana University) **"Get Rid of Nothing, Keep What You Have": Talking About Culture Across Generations in Dǎljnǎ, Northwest Territories, Canada.** Younger Dene generations find themselves pulled between the Dǎljnǎ First Nation, who call themselves Sahtúot'jñǎ, and the technological, political, and economic influences of Canada's dominant European population. Tension emerges when different age groups resolve this duality in contrasting ways. Elders emphasize the wastefulness of lost knowledge. Younger adults synthesize useful parts of colonial and colonized cultures, viewing it as the strongest foundation they can build for their future social empowerment. Here, I examine how two generations of Sahtúot'jñǎ adults talk about culture change, with older adults lamenting a loss of continuity, and younger ones asserting the value of creativity. **12-10**

Green, Spencer L. (Pennsylvania State University, Harrisburg) **And a Child Shall Lead Them: Wisdom Learned from Children (J120 Folk Motif) in Mormon Discourse.** Prevalent in folktales throughout the world and in popular media in America, the "wise child" whose innocence sees through the deceptions, greed, envy, and ingratitude of his or her elders flourishes in Mormon official and lay discourse. Used in explicating official doctrine as well as in memorates, the wise child's use by adults and church officials is paradoxical in its inherent reversal of hierarchies and its function in reinforcing and justifying both official and folk rituals, beliefs, and doctrines. **04-05**

Grim Feinberg, Joseph (University of Chicago) **Performance, or Participation? The Specificity of Folklore and the Ethnography of Performance.** This paper, reflecting on the author's ethnographic work with folk performance ensembles in Slovakia, seeks

to characterize the usefulness and limitations of the so-called performance approach to folklore studies. The paper argues that the performance approach may be usefully applied to momentary, specialized, and intensely evaluated artistic presentations, but that the approach risks under-emphasizing other sides of activity that may be, in a given case, equally or more important. The paper then proposes an alternative, participation-oriented approach, which could draw ethnographic attention to the specific social significance of folklore as distinct from other performative practices. **12-15**

Groschwitz, Helmut (University of Bonn, Germany) **Heritage as (Meta-)Narrative: The Impact of Jacob Grimm on Narrative Collections in the 19th Century.** Particular narrative materials and techniques are identified as heritage via a process of selection, re-evaluation, and formation of knowledge. The structural features reveal heritage to be a distinctive and comprehensive type of narrative. This will be shown by the impact of Jacob Grimm on the folklorist Franz Xaver von Schönwerth. Inspired by Grimm, Schönwerth collected a huge number of narratives in eastern Bavaria in the 1850s, still being important in the construction of a regional identity today. **04-06**

Groth, Charlie (Bucks County Community College) **Chick Hauls and Fishwives: Continuity and Change in a Traditional Haul Seine Fishery.** Not long ago only men were crewmembers at the Lewis Fishery, the only traditional haul seine fishery on the non-tidal Delaware. However, now women and children comprise almost half the crew on any given night. This transformation stems from changes in the environment, crew members' lives, and wider societal shifts in gender roles. In this process, crew members enact values of "sweat equity," humor, and civility while creating language, telling stories, and negotiating hierarchy. The relatively rapid change in who "belongs" has progressed rather calmly by combining these characteristics of this particular occupational/family community with strategies documented in feminist scholarship. **02-08**

Grydehøj, Adam (Island Dynamics) **Getting Stuck on Scilly: Construction of Community by Migrant Tourism Workers on the Isles of Scilly, UK.** Located 28 miles off the southwest coast of England, the Isles of Scilly (population 2,150) possesses a tourism economy that is kept running with the assistance of a large number of temporary and permanent migrant workers. In an archipelago from which local youths move away and to which wealthy retirees immigrate, these migrant workers (from elsewhere in the UK, Europe, and the Commonwealth) are key to constructing and maintaining community life on Scilly's five inhabited islands. This paper considers how life for migrant workers differs between these islands and how the workers view their roles within their communities. **20-14**

Guerra, Santiago (Colorado College) **Entre Los Mafiosos: Drug Trafficking Narratives of Greater Mexico.** Despite the growing concern over the intensification of drug trafficking and drug violence, there has been little effort to critically analyze the social realities of the drug war along the US-Mexico border. With this in mind, this paper explores two discursive forms—1) border community/oral history narratives of drug trafficking and violence, and 2) popular narcocorridos. In relying on these two expressive forms, this paper highlights the connections between the material conditions and cultural expressions that encompass the social matrix of the border drug war. **18-09**

Guerrero, Paulina (Indiana University) **Murder Narratives of Missing Women: Being Beautiful and Dead.** This paper examines the narratives and creative community expressions that surround constructions of missing women, and how these constructions inform perceptions of gender and risk. Looking at legends and rumors that have been created online in the cases of Lauren Spierer and Crystal Grubb of Bloomington, Indiana, this paper offers insight into how narrative and belief are used and exchanged to shape iconographic images that simultaneously reinforce and contest gender stereotypes. Through interactions on social networking websites, as well as in community events such as concerts and marches, people evoke evolving, constructed presences of individuals who, in actuality, are missing. **01-12**

Gurel, Perin (Dickinson College) **Between Universals and a Hard Place: Complicating Islam and Muslims in the Liberal Arts.** Most students take a course like my "Islam in/and/of the United States" (Fall 2011, Dickinson College) with good—dare we say liberal?—intentions. They want to know "the truth" about Islam that lies underneath all of the connotations of violence and misogyny. Muslims and non-Muslims, they rightly suspect the media may not have the whole story and they desperately want to hear something "good" to

balance the hate: a story about peacefully meditating turbaned Muslims, idealized ancient Empires with ethnicities living side by side, and veils that unequivocally represent “choice.” [exceeds word count]. **09-10**

Gutowski, John (Saint Xavier University) **Tchaikovsky’s 1812 Overture: Myth-Making in Two National Traditions.** Tchaikovsky’s *1812 Overture* is an iconic musical monument to nationalism—both American and Russian. For Americans it has canonical stature as the quintessential and climactic musical ingredient for any elaborate public celebration of the Fourth of July national holiday. For Russians the *1812 Overture* narrates the climactic events of the great Patriotic war when insuperable Napoleonic forces succumbed to the might of the Russian nation. The recollection of this event required that Tchaikovsky enhance his well-established romantic nationalistic sentiments with the strategies of a myth-maker. Thus, Tchaikovsky became a bricoleur of national and personal traditions. [exceeds word count]. **09-15**

Hafstein, Valdimar Tr. (University of Iceland and University of Gothenburg) **“Murmurs of an Ancient Civilization that Once Flourished on the Distant Planet Earth”: The Voyagers’ Golden Record and the Common Heritage of Humanity.** Launched in 1977, the Voyager probes are now leaving the solar system and entering interstellar space. They carry a gift for whoever finds them: the Golden Record, showcasing the musical heritage of mankind. Compiled by Alan Lomax and Robert E. Brown, among others, under the direction of Carl Sagan, the history of the Golden Record is in part the history of our field in the public sphere. Starting with the Golden Record, I decipher how conceptions of a future “when everything we’ve ever made has crumbled into dust” give shape to a common heritage of a humanity hurtling towards extinction. **17-17**

Hagerty, Alexa (Stanford University) **American Home Funerals: We Care for the Dead and the Dead Care for Us.** Home funerals are a new American social movement in which the dead body is cared for by friends and family rather than by the professional funeral industry. The home funeral movement positions itself as a grass-roots resistance to modernity’s professionalization and medicalization of the body and sees itself as inheritor of several other social movements, particularly hospice and home birth. In home funerals, mourners care for the dead but the dead also care for the mourners. Such exchanges of care posit the dead body as possessing a fading spark of vitality, agency, and subjectivity. This view of the corpse disrupts what medical anthropologist Margaret Lock has called the American location of death “in the world of technoscience.” [exceeds word count]. **09-16**

Haghighat, Sahar (George Mason University) **Insider/Outsider: Interdisciplinary Benefits of Folklore and Sociology in Ethnographic Fieldwork.** This paper highlights the benefits of conducting ethnographic fieldwork as part of an interdisciplinary team of researchers. An interdisciplinary team is better equipped to incorporate multiple ethnographic methods into one study to get a more complete picture of the everyday experiences of people in a given environment. The use of an interdisciplinary team can also help unravel the “insider”/“outsider” debate as both positions can be represented within a research team. In the case of applied ethnography, an interdisciplinary perspective can capture both the native voices of the community and the influential position of institutions. **17-13**

Hale, Matthew L. (Indiana University) **Recycling History: Refurbishing the Past, Deconstructing the Present, and Assembling the Future.** Steampunk is an arts and crafts movement that focuses on technology, craftsmanship, and interconnectedness of the present, past, and future. Based on fieldwork conducted at DragonCon at Atlanta, Georgia, this paper will focus on the means by which steampunks engage with historical master narrative, engineering change, demolishing historical continuities, and fashioning a history that never was through both material and narratological discourses. I will argue that steampunks rewrite history in order to critique: 1) the past itself; 2) a troubled and unsustainable present in relation to an untenable past; and 3) to carve into existence a more aesthetic and sustainable future. **13-05**

Hallman, Annie (George Mason University). See Haghighat, Sahar. **17-13**

Ham, Lesley (Pennsylvania State University, Harrisburg) **The Lowell Folk Festival and the Continuity of Culture in Lowell, Massachusetts.** The Lowell Folk Festival in Lowell, Massachusetts, is a continuation of the National Folk Festival first held there in 1987. It has since evolved into the largest free folk festival in the United States. Lowell is also the home of many ethnic communities with their own creative traditions. Community members

are an integral part of the festival. I propose to examine the relationship between the formal representation of traditional cultures at the festival and the informal vernacular culture of Lowell residents, and how the festival might contribute to the maintenance of cultural continuity and creativity within local communities. **09-07**

◆**Hamer, Lynne** (University of Toledo) **Kwanzaa Park: Reclaiming the Cultural Commons.** Folklorists see cultural treasures where others are distracted by burned out houses and overgrown lots. In the poorest neighborhood in Toledo, research by the Padua Alliance for Education and Empowerment promotes activism among university graduate students and community members toward “revitalizing the commons” (Bowers 2011). In 2011, activists renamed the neighborhood “Kwanzaa Park” and the Alliance researched how neighborhood people and institutions embody the principles of Kwanzaa. Data from seven sites (Paradise Baptist Church, Self-Expression Teen Theater, the Collard Green Festival, three local stores, and Big Mama’s Restaurant) reveal how the values of Kwanzaa are performed. **12-07**

◆**Hansen, Gregory** (Arkansas State University) **Destruction Diverted: Saving a Historic Site Despite Environmental Conservation Initiatives.** Between the banks of central Pennsylvania’s Conodoquinet Creek, a mill pond still forms before spilling over its dam at Heishman’s Mill. Despite environmental conservation initiatives to open streams by removing obstructions, the owner of this site managed to keep his overhead dam. This presentation examines how William Foshag worked to preserve his historic site by negotiating a destructive tension between interests in environmental conservation versus historic preservation. By constructing the first fish passage on the continent, destruction was diverted despite ambiguous ideas about conservation. **09-08**

Hanson, Debbie A. (Augustana College) **Touch ‘Em All: Memorializing Harmon Killebrew.** This paper examines the various commemorations following the death of Minnesota Twins Hall of Famer Harmon Killebrew, including memorial services, spontaneous shrines, and cybershrines, and contends that all of these rituals served not just to honor Killebrew’s memory but to offer an opportunity to reflect upon the times in which he played and on the most appropriate methods by which to continue the best of his legacy today and to preserve it for the future. **09-16**

Harajiri, Hideki (Ritsumeikan University) **Maritime Cultures around the East China Sea: Comparative Interpretations of Cheju Island (South Korea) and the Iki Island (Japan).** Although modern nation-states created rigid national boundaries, pre-modern cultures shared by people around them can be found. National boundaries between the Japanese nation-state and the South Korean nation-state are not exceptional. This presentation offers a comparative interpretation of the cultures of Cheju and Iki islands in the East China Sea. Both islands have communicated for more than 2,000 years. But there is insufficient written documentary data for evidence of this interaction. As I have carried out fieldwork for 20 years on both islands, I can offer data from both islands and interpret them from comparative perspectives. **09-15**

◆**Harrah Johnson, Jeanne** (University of Nevada, Reno) **The Burning Man Festival Crosses the Boundaries of Place to Create Its Community and Identity.** Nevada’s Burning Man Festival is a post- industrial event fueled through social media platforms. The Black Rock Desert is but one space for ritualized behavior and dramatic culminations. Regional and international gatherings, and webs of continual reidentification as a “burner” push burner culture forward and constantly transform its character. Burning Man is a state of mind and identity that continues year-round without localized boundaries. The event’s fundamental written and unspoken tenets echo Turner’s and Bakhtin’s elements of rites and festival. It is not, however, the event weekend, or the physical igniting of the wooden man statue that sustain the Burning Man festival: it is one’s identity as a burner, and the culture of inversion that secure its role. **02-09**

Hartmann, Jennifer (Memorial University of Newfoundland) **Dancing with a Baby Belly: Bellydance, Childbirth, and Vernacular Health Practices.** Bellydance holds an important place in the history of pregnancy and labour. Several sources have documented the presence of bellydancers at births in areas of Morocco, there to help ease the mother into the rhythm of childbirth through imitative dance moves. Recently, bellydance classes and exercise videos have become more popular for pregnant women. In this paper, a combination of autoethnography and traditional fieldwork, as well as references to exoticism and performing femininity, are used to explore how Western women adopt a vernacular bellydance style throughout pregnancy and labour to facilitate a holistic birthing ritual. **05-12**

Hartmann, Nicholas (Memorial University of Newfoundland) **Narrating the Days On, the Days Off: Masculine Performances among Newfoundland Offshore-Working Fathers.** Newfoundland society is largely rooted in migratory labor that sends many men working offshore to support their families. With a schedule involving so many days at home and so many days away, these men often develop unique ways of not only maintaining family traditions, but also performing fatherly roles that, according to Bronner, are important in coming-of-age experiences. In looking at the narratives of such workers, this project hopes to examine how, through telling about their experiences of working offshore, these men are not only telling about their lives, but displaying performative aspects of masculinity. **13-10**

Heffner, Brenna (University of Louisiana, Lafayette) **The Glue that Holds Us Together: Knitting, Ravelry, and Group Aesthetics.** Among many women who live in south-central Kentucky and middle Tennessee, knitting is a popular traditional needle art. Over the past ten years, multiple websites have arisen dedicated to the art of knitting. The online knitting communities these websites provide, especially the community on Ravelry, have had an effect on individual and community aesthetics of knitters in Kentucky and Tennessee. However, this effect is controlled by the knitters themselves, who choose the level of influence that Ravelry exerts upon their craft. There are three different levels of involvement in Ravelry in this region: technical involvement, balanced involvement, and virtual involvement. **05-13**

Henken, Elissa R. (University of Georgia) **How Did He Get So Famous?: Illuminati and the Pop Star.** Legends and rumors reporting that various stars of popular music gained their success by joining the Illuminati (a secret society conspiring to control the world) have appeared orally and even more frequently in social media. Reports include the sacrifice the performer must make in exchange for fame as well as visual and audio pseudo-proofs. This paper examines the characteristics which make the performers vulnerable to suspicion, the interplay of oral and electronic texts, and the audience intrigued by this material. **02-16**

Hercbergs, Dana (University of Calgary) **Evoking Jerusalem's Golden Days: Storytelling and the Politics of Sephardi Cultural Revival.** This paper interrogates the cultural politics of a series of storytelling performances in Jerusalem in light of a recent revival of Sephardic and Mizrahi Jewish heritage in Israel. Through an examination of on-stage narratives and interactions among prominent local storytellers, the paper discusses how Jerusalemites vie for, and establish, authority in storytelling about the past through claims of membership in authentic Jerusalem culture. Intertwined with claims of authenticity are the interlocutors' discourses about ethnic identity, which inform their humorous confrontations over, and inversions of, social and political inequities in Israel. **12-09**

Herrera-Sobek, María (University of California, Santa Barbara) **La Llorona and the Virgin Mary/Virgin of Guadalupe: Folksong, Race, Gender, and Sacred Space.** In contrast to the "evil" view of La Llorona often inscribed in legend, i.e. the woman who kills her children, this hauntingly beautiful figure is presented in a different light in the traditional folksong known as "La Llorona." My study explores issues of folksong, race, gender, and sacred space in this well-known, traditional song. Furthermore, it challenges the negative view of La Llorona and instead connects her to the sacred space of the Virgin Mary/Virgin of Guadalupe. **20-10**

Hertz, Carrie (Niagara University) **Tradition as High Fashion: Wedding Dress on the Bridal Expo Runway.** Bridal expos—one-day gatherings of specialized vendors—have been a staple of wedding shopping in America since the late 1960s. From the beginning, fashion shows of wedding dress have been central to expos, encouraging brides to imagine their walk down the aisle at their weddings as a runway show in which the dress draws the spotlight. I will examine contemporary bridal fashion shows at Midwestern expos—localized and regional, non-profit and for-profit, small town and "luxury"—to demonstrate how wedding dresses, though circulated as commodities, become displayed and discursively framed as unique, artistic masterpieces on the runway. **09-05**

Hicken, Andrew (University of Pittsburgh) **"Music that Doesn't [sic] Need Electricity": Recent Indie Folk and the Post-Urban Scene.** Tropes of rurality pervade the music, imagery, and discourse of indie folk. Yet, perhaps ironically, it is Internet mediation that has enabled recent indie folk to develop as the first post-urban popular music, a "scene" that exists as a network of isolated rural nodes. Indie folk's post-urbanity distinguishes it from popular music scenes of the 20th century—including the Greenwich Village folk scene—which were generally nourished by cities. Artists' and fans' discourse suggests that they understand indie folk as a model for a sustainable economy. **01-12**

Hicks, Gary (ArtsWork!) It's Not All Non-Violence: Black Military Veterans in the Civil Rights Movement—The Influence of the “Greatest Generation.” The history of the Civil Rights Movement is one of heroic non-violence and legendary figureheads. Often left out of the narrative is the role of the larger Black community. Tom Brokaw named the veterans returning from World War II the “Greatest Generation.” Black veterans held to the concept of “Double V.”: victory over fascism abroad and segregation at home. They brought into the Civil Rights Movement a struggle to gain democracy by any means necessary. The generalization of the Movement as exclusively non-violent oversimplifies the truth of the involvement by greater sections of the Black community, especially returning veterans. **04-08**

◆ **Higgins, Lisa L. (Missouri Folk Arts Program) Telling Stories; Telling Lives.** Since 2006, the Missouri Folk Arts Program has been reassessing, redeveloping, and honing its understanding of community engagement, especially through education and interpretation. Staff and partners have created a model for artist residencies that relies on strong and active collaboration in local communities. The most recent effort forged a new bond with one local elementary school in Columbia, Missouri, as we engaged university, public school, and lay educators to develop a multi-event project in conjunction with a special visual arts exhibition called “Black Women in Art and the Stories They Tell.” Every project component, from the exhibition to the students themselves, explored the use of narrative in several genres and created passionate and engaging narratives. **12-07**

Hinson, Glenn (University of North Carolina, Chapel Hill) Folklorists as Unwitting Agents of Trauma: Lessons from the Field, and Even More Telling Lessons from the World of Social Work. Ethnography is, at heart, a covenantal practice, in which we seek to always “act in the best interests” of our consultants. Sometimes, however, this goal gets unwittingly undermined when field conversations lead us into stories about experienced trauma. Whether as dramatic as narratives of Katrina’s aftermath, or as tellingly familiar as stories of racial violence, such narratives risk re-traumatizing their tellers, yielding harm that remains invisible to the ethnographer. This paper, presented in conjunction with one by a clinical social worker, explores how recent understandings about the neurobiology of trauma necessarily reframe the way that we practice and teach ethnography. **09-13**

Hirsch, Jerrold (Truman State University) “My Fancy Is Restricted by Records”: “Scientific” History, U.B. Phillips and Black Lore. Historian U.B. Phillips (1877-1934) saw his commitment to an allegedly scientific and progressive history of slavery as a marked advance in historical writing on this subject. At the same time, he acknowledged something had been lost by restricting himself to what he considered the legitimate records. He associated that loss with the challenge of how to write blackness into scientific history. I will explore how Phillips used white Southern lore about blacks to address this challenge. **09-15**

Hnaraki, Maria (Drexel University) Zeus Dancing with the Stars: The Mytho-Musicological Poetics of Cretan Performance. Music and dance forms on the Mediterranean island of Crete have been interpreted historically and connected to resistance and rebellion against specific enemies. They are threads that have fashioned the fabric of Cretan society since antiquity, mythologizing local histories to perform concrete links between past and present. Dances transform into living communal memories that constitute a source of knowledge and identity, a poetics of Cretanhood. The paper focuses on specific older and newer ritualized creative performances that reincarnate certain legends and struggles for freedom through a continuous myth-making tradition. **13-16**

Hobbs, Holly (Tulane University). See **Fensterstock, Alison.** **13-14**

Holl-Jensen, Carlea (University of Maryland, College Park) What We Talk about When We Talk about Folklore. Though terms like “fairy tale” and “myth” have highly specialized meanings within the field of folkloristics, non-specialists often use them in ways that may seem inaccurate to an expert. Yet these usages are instructive, as non-specialists use the jargon in ways that are frequently savvy, sometimes troubling, and always complex. I have been using Tumblr and Google Alerts to interrogate how non-folklorists conceptualize and negotiate folklore genres. Rather than cataloging these uses to correct misperceptions, such observation may point to a more inclusive understanding of what it means to study and appreciate folklore. **05-15**

◆ **Hollingsworth, Teresa L. (South Arts) “Sum of Many Parts, 25 Quiltmakers in 21st-Century America” Exhibit Goes to China.** “Sum of Many Parts, 25 Quiltmakers in 21st-Century America” is a traveling exhibit developed over the last two years by Arts Midwest

with South Arts, United States Embassy, Beijing, and the Michigan State University Museum. Drawing from the expertise, fieldwork, and research of folklorists, museum professionals, and other colleagues, contemporary and traditional quilts and quilters from 19 states were selected to participate in the exhibit. This session addresses the challenges and successes of developing a textile exhibit, an accompanying catalog, and public programs for international presentation. **04-11**

Homer, Shelli (University of Missouri) **Reclaiming the Space of the South in the African American Literary Imagination.** In her most recent work of criticism, *The Scary Mason-Dixon Line* (2009), Trudier Harris argues that “African American writers have played a large role in creating a negative mythology of the South” that has continued into the 21st century. I will be arguing that there is a significant shift in the treatment of the South by black writers beginning in the mid-1970s. In my paper, I will focus on Raymond Andrews’s Muskhogean County trilogy to argue that following the end of Jim Crow, black writers create a positive mythology around the South, transforming it from a space of alienation to a space of healing through rural black communities. **20-09**

Hopkin, Rachel C. (Western Kentucky University) **Combatting Cultural Strip-Mining in East Kentucky.** George Gibson is from Knott County, Kentucky—an area he feels has long been “culturally strip-mined”: local music is performed by revivalist players who care little about its origin; scholars make questionable claims about the region’s musical history without reference to local knowledge; meanwhile, corporate management of natural resources has left local people exploited. Over the past 15 years, Gibson has published historical research which refutes the views of many musicologists, disseminated the music unique to Knott County, and engaged in a legal battle with a gas company. This paper examines these activities as a form of cultural reconstruction. **13-05**

Horgan, Kate Parker (The Ohio State University) **How Do Survivors Study Disaster? From Evacuation to Dissertation.** I lived through Katrina, and my life was deeply affected by the events of that storm; now, I study Katrina and how other people narrate its effects. These roles of survivor and folklore scholar are two sides of a slippery coin. In this paper I address ways in which my loss, displacement, and return to New Orleans shape my approach to studying others’ narratives. Most importantly, I argue that my own (and any other) scholarship engaging with personal memory of trauma has an obligation not to impose institutionally derived frameworks in the process of that engagement. **20-03**

Horn, Jenn (University of Southern Indiana) **No More Spiders in the Hairdo: Revamping, Revising, and Recreating Urban Legends in a World without Beehive Hairdos.** As folklorists, we know that in order to survive, urban legends must adapt to their surroundings, but in an age when “beehive hairdos,” “parking,” and other such staples of some of our traditional urban legends no longer exist or no longer exist in the same form, how do we keep these legends alive? Do we assume the legends will reemerge on their own—that their time will come again when big hair and parking return to our culture? This presentation takes an ethnographic look at the way today’s student recreates some of our long-standing urban legends for his/her own world. **02-16**

Horowitz, Andrew (Yale University) **The Real Louisiana: Louisiana on Reality TV.** Flip through the television channels, any time of the day or night, and odds are you will see Louisiana. You might catch *Swamp People* on the History Channel, *Girls, Guns and Gators* on the Travel Channel, *Ragin’ Cajuns* on the Discovery Channel, or *Duck Dynasty* on A&E. Or maybe you’ll stumble onto *Cajun Croc Hunters*, *Sons of Guns*, *Cajun Blue*, *My Big Redneck Vacation*, *Bayou Billionaires*, or *Big Shrimpin’*—all of which are set in Louisiana. *The Washington Post* recently described it all as a “boom” in “Louisiana-based reality TV.” Which invites the question, what, exactly, is Louisiana-based reality? **13-14**

◆ **Howard, Robert Glenn** (University of Wisconsin, Madison) **Gone Shootin’: When Institutional Music Goes Vernacular.** Deploying a combination of computational and qualitative methods, this paper demonstrates another context where the vernacular authority emergent in online communication is overwhelming the authority of institutions. As individuals deliberate over the most “authentic” way to play an obscure guitar phrase recorded by one of the most profitable recording artists in history, AC/DC, vernacular authority overwhelms that of the published score for the song. Here, a top down institutional practice seeking to codify a tune is lost in the raucous jamming of everyday players empowered to record and share their own variants of the song “Gone Shootin’.” **18-06**

Hubbard, Audriana (Louisiana State University) **Boat Blessings and Shrimping Heritage in Coastal Louisiana.** Along the coast of Louisiana once thriving fishing areas are dwindling; younger generations are leaving family businesses and pursuing jobs elsewhere, mainstream American culture has entered their lives and altered their traditions, and access to higher paying jobs and newer technologies has changed their way of life. Through participation in folk events, interviews with community members, and archival research, I suggest that boat blessings combine religion, occupation, history, and community identity to create a lived religion, preserve cultural practices, build bonds through shared experience and celebrate their shrimping heritage. **01-05**

Hufford, David J. (Samueli Institute and Penn State College of Medicine, emeritus) **Thirty Years of the Terror: How Modernity Became Haggard.** Combining folk belief, neurophysiology, psychiatry, and religious studies, the discoveries documented in *The Terror* laid the methodological and theoretical groundwork for a transdisciplinary project. The “Experience-centered Study” sought the empirical and rational grounding of folk belief, showing that traditional beliefs of ordinary people can be correct even when contrary to officially-sanctioned modern knowledge. Rather than explaining folk belief as naïve error, the experience-centered approach seeks opportunities to say “They were right!” This is a progressive, reformist agenda. Folklorists should go beyond tradition’s beauty, where warranted, to discover and promulgate its truth! That is the message of *The Terror*. **05-04**

Hussein, Lutfi (Mesa Community College) **Folklore on the Internet: (Re)Production of Cultural Identities.** This paper examines the creativity and continuity of culture as a cultural group attempts to define and represent itself in challenging times. The focus of this study is Arab-American organizations as they negotiate their Mid-Eastern cultural heritage and their American cultural identity, particularly in the aftermath of the 9/11 attacks. The discourse of these groups is analyzed (from the perspectives of critical discourse analysis and semiotics) to uncover the role of folklore and mythology in the (re)production of the identity of Arab-American organizations. **05-15**

Ingram, Shelley (University of Louisiana, Lafayette) **Vrai Americain: James Baldwin and the Folklore of Whiteness.** James Baldwin once said that “people invent categories in order to feel safe. White people invented black people to give white people identity.” But anytime that writers write, they are creating a people—and created people have created folklore. I am going to explore how Baldwin creates a folklore of “whiteness” in his novels *Giovanni’s Room* and *Another Country* by investing the body of his white characters within a mythology of American cultural identity in a way that actually displaces “whiteness” as the central marker of identity for his white characters. **20-09**

Inserra, Inconronata (Nadia) (University of Hawai’i, Mānoa) **Dynamics of Gender in the Southern Italian Tarantella Music and Dance Revival.** This paper explores changing gender roles within tarantella (a genre of Southern Italian music and dance) following its local and national revival. The resultant numerous transformations to the tradition have created a heated debate over the “loss” of tradition, including changes in gender dynamics within the festival context. Drawing on my fieldwork, I investigate changing gender dynamics and argue that, as both scholars and performers complain about the “loss” of tradition at stake within the revival, they not only assert a rigid notion of tradition but also support a patriarchal ideology by asserting a male view of the festival. **13-16**

Isaacs, Susan L.F. (Union College) **(In Your) Face Jugs: Pennsylvania German Pottery as Performance.** Face jugs were originally made by South Carolina slave potters. The concept of sculpting images on vessels spread to the Appalachian highlands and today face jugs are also made in northern reaches. A face jug may be shaped into any expression—or any exaggeration of it. Pennsylvania redware potters Wesley Muckey and Greg Zieber innovate wares with satirical commentaries about local acquaintances. While their examples depart from tradition, redware has occasionally served up humorous commentary for centuries. These two potters create redware suited to this ironic age. **05-13**

Ivanova-Nyberg, Daniela (Independent) **Rediscovering Traditional Dance: Recreational Folk Dance Activities of Bulgarian-Macedonian Community in the American Northwest.** This paper investigates today’s recreational folk dance activities at Podkrepa Bulgarian-Macedonian Cultural Association, founded in 1939 in Portland, Oregon. It analyzes the repertoire of Podkrepa’s newly established (2008) Rosna Kitka Bulgarian recreational dance group by first generation Bulgarian-American enthusiasts. I argue that this group’s foundation

and repertoire are 21st-century cultural occurrences influenced by many factors addressed in the paper. The group's genesis parallels a specific contemporary dance phenomenon in Bulgaria, i.e. recreational folk dancing in an urban environment that differs from the long-established folk dance ensemble tradition and dance in the village setting. **12-15**

Jack, Meghann Elizabeth (Memorial University of Newfoundland) **Placing the Farmstead: An Interpretative Study of Material Life in Rural Nova Scotia.** This paper explores the meaningful connections between farmers and their everyday material environment. Through ethnographic and historical documentation, I consider the cultural and architectural significance of the traditional family farmstead—a spatially interrelated complex of dwelling, barn, outbuildings, yard, and related land—in north-central Nova Scotia, Canada. In examining the close relationship between the farm and the lives of those who interact within its various spaces and their material configurations, where worklife and homelife intersect, I reveal how material objects forge links between people, history, and landscape, and help define a sense of place. **04-15**

Jackson, Kern Michael (University of South Alabama) **Going to the Boomalatta: Narrating Mirthful Indolence at Black Mardi Gras in Mobile, Alabama.** This project accessed and documented the role of the fieldworker as participant in pursuing an understanding of the depth and texture of the community of African Americans in the understudied Gulf Coastal area of Mobile. Ethnographic investigation was used as a tool to understand the fluidity of shifts in a particular carnival tradition as related to cultural geography. The construction of “Black” Mardi Gras in Mobile can best be distilled as an event by contextualizing the 364 days leading up to and winding down from Fat Tuesday. This view of the festival is different from previous studies of Gulf Coast Mardi Gras because I view it from the perspective of informants from Mobile's 14 traditional black neighborhoods. [exceeds word count]. **02-05**

Jackson, Mark A. (Middle Tennessee State University) **The Sins of the Father: The Ethics of Using John Lomax's Southern Prison Field Recordings.** In 1933, folklorist John Lomax began the first of many sojourns to Southern prisons to record the traditional songs of the African American convicts held there, for he was convinced that their restricted space would grant him access to unsullied and authentic folksong. The fruits of his labors still remain, housed in the American Folklife Center for all to draw upon in their own folkloric projects. However, the methods Lomax sometimes used to collect this material and the racialized power structure inherent in the Jim Crow prison system calls into question the ethics of drawing upon this material in the present. **02-15**

Jia, Ke (Cloud Gate Chinese Cultural Holiday Studio) **The Continuity and Creativity of Culture—Analysis of Current Chinese Festivals.** Since 1978, traditional Chinese society has turned toward the market-economic society and traditional culture has become less attractive, even abandoned, making Chinese people lost and confused. To retrieve the advantages and vigor of traditional culture, especially the traditional Chinese festivals, we had to create new factors to make the traditional festivals more diverse and inclusive. **04-07**

Johnson, Brandon (Appalachian State University) **Transmission on Banjo Branch: Roger Howell and Western North Carolina Fiddle Tune Tradition.** Fiddler Roger Howell lives on Banjo Branch in Mars Hill, NC. Today he repairs and reworks fiddles to sell and helps Mars Hill College stage the annual Bascom Lamar Lunsford “Minstrel of Appalachia” Festival. Howell learned his first tune from neighbor Pearly Ball, played in the legendary Carol Best band, and became a master fiddler. Howell has helped “continue the legacy of traditional mountain fiddling”—especially through his recorded 355-tune “Memory Collection,” donated to colleges and universities in the region. Apprenticed to Howell, I document his achievements and play tunes to honor and continue Howell's life-long process of sharing. **13-15**

Johnson, Mira C. (Pennsylvania Folklife Archive at Jump Street) **From Our Hands Handicraft Cooperative: Using Folk Arts to Create Community Partnerships.** In the summer of 2011, following fieldwork documenting local folk arts, the From Our Hands Handicraft Cooperative began to provide space, materials, and a community for women who practice traditional arts in Harrisburg, targeting immigrant and refugee women in the region. The goals of the program are to assist women to make economic contributions to their families, strengthen community bonds through traditional arts, and address common mental health issues due to social isolation. This program models how folklore fieldwork can initiate community action research, develop much-needed community partnerships, and create a positive impact within multiple layers of a community. **05-13**

Jones, Christine A. (University of Utah) **Charles Perrault's Patois: On French Fairy Tales and the Art of Translation.** This paper argues that Perrault's *Mother Goose Tales* (1697) speak a rare patois for 17-century France in their refusal to accept the conventional theory that high aesthetics and plain language do not mix. I suggest that for Perrault (and other tale writers of his day) a theory of modern literature rested on stylistically blending evident artistry and cultural bareness in language. His fairy tales reflect a ludic and creative relationship to language that not only marks him as a "modern" innovator of classical poetics, but also draws heavily from the experience of salon performance. **17-16**

Jones, Michael Owen (University of California, Los Angeles) **Eating Behind Bars: Prison Pruno, Spreads, and the Suicide Loaf.** This paper grows out of the article that I wrote on "Dining on Death Row" (which I haven't submitted for publication as I'm considering developing it as a book), but it differs in focusing not on the last meal of the condemned but on prisoners' culinary alternatives/recipes/creations to institutional fare. **01-04**

Jordan, Sara (Utah State University) **"It's What We Had To Do": Navigating Cultural Change and Transforming Self through Activism and Reflexive Storytelling.** In this poster, I will discuss the ways in which individual identity is formed and reformed during times of cultural instability. Combining passages from the Planned Parenthood project interviewee narratives with passages from oral history interviews with New Orleans residents after Katrina, I argue that sometimes, times of conflict and disruption open up opportunities for disempowered or marginalized members of a community to step into positions of new authority and from there, to construct a new narrative of themselves. **01-00**

◆ **Jordan, Terri M.** (University of Oklahoma) **Campaigns, Commercials, and Copyright: Intellectual Property Issues in an Archive of Political Ads.** The Julian P. Kanter Political Commercial Archive has over 95,000 advertisements in its collection—an audiovisual chronicle of American politics spanning more than 60 years. The Archive is a truly unique goldmine of American political tradition. However, from its origins as donated leftovers from television stations to its current active capture of online material, the Archive's collection development has not generally included acquisition of copyright or other formal permissions for use of the advertisements. This presentation discusses intellectual property issues affecting the Archive and the challenges these issues present for current and future use of the recordings in its custody. **05-05**

◆ **Jorgensen, Jeana** (Indiana University) **Measuring Traditionality: A Quantitative Approach to Narrative Units.** The efforts of folklorists such as Stith Thompson and Hasan el-Shamy to identify and categorize motifs demonstrate the importance of narrative units as markers of traditionality in folkloristics. Here I explore and extend their work by examining the body both as motif and as a more general unit with which to measure traditionality in European fairy tales. Combining theories of tradition with digital humanities methodologies, I argue that quantitative approaches allow folklorists to measure traditionality in a novel way that still resonates with the core concerns of our discipline. **18-06**

Joseph-Witham, Heather (Otis College of Art and Design) **Ghost Hunting, Folk Drama, and the Burden of Proof.** People have been searching for spirits for millennia and the current ghost hunting craze has become incredibly widespread. Ghost hunters must do more than talk to themselves in the dark, however—they must find continual evidence of the beyond. This evidence, in the form of temperature drops, videos, photos, and primarily Electronic Voice Phenomena, is accepted as science rather than scientism by these afterlife explorers. They deploy unproven technology to capture magical utterances in order to consistently demonstrate ghostly evidence at events. This results in each ghost hunt becoming a repeatedly re-enacted folk drama rather than the serious scientific study that ghost hunters seek. **02-14**

Justin, Kaitlin (Indiana University) **"Obama Nude with Unicorns": Political Art, Digital Culture, and Folklore.** Painter and cartoonist Dan Lacey has carved a niche for himself within fine art by rendering the absurd: public figures with pancakes on their heads. The self-described "painter of pancakes" has a penchant for conflating the erotic, political, and humorous in controversial images. His nude paintings of President Barack Obama, in particular, have recently garnered him some attention in the mainstream media. These signature images are easily re-appropriated and consumed through social media. Lacey's paintings are only coherent, I would like to argue, within a digital milieu, where the "viral" dissemination of images is a powerful form of popular discourse. **01-17**

Kader, Emily (Emory University) **“Rose Connolly” Revisited: Irish Roots and Appalachian Echoes.** In 1918 Cecil Sharp collected the ballad “Rose Connolly” in Burnsville, North Carolina, but the song never appeared in his collections. D.K. Wilgus has argued that the ballad is unique within Appalachia because of its Irish origins. Drawing on songs from western North Carolina and Ireland, my presentation will investigate Irish influence on traditional Appalachian music and scholars’ hesitancy to claim these origins. The source of this hesitancy, I contend, lies in Sharp’s exclusion of “Rose Connolly.” I will investigate how Sharp’s theories of race within Britain influenced his ballad collecting in Appalachia and the continuing influence of this bias. **13-15**

Kaijser, Lars (Stockholm University) **The Pink Floyd Happening. Reflections on a Staged Concert.** In 1967 Pink Floyd played in Stockholm. The concert was recorded and the tapes shelved for 45 years, until a playback of the tape was organized. The playback was staged as a Pink Floyd concert with a light show, four mannequins portraying the band, and an additional tribute band. The event works as an arena for historical accounting, as well as for play and make-believe. With the happening as a starting point questions of representation, historical accuracy, negotiations, and notions of zeitgeist will be addressed through the concept of materiality. **04-14**

Kaleba, Kerry (George Mason University) **Walking with the Golem: Symbol and City.** I examine the development of the golem legend of Prague from medieval servant to Romantic symbolic protector of the city’s Jewish population, and propose methods for using the legend as a way for tourists to “read” the city. Incorporating historical interests with contemporary concerns and fantastical revisions, the legend of the golem serves as a point of negotiation for community identity, and a popular story to tell and sell to tourists in Prague. **02-12**

Kaplan, Merrill (The Ohio State University) **Trollspotting: Face to Face with the Internet’s Most Notorious Monster.** Internet communication is different from face-to-face interaction because information is transmitted without paralinguistic cues. On Usenet, we blamed flame-wars on these inadequacies of the medium and used smiling emoticons as fireproofing. On the Web, we have trolling, baiting readers with faux-sincere statements, hoping to elicit outrage. Sincerity is easily simulated in an inherently straight-faced textual medium, but Internet Trolls have faces. I’ll discuss three of them: the image called “Trollface,” the folktale troll, and the icon of the hacker/prankster collective Anonymous. I argue that the face of the Internet Troll emerges at points of disjunction between face-to-face and text-based communication. **17-14**

Kashiwagi, Kyosuke (University of Ulsan) **Enriching a Home Life with Folkloric Materials: Villagers’ Activities in an Aging Community, Today’s Japan.** This paper analyzes the villagers’ activities to make their home lives more appealing with folkloric materials. The village located in the Aso region of Japan had been depopulated and looked lifeless, then villagers established voluntary groups and tried to take back the history and the folklore that they have experienced in order to regain the confidence of their home. They also invented in the village’s events what they need to be comfortable, and they recognized folklore or its events as the important resources to make their home lives enriched. In this paper I will discuss the identity of home related to folklore. **13-17**

Kato, Koji (Tohoku Gakuin University) **Cultural Assets Rescue Operations and a Community: Report from the Front Line of Response to the Tohoku Earthquake.** The Tohoku-Pacific Ocean earthquake and tsunami destroyed many folk cultural assets housed in regional museums. I participated in cultural assets rescue on the Oshika Peninsula to restore a collection. However, the restoration of a collection and the reconstruction of a community are not necessarily connected. In my work, I began thinking about who can and should represent images of a community’s past life and future. A specialist’s work does not naturally correspond to a community’s idea of “the thing which should be saved.” We can learn much from studying the gap separating the survivors’ consciousness from that of the specialists. **20-03**

Kawamori, Hiroshi (Kobe Women’s University) **Provincial Intellectuals and Folklorists: Center and Periphery in Japanese Folklore Studies.** In the early period of Japanese folklore studies, provincial intellectuals and folklorists were not so clearly divided; folklorists reported on their own lives and experiences in rural areas. While it was difficult for them to assess their standpoints in wider contexts, their ethnographies expressed the entirety of their lives and voices. However, in the course of the professionalization of Japanese

folklore studies, the two roles became separated, and ethnographic descriptions lost sense of totality. I examine the potential roles of provincial intellectuals in the history of Japanese folklore studies, and explore the possibility of a new collaboration between provincial intellectuals and folklorists in contemporary Japan. **02-17**

◆**Kawase, Yoshitaka** (Tokyo Metropolitan University) **Discontinuity and Continuity of ChaGuan (Tea-House) in Jiangnan, China.** In my study, I analyze historical materials related to ChaGuan (the Tea-House, the traditional café in China) during the 1930s in Jiangnan (the south of the lower reaches of the Yangtze River), which was not only a place for people to rest, meet, and talk, but also a place of business, gatherings, and even arbitration. And then, based on my own fieldwork in the summer of 2011, I report the current situations of tea-houses in Jiangnan. Through the comparisons of today's tea-houses with those of the old days, I would like to illustrate more on the discontinuity and continuity of the tea-house's characteristics. **09-08**

Kay, Jon (Indiana University and Traditional Arts Indiana) **Oak-Rod Baskets in Brown County: Historic Photographs and Shifting Meanings in a Craft Tradition.** The Hovis and Bohall families of Brown County, Indiana, made baskets for their neighbors to gather corn and carry everyday items. However, by the 1930s, the interest of urban tourists transformed the sturdy containers into desirable souvenirs. Using historic photographs, this poster explores the shifts in the uses and meanings of these handmade objects: when these baskets became obsolete as agricultural implements, they became a symbol for the county and its residents who outsiders viewed as simple and quaint. While tourism encouraged the tradition to continue for a time, by the 1980s the making of oak-rod baskets had disappeared in Brown County. **01-00**

◆**Kay, Jon** (Indiana University and Traditional Arts Indiana) **The Walking Sticks of John Schoolman: Creating a Space for Interaction.** The walking sticks created by John Schoolman are portable space-making devices that help the senior bridge social and communicative barriers caused by hearing loss and slowed speech. While his canes tell life stories and express personal beliefs, he constructs them for sociability. Like a shiny lure that attracts a fish to its hook, the color and distinctive shape of the artist's sticks attract attention from onlookers, which creates an intimate space where the maker can interact. While this presentation focuses on one senior, it will connect with other makers of memory objects and the spaces their works create. **02-09**

Kelley, Greg (University of Guelph, Humber) **That's What She Said: Folk Expression Meets Media Meme.** NBC's *The Office* popularized a particular verbal quip, the tag line "that's what she said" added to otherwise innocuous comments, rendering them as salacious double entendres. The rhetorical device has roots in an earlier humorous trope from the UK, "as the actress said to the bishop." But even the actress/bishop one liners may be indebted to the older proverbial joking form of the Wellerism. Structurally, they all work similarly. By way of these related folk expressions, I will examine the form and social use of "that's what she said" jokes in folk culture and their recent leap into popular media. **18-12**

Kerstetter, Katie (George Mason University) **Introducing Students to the Field: The Columbia Pike Oral History Initiative.** Based on interviews with students as well as with the field school's professor and a review of students' field notes and interview transcripts, this paper explores students' experiences participating in the Columbia Pike Oral History Initiative. The paper examines the training and resources available to students, the successes and challenges students experienced as they began to enter the field, and what additional supports could be employed to help students transition to the role of field researchers. The paper also analyzes the strategies students used to select interview participants and observation sites and provides recommendations for how to critically engage students in field work in a diverse, urban context. **17-13**

Kiesel, Corrie M. (Louisiana State University) **Re-Staging Blame: "Female Curiosity!! and Male Atrocity!!!" in Victorian Bluebeard Dramas.** This paper examines repetitive blaming in Victorian Bluebeard theatricals. The story of Bluebeard (ATU 312), who kills a series of wives, was enormously popular during the 19th century. The question of blame in the tale has been a topic of much consideration from the time it first appeared in print in 1697, when Charles Perrault's first moral blamed the wives' curiosity for the disastrous outcome of the marriages. In the Victorian plays, blame is repeated through both the seriality of the plot and the conventions of theater, with repeat performances of each production. **09-12**

King, Jessica Marie (University of Wyoming) **The Use of a Wayana Oral Legend: Telling the Story of Amerindian Suicide in French Guiana.** The high rate of suicide among Amerindians in French Guiana is an undocumented, cascading symptom of an ongoing cultural crisis. At a workshop on suicide prevention, the son of a Wayana shaman related an oral legend told to him by his father, which he had prepared typewritten and translated to French. This paper looks at the ways a Wayana oral legend is being used as a narrative for communication with French government workers to confront the severity, and silence, surrounding Amerindian suicide. **01-15**

Kjus, Audun Kristoffer (Norsk Folkemuseum) **Disaster, Rituals, and the Forging of Time.** The paper explores the experiences of time expressed in autobiographical reports about the terrorist attack in Norway on the 22nd of July and the following events. The information about the modulations of time is dispersed throughout the reports, both in the narrations about how people got to know about the terrorist attacks, about how they chose to participate (or not participate) in commemorative ceremonies, and in their evaluations in retrospect. When the commemorative actions are regarded as responses to the terrorist attack, these aspects come together and prove to be closely related. **01-15**

◆ **Klassen, Teri** (Indiana University) **Continuity and Relevance in Mid-1900s Southwestern Tennessee Quiltmaking.** Small-scale farmers, sharecroppers, and tenant farmers in mid-1900s southwestern Tennessee saw quiltmaking as necessary for survival. As cotton farming mechanized and rural communities dispersed into urban cash economies in the late 1950s and 1960s, subjects reconfigured this form to meet primarily social needs of their new socioeconomic conditions. Using fieldwork images to show how quilts reflected this change, I argue that a vernacular expressive form can serve as a “space of possibility” for stabilizing a lifestyle in flux (Haskell and Linds 2004). Its complementary dimensions of structure and improvisation can meet needs for both continuity and relevance. **02-09**

Klein, Barbro (Swedish Collegium for Advanced Study) **Fantasy Flowers and Imposing Cities: Winter Carl Hansson and the Creative Power of Dalecarlian Folk Art.** During the late 1700s, folk art developed in intriguing new ways in Sweden, not least in the province of Dalarna. This paper suggests that this new creativity was linked to an increased availability of illustrated books and a rapid rise in literacy. The paper also demonstrates why the tradition abated around 1860 only to be revitalized by folklife preservers shortly thereafter. In special focus is the captivating work by Winter Carl Hansson (1777-1805) who contributed to establishing such characteristics of the folk painting of Dalarna as complex contrasts between floral arrangements and imposing cities and a blend of religious and mundane experiences. **05-13**

Knepp, M. Dustin (University of Central Arkansas) **If Memory Serves: Negotiating Mexican American Food and Culture through Recollections of the Past.** Memory plays an important role in negotiating conceptions of identity and culture. Using data collected from ethnographic research in Texas, I explore the ways that Mexican Americans express themselves culturally through food consumption, celebrations, traditions, and artistic production. The subjectivity of memory emerges as respondents recall shared experiences differently, accentuating the divides between differing perceptions of reality. It becomes evident that one’s memory of an event or tradition can shape the continuance of the tradition in future years, and that specific memories, even when historically flawed, can be central in the appraisal and performance of individual cultural identity. **04-12**

◆ **Kobayashi, Hiroshi** (Japanese Folklore Association) **Politics of Authenticity and Folk Knowledge: A Case Study of a World Heritage Site in China.** Fujian Tulou, a large and traditional apartment house of the Hakka ethnic group in China’s Fujian province, was added to the list of the World Heritage Sites of UNESCO in 2008. Ever since, those structures have been receiving ethnic discourses that represent the Hakka, and yet some of those discourses don’t reflect a local folk knowledge. This presentation will discuss what kind of a social situation evokes this phenomenon, and examine UNESCO’s World Heritage Strategy and its influence of an ethnic/cultural representation. Further, I will argue a problem of the politics of authenticity and folk knowledge. **09-08**

Konagaya, Hideyo (University of Nagasaki) **Nation State and Diaspora in the Production of Okinawan Cultural Heritage.** The paper explores how the musical and theatrical traditions of Okinawa emerged as the embodiment of the cultural roots in modern Japan. As the national discourse on Okinawa has constructed the image of the unspoiled folk

community, the traditional forms of theater and dance have been institutionally protected and valorized by the cultural policy. The paper argues that this national effort to produce the authenticity of cultural heritage has in fact entailed the increasing involvement of the Okinawan diaspora, particularly in relation to cultural industries and tourism. **05-11**

Kondo, Shiaki (University of Alaska, Fairbanks) **“Take Me to the Headwaters Now!”: Creativity, Continuity, and Contingency in the Worship of Snake Spirits in Post-War Oki Islands, Shimane, Japan.** This presentation deals with two narratives on snake spirits among post-war Oki Islanders in order to examine the processes where creativity, continuity, and contingency come into play in the construction of these religious practices. As a contribution to this topic after Ishidsuka and Komatsu, my analysis will reveal that social change does not necessarily lead to the discontinuity of these religious practices but contributes to the emergence of practices inspired by various encounters. Lastly, I will suggest that discussion on contingency is important in my argument because the concepts of creativity and continuity tend to neglect the agency of non-humans. **17-01**

Kononenko, Natalie (University of Alberta) **Post-Soviet Parody? Can Russian Children’s Films be Funny?** The Russian studio Melnitsa has released a series of animated feature films based on folklore and said to be the Russian answer to *Shrek*. The films reference not only *Shrek*, but Soviet era folklore-based animation, both short and feature length. Earlier animation worked with folktales and some legends. The new films are meant to be humorous reworkings of epic poems. How does epic lend itself to amusing children’s films? What is being parodied? Is it American film or animation meant to instill Soviet ideals? **20-16**

Kverndokk, Kyrre (University of Oslo) **Debating Theodicy: The Scandinavian Media Response to Hurricane Katrina.** The Scandinavian media reports on Hurricane Katrina were for the most part structured around three well-established sets of narrative motifs in the global media discourse on disasters: 1) the hurricane and the flood as a social and not a natural disaster, 2) a collapse of the civil society, exemplified through looting narratives, and 3) an example of the consequences of global warming. How do these motifs appear in Scandinavian media? And how do these media narratives on Hurricane Katrina articulate one of the most central topics in the cultural history of disasters: the theodicy? **17-03**

Lambrecht, Winnie (Independent and Rhode Island School of Design) **Media: “Baking Bread! The Construction of a Communal Bread Oven in Cambridge, NY.”** This film was born during a 2008 project to celebrate the 400th anniversary of the foundation of Québec by the French. Among the many talented traditional artists who came to New York and New England in a cultural exchange was bread oven maker Jean Laberge. The film pays homage not only to Laberge and the construction process, but also to the many people who cheerfully came to volunteer their time to make this now communal asset—the Cambridge Bread Oven. (Directed by Winnie Lambrecht and Peter O’Neill, produced by Todd DeGarmo and Winnie Lambrecht). **20-17**

Lanzendorfer, Judith M. (The University of Findlay) **The Inverting of Aarne-Thompson 2022, “Let the Dead Rest” and “The Sad Little Angel,” in Pearl.** The *Pearl* poet’s use of folktales categorized as AT 2022 has been overlooked. The folk texts focus on how a parent’s excessive grief “weighs down” a child’s soul; comparable narrative points from the folk text are inverted in *Pearl* and explored in a new light. The main inversions are: 1) gender of protagonist, 2) character endangered by grief, 3) framing of “water,” and 4) framing of being “weighed down.” Inversion of the folk texts’ basic elements help the reader to see the dynamic of grief in a new light, and point toward the brilliance of the *Pearl* poet. **04-16**

LaRoche, Amanda R. (University of Louisiana, Lafayette) **“This is What We Do”:** **Culinary Continuity in Post-Katrina New Orleans.** *Cooking up a Storm: Recipes Lost and Found from the Times-Picayune of New Orleans* (2008), and John Besh’s *My New Orleans: The Cookbook* (2009), address the power of food and the potential for losing culinary traditions following Hurricane Katrina. It is not beautifully constructed prose narratives or detailed recipes that most powerfully express food culture. Instead, in these cookbooks’ staccato refrains the value is found in the shortest of sentences: “This is what we do: feed people” (Besh). “In New Orleans, food is culture. Food is family. Food is comfort. Food is life” (Bienvenue and Walker). **13-14**

Lau, Kimberly J. (University of California, Santa Cruz) **Sleeping Beauty’s Queer Double: Narrative Hauntings and Vampire Longings in Angela Carter’s “The Lady of the House of Love.”** In “The Lady of the House of Love,” Angela Carter exposes the dark

allure of the Grimms' "Little Briar Rose" and the cultural power of the patriarchal narrative legacy of which it is a part. Reading the vampire countess as Sleeping Beauty's queer double, I explore how the Grimms' tale haunts Carter's story while also reading against those intertextualities to investigate another knowing, a queer knowing in which the vampire countess and Sleeping Beauty might find a more productive disidentification that allows them to survive the cultural confines of heteronormativity even as they literally perish within its exegetical strictures. **13-04**

Laudun, John (University of Louisiana, Lafayette) **Pulling Up Holes, Pulling Down Hills: How People Who Actually Work the Land Understand the Landscape on Which They Work.** The American rural landscape continues to play a dominant role both in the economy of the nation as well as its imaginary, but how do farmers themselves conceive of it as they move across it in a goal-oriented fashion? This paper attempts to enumerate and catalog the various ways that farmers report their experience. It attends both to the contents of the report as well as to the form, paying attention not only to the actions they report, and that have been observed, as performances, but also their reports as discursive performances in and of themselves. **18-15**

◆**Lauzon, Lauren** (George Mason University). See Belanus, Betty J.

Lawless, Elaine J. (University of Missouri) **Killing the Missionary: The Delights and Perils of Ethnographic Fiction.** This paper will explore how the term "ethnographic fiction" is being used in scholarly and market discourse. Rarely defined, the term is aligned broadly with ethnography, creative ethnography, creative nonfiction, and memoir (Narayan 1999, 2007; Lawless 2009). The term is applied to works written by ethnographers who choose a "fictive" mode, but it is also being used to market works by fiction writers as an impulse toward verisimilitude and "truth." I will contend that "ethnography" is being co-opted for markets of exploitation as well as colonial impulses. **20-09**

Lawrence, David Todd (University of St. Thomas) **"We Don't Quit Around Here": Narratives of Resilience and Rebuilding Community in the Birds Point Levee Disaster.** This presentation will discuss the initial efforts of a project to collect narratives of Pinhook, Missouri, residents displaced by the intentional breaching of Birds Point Levee along the Mississippi River in Mississippi County, Missouri, in May of 2011. Following Carl Lindahl and other folklorists who have worked with communities affected by disaster, I hope to highlight the role personal and communal narratives have played in the efforts of residents to preserve community as well as ways that collective memory will guide the rebuilding of Pinhook at another location—something Pinhook residents pledge to accomplish. **17-03**

Lee, Linda J. (University of Pennsylvania) **Grim(m) Metamorphoses: Shape-Shifting Heroes in Fantastic Fiction.** Despite their supernatural nature, the Grimms' shape-shifting heroes in "The Animal as Bridegroom" (ATU 425A) are profoundly limited by the skins they wear, as are their counterparts in modern fantastic retellings of ATU 425A. Their bodies present superficially monstrous exteriors that obscure an all-too-human interior. These enchanted spouses undergo multiple physical transformations during the course of the narratives. Such shape-shifting does not necessarily coincide with the bridegroom's disenchantment or the couple's reconciliation, however, suggesting symbolic significance beyond Beauty's acceptance of Beast. This paper will explore how the male protagonist's voluntary or involuntary shape-shifting reflects the limitations of his monstrous body. **18-10**

Lenstra, Noah (University of Illinois) **Family Folklore and Popular Genealogy: An Exploration of Intersections, Overlaps, and Dissonances in the 1970s.** According to Margaret Yocom, "the study of family folklore burgeoned" in the 1970s. Through a reading of popular manuals on how to document family heritage, I examine how folklore studies mirrored, differed, and contributed to the construction of a mass interest in genealogy and family heritage. The incorporation of folklore into genealogy was always incomplete. Genealogy never lost its positivistic focus on facts, and skipped scholarship on performance entirely. Despite these gaps, when both popular culture and academics in the 1970s focused on the family a new genealogy was born that continues to reverberate in vernacular culture today. **12-12**

Leonard, Katy E. (Birmingham-Southern College) **Tradition is Change: Bluegrass Music's Fourth Generation.** With the passing of many first generation bluegrass musicians, the second, third, and fourth generation bluegrass musicians are becoming the bearers of tradition. This paper addresses the issue of continuity of tradition with emphasis

on tradition as evolving process as represented by fourth generation bluegrass musicians. The majority of fourth generation bluegrass musicians have favored individual expression and evolution of the genre over the repetition of the sound of the first generation, which I argue is true to the original nature of bluegrass music. **18-14**

Levin, Cherry P. (Louisiana State University) **He Can Have His Cake and We Will Eat It, Too: The Role of the Groom's Cake in Southeastern Louisiana Weddings.** The custom of serving groom's cake at the wedding reception diffused to America from the English tradition of the plumb cake. This presentation traces the English tradition of a dark, rich cake to the American South where groom's cake remains a distinctive feature in wedding receptions in southeastern Louisiana. In contrast to the highly feminized, white, multi-tiered traditional floral or ornamented wedding cake, today the groom's cake, usually chocolate, reveals a regional type of improvisation on a traditional form. The presence of the groom's cake, reflecting male hobbies and interests, is the only attempt at masculine display in the otherwise feminized space of the wedding. [exceeds word count]. **09-09**

Levy, Elinor (Fairleigh Dickinson University) **Frogging Ravelry: Unraveling the Use of Social Networking by Knitters and Crocheters.** Knitting and crocheting have gone viral in recent years. Ravelry, a yarn-related website with over two million members, is a locus for sharing ideas, patterns, yarn entrepreneurship, yarn stashes, events, and finished projects. Social networking in yarn communities combines folk craft with technology allowing for retention of traditional method and the introduction of innovation. I will explore the impact of social networking amongst knitters and crocheters through participant observation (as a knitter/crocheter and a folklorist), interviews, and analysis of mediating social interaction and traditional craft through technology. **20-06**

Li, Jing (Gettysburg College) **(Re)Inventing an Ethnic Festival in Southwest China.** The paper looks at the historical transformation of Poshuijie, a festival of the Dai ethnic minority, from a "state ritual" to construct "socialist spiritual civilization" in the Maoist era into a touristified form of the heritage economy in the present. Staged as "the Oriental Carnival" and recognized as China's national ICH, the engineering of Poshuijie, which is propelled by both the state and its regional governments, reveals an intriguing meeting ground to examine the interplay of the discourses of nation building, economic regionalism, and ICH in contemporary Chinese minority regions. **05-11**

Lightweis-Goff, Jennie (Tulane University) **The Mythic Quadroon in New Orleans Culture and Tourism.** This presentation considers mythic portrayals of the "quadroon"—sexually alluring and often enslaved light-skinned women of color—in early American travelogues of New Orleans, as well as in contemporary tourist marketing of the city. These women—whose life-writing tells a different tale than the image of luxury and pleasure offered by travelers—are used to metaphorize the Gulf South, offering it as a zone of sexual license, rather than deprivation or exploitation. **17-15**

Límon, José (University of Notre Dame) **On the Freezing of a Fart: The Southern Tall Tale in Mary Karr's *The Liars' Club*.** This paper examines the performance of the Southern tall tale in Karr's 1990s memoir *The Liars' Club*, which is based on the experience of growing up with a dysfunctional, bourgeois alcoholic mother in East Texas in the early 1960s. But she creates a foil in her father and his fundamentally anti-capitalist, working-class ethos, including his tall tale performances in everyday life. Drawing on Richard Bauman's work on this genre in East Texas, I argue that the tall tale also symbolically participates in this anti-capitalist ethos. **18-09**

Lindahl, Carl (University of Houston) **Folklorists, Disaster Survivors, and the Power of Being Outnumbered.** After Hurricane Katrina hit New Orleans in 2005, I worked with fellow folklorist Pat Jasper and the American Folklife Center to institute a project through which survivors displaced in the Houston area would take the lead in documenting their personal experience of disaster. This paper explores the possibilities for healing that emerge when folklorists surrender their most cherished tools to those they research. I conclude by outlining possibilities for future responses. **18-03**

Liu, Rossina Zamora (The University of Iowa) **Cultural Knowledge Inside the Shelter House: From Trauma Scripts to Personal and Cultural Narratives.** Just as trauma threatens the traditional home, so too, can it corrupt persons' senses of self, voices, and identities. The disruption is most visible when writers defer to stock phrases and rehearsed cultural knowledge. As facilitator of a writing workshop at a homeless shelter, I examine

how community and cultural practices inside the workshop might disrupt cultural trauma scripts that writers adopt for themselves, and at the same time, present a space for them to reimagine and write these scripts into narratives told in their own writerly voices. **02-04**

Liu, Songfu (Haerbin University of Technology) **Modernization of Decorative Motifs in Traditional Architectural Syntax.** This paper focuses on the decorative motifs designed by the renowned Chinese architect Liang Sicheng, who had received Western architectural education in the United States in the 1920s. The design is for a new university built in the early years of the People's Republic. The design combined the Chinese traditional architectural syntax with Western classicism to insert new decorative themes that reflect the new functions of the building under the influence of the Stalinist "socialist realism." The sea beast in the traditional motif was replaced by an airplane in Western sculptural style when the traditional syntax is loaded with foreign "words." **12-08**

Locker-Thaddeus, Anne (Texas A&M University) **Critical Folklore? La Llorona Says, "Been There, and Bought the T-Shirt!** Stephen Gencarella, in his recent series of articles (2009, 2010, 2011), calls for today's folklorist to approach folklore critically, especially examining how it is used to reinforce and resist established norms of inequality. This paper will develop a literature review to show how Chicana/o scholars have utilized folklore, focusing on the legend of La Llorona, in order to critique hegemonic discourse. Using materials published throughout the historical span of Chicano and Chicana academic writing, I will show that these intellectuals have indeed shown how folklore can effectively challenge what we know and how we know it. **20-10**

Lohman, Jon (Virginia Folklife Program) **Didn't They Ramble?: Notes on Recent Changes in Post-Katrina Mardi Gras.** Informed by my 24 consecutive years of attending, observing, and participating in New Orleans Mardi Gras, I will discuss what I have seen as some of the most important changes in this all-consuming celebration in post-Katrina New Orleans. In this presentation, I will explore some critical ways in which visible changes within the public celebration of Mardi Gras employ classic elements of the festive vocabulary to uniquely communicate, magnify, reify, critique, and lampoon broader changes within the social, demographic, and political changes in New Orleans since the devastating storm of 2005. **02-05**

Long, Lucy (Center for Food and Culture) **Foodways as Theory and Practice at the Smithsonian Folklife Festival.** The Smithsonian Institution's Folklife Festival has included food since its beginnings in 1967, not only as refreshment, nourishment, and entertainment but also as a "window" into the history, identity, and ethos of cultural groups. I suggest here that festival workers also developed Don Yoder's concept of foodways into a theory and method that enables us to recognize the complexity and multiplicity of meanings food can hold. This framework helps us better articulate the multivocality of food and the ways in which individuals make foodways personally meaningful as well as respond to external forces shaping their food choices. **01-04**

Lowry, Brett Howard (Texas A&M University) **Gimme That Real Old Time Religion: Folk History and the Construction of Neo-Pagan Traditions and Identities in the United States.** This paper examines how ethnic Neo-Pagans, such as Druids, creatively refashion, re-valorize, and re-mark Eurocentric identities in response to the disembedding and disenchantment of identity due to the rationalism of modernity and the flows of globalization. It investigates how ethnic Neo-Pagan constructions and uses of folkloric altar, decorative, and sartorial elements mitigate this dilemma by constituting and expressing alternative ethno-religious identities. Ethnographic data from homes and ritual gatherings in Texas are analyzed to identify how adherents adapt, reinvent, and reinterpret European ethnic and religious elements and mass-produced mundane elements to construct and signal novel white religious identities suited to urban modernity. **09-15**

Lowthorp, Leah (University of Pennsylvania) **Intangible Cultural Heritage in India: Discourse and Practice.** The paper focuses on India's first UNESCO ICH program, Kutiyattam theatre of Kerala. The paper considers how current discourse and practice are rooted in a larger post-colonial history, particularly as embodied by the policy and initiatives of the Sangeet Natak Akademi, India's national academy for dance, drama, and music. Taking the case of Kutiyattam, it explores the (re)production of the State's role as both art's patron and cultural educator, as well as a sustained state-level promotion of artistic continuity through creative adaptation and change. **05-11**

Lu, Jiang (Eastern Michigan University) **St. Mary in a Chinese Pavilion: A Chinese Cathedral in Fusion Style.** The St. Mary cathedral was built in the 1990s in Yulin in North China. The main structure is in an imagined Western architectural style remotely similar to Romanesque. Since it was built by local craftsmen, many popular and traditional Chinese architectural elements are integrated into the structure, forming a new architectural syntax. This study examines this cathedral as a result of a cultural fusion that has made Catholicism more accessible to the Chinese people in a creative way. When the Chinese pavilion shelters the statue of the holy mother, it sinolizes this long-lasting Western religion. **12-08**

Luster, Mike (Arkansas Folklife Program and Arkansas State University) **Bioregionalism, Poetry, and Folklife Practice.** Beginning in the early 1970s, artist and activist Peter Berg, poet Gary Snyder, and others developed the concept of bioregionalism, combining natural history, folklore, environmental science, and the arts. In that spirit, a number of poets across the country began to “re-inhabit”—physically, metaphorically, and culturally—specific watersheds and other natural/human communities. Along with Snyder, among them are Gary Lawless of Maine, Bob Arnold of Vermont, Thomas Rain Crowe of North Carolina, and Drum Hadley of Arizona. Together, their work holds inspiration and instruction as folklorists look to develop specific projects that restore and reinvigorate community life. **05-09**

Lyngdoh, Margaret (University of Tartu) **Experiencing Belief: Family Narratives in the Context of Community Identity.** This paper will examine two narratives emanating from a family belonging to the Talang clan in Shillong in North-Eastern India; the first one deals with the family’s erstwhile residence at Eden Cottage from 1960 to 1971 and the consequent hauntings which took place there that influenced the health, psychology, and financial state of the family members. The second narrative, collected from family members, explores the mysterious, highly esoteric and feared origin and worship of the family deity. The abandonment of the worship of this deity led to a series of misfortunes that span generations of this family including its consequent fragmentation. Research and interpretation of data will rely on first hand information collected from the informants as well as visits made to the village of Chyrmang which the second narrative chronicles. **01-16**

Macauley, Suzanne (University of Colorado, Colorado Springs) **Eclectic Pedagogies: The Classroom as Learning Space and Dancing Place.** The French anthropologist Bonnemaison designated “dancing place” as a specific location, a marker of the cultural nucleus found in a community. When the classroom becomes the site of a lively, active culture, that particular learning space can be potentially transformed to foster different ways of performative or process-oriented knowing. This presentation examines the scope of my ethnography of performance class as a foundation for an interdisciplinary major in visual and performing arts and ponders its pedagogical effectiveness in deeply imparting the essence of embodied knowledge, somatic sensibility, and kinesthetic understanding. Basically, are these learning experiences integrative or too disparate to be productive? **01-14**

MacDowell, Marsha (Michigan State University Museum). See **Sikarskie, Amanda Grace**. **20-06**

Madar, Vered (Hebrew University) **Yemenite Jewish Women Write Memoires: Forms of Resistance.** My current research explores memoirs published in the last three decades by women who immigrated to Israel from Yemen during the 1940s and 1950s. In my paper I discuss ten books that belong to this corpus. Jewish women in Yemen were mostly illiterate, therefore the female authors’ ability to write about their experiences in Yemen demonstrates their choices to be actively involved in representing their Yemenite community and their histories (or rather “her-stories”). My talk will investigate the diverse forms of resistance, which were intertwined into these processes of literacy acquisition, and were expressed through the various genres these women chose to narrate their stories. Consequently, I study the ways in which Yemenite Jewish women represented their stories, the language they utilized, and the content of their narratives. **18-11**

◆ **Magliocco, Sabina** (California State University, Northridge) **Visual Humor in a Digital World: The “What I Do” Meme.** This paper analyzes the “What I Do” meme as a form of visual humor that plays with the esoteric-exoteric factor in folklore. While this meme draws on historical forms of visual humor such as Xeroxlore, it constitutes a distinct development, because its production and dissemination take place entirely through Internet channels. I will argue that the technological skills required to create these memes are now available to a large subgroup of the population residing in the digitized Western world, that these skills are now part of the register of folk competencies, and that resulting “horizontal

traditions” diffuse quickly through social media. I will also consider whether intersecting social networks on Internet sites play a role in creating a context in which exoteric-esoteric humor can flourish. **18-06**

Magoulick, Mary (Georgia College) **Subverting Ritual: An Ojibwe Woman’s Verbal Art on the Powers of Women and Renewing Culture.** Oogima Ikwe, an Ojibwe woman in Michigan’s Upper Peninsula, discusses poetically how she sometimes subverts rituals in her tribe, particularly rules about whether women can participate in rituals while menstruating. She breaks into performance mode, becoming particularly eloquent in explaining how she perceives the Great Spirit as accepting her participation on her own terms. She is less concerned with what other members of the tribe might consider “authentic” traditional behavior (even in such sacred spaces). Rather, she believes she and other Native Americans have multiple resources (such as visions and teachings) for the emergent cultural renewal occurring across the continent. **13-09**

◆ **Manger, Douglas** (HeritageWorks) **Redefining Cultural Parameters in a Small Texas Town.** In the central Texas community of Seguin, a Haitian-born woodcarver is working to redefine community perceptions about traditional art, using her art to promote a dialogue and foster new thinking. Creating a “space(s) for possibility”—a safe zone for such discussion in small-town Texas—has been bolstered by Marika Bordes’ showings at alternate venues in town (her 14-foot “Gwaihír” mythological eagle was featured at the Heritage Museum), an in-studio teaching program for people of all ages, and in the community-at-large creation of an Art League with gallery space and new fundraising for a bird sanctuary/sculpture garden. **02-09**

◆ **Marsh, Moira** (Indiana University) **Mandrakes, Bibliographers, and Spoofs.** Perhaps the strangest item ever to appear in folklore literature was Gloria Mundee’s note about devices used to stifle the annoying cries made by mandrake roots when they were being pulled, as reported in *Abstracts of Folklore Studies* in 1967. More than a decade later, Roger Welsch confessed to having made the whole thing up. In honor of Michael Taft’s lifetime of service to folklore bibliography, I will attempt a more or less sober examination of the twilight realm of bibliographic spoofs and other academic hoaxes—a useful contribution to academic autoethnography. **05-05**

Martin Dominguez, Pablo (Indiana University) **The Novel that Never Was. Memory and Remembrance in Spain.** In order to understand the impact of repression in Francoist Spain and the transition from being a passive victim to an active survivor, personal narrative offers an excellent venue to inquire about the processes and transformations of victims and their sufferings, and becomes an active element of collective remembrance and dignity in present-day Spain. In this presentation, we will explore how memory evolves from personal narrative to collective cultural discourse and the way that transformation offers individual agency and empowers its protagonists. **05-16**

Martin-Moats, Meredith (Independent and McElroy House) **Folklore in Action: Media Arts, Participatory Research, and Community-Supported Folklore Practice.** In recent papers and panels I’ve discussed the possibility of integrating human rights-based education and participatory research into locally based, community-supported folklife work. Moving away from a more theoretical discussion toward a critical look at this work in practice, I’ll discuss my own attempts to put these theories into action in my home of central Arkansas. I’ll discuss my involvement with *The Boiled Down Juice*, an interactive blog focusing on folklife studies and grassroots organizing, the “Seed and the Story” newspaper column, and the gradual creation of the McElroy House: Organization for Folklife, Oral History, and Community Action. **05-09**

Martinez-Rivera, Mintzi (Indiana University) **Boutiques in Unexpected Places: Fashion and Creativity in the P’urhépecha Community of Santo Santiago de Angahuan, Michoacán, México.** The female P’urhépecha attire is a rich and elaborate dress comprised of eight different pieces of clothing. The attire, contrary to many misconceptions, is incredibly expensive; the whole attire can cost from \$500 to \$1,000 US. The attire can be hand made, tailor made, or bought in one of the many boutiques in the community. By borrowing the idea of “unexpectedness” from Deloria, in this presentation I will focus on the fashion industry in the P’urhépecha community of Santo Santiago de Angahuan. I will also showcase the agency that young women have over their attire, and the different fashion trends developed in the last couple of years. **09-05**

Maxwell, Amy C. (Utah State University) **Contemporary Mormon Healing Narratives as Reflections of Doctrinal Shifts.** In light of the historical accounts of Mormon healing practices and experiences, it follows that the way Mormons talk about contemporary healing miracles differs from how they talk about past miracles because those stories are not personal, and current stories continue to shift with the doctrinal emphasis of the Church. Healing narratives seem to follow a standard form emphasizing the doctrinal points of grace as an enabling power and trial as a necessary part of life. They often involve a long process of healing instead of an immediate recovery from illness or other physical malady. **01-00**

Maxwell, Judith M. (Tulane University) **How “New” Can “New Words” Be?: Creating Neologisms in Tunica.** The Pierite family of the Tunica-Biloxi nation has been keeping the Tunica language alive by reciting in Tunica traditional stories recorded and preserved in the 1930s. But as the tribe moves into the 21st century, they seek to bring the language with them into new domains. For new compositions, prayers, songs, and written forwards, neologisms had to be created—neologisms that would not break the phonological, morphological, syntactic, or pragmatic rules of the language. I will examine a few of the words created, looking at the grammar involved and at the worldview instantiated. **17-04**

Mayer-Garcia, Eric Richard (Louisiana State University) **Mambises of New Orleans: Exile, Resistance, and the 19th-Century Cuban Imaginary.** In this presentation, I argue that Cuban separatists in the 19th century found a necessary space in New Orleans to imagine an independent Cuba, enunciate its realization, and mobilize resistance. Through several case studies of Cubans in New Orleans, I investigate their production of print culture, public performances, and political action in order to explore intersections and interrelations of Cuban and New Orleanian imaginaries of community. These Cubans' presence in and engagement with the public sphere altered discourses of resistance in New Orleans. Likewise, New Orleans, as a site of exile and asylum, shaped the Cuban project of imagining nation, as well as the circumscription of its possibilities. **04-13**

McAndrews, Kristin M. (University of Hawai'i, Mānoa) **Eating with Françoise Pétróvitch: The Ordeal of Otherness.** I will discuss one of Françoise Pétróvitch's 17 artistic exhibits at the Museum of Hunting and Nature in Paris, focusing on storytelling and printmaking in relationship to tradition, inversion, and intertextuality. Within the Cabinet de Poreclaine amidst several historical porcelain plates, Pétróvitch set a dozen exquisitely etched and embossed paper plates that reflect the complex role of “the other.” Entitled “L'art d'accommoder le gibier,” or “The Art of Preserving the Game,” the etchings question notions of narratives that follow us throughout time, especially on the nature of animals and humans. **17-17**

McCartt-Jackson, Sarah (Western Kentucky University) **Narrative Compromise: African American Representation at Henry Clay's Ashland Estate.** Located in Lexington, Kentucky, Ashland is the historic home of “Kentucky's Favorite Son,” Henry Clay. This paper examines tour guide narratives about African Americans on the Ashland estate. My research, based on recordings, documentation, and analysis of tours, focuses on the representation of African Americans within the tour narrative. By comparing these tour narratives to the overall master narrative that Ashland projects as a National Historic Landmark (through tours and other texts such as brochures, exhibit signage, advertisements, and websites), my research shows how the different narratives of this tourist location attempt to manage—but often avoid—issues of African American laborers and slaves in order to fit the master narrative of Clay as statesman. **12-06**

McDonald, David (Indiana University) **The Palestinian Dabke and the Politics of Preservation in Exile and under Occupation.** Since the Palestinian folklore revival of the mid-1960s the expansion of folkloric dance troupes among Palestinian communities in the West Bank and near diaspora has created a diverse repertory of politically minded music, dance, and theatre. And while artists from across the political spectrum have utilized the Palestinian line dance, al-dabke, as a powerful forum for expressing fundamental issues of identity, the manner in which the dabke is performed varies greatly. In this paper I explore the landscape of folkloric Palestinian dance-drama focusing specifically on the selective and strategic ways in which the dabke is imagined and interpreted in performance. **12-02**

McKean, Thomas Agassiz (University of Aberdeen) **My Big Fat Gypsy Memoir.** This paper looks at recent publications from the Scottish Traveller tradition that draw on authors' fundamental experiences of their own traditional culture and its artistic productions. In these works, the subjects of fifty years of fieldworker scrutiny and press sensationalism tell their

own stories, in their own way and for their own reasons, sometimes to virulent backlash from other insiders, the press, and academics. Through their literary artistry, founded on cultural creativity, these writers create cultural stabilities and a positive foundation for public perceptions of Traveller identity. **18-11**

McKenzie, Trevor (Appalachian State University) **The Ballad of “Otto Wood the Bandit”: A Traditional Song from the Blue Ridge.** The presenter explains local stories behind melodies learned from elders. From the foothills of Wilkes County, NC, Wood’s lifelong criminal career left stories and detailed newspaper accounts from his 1923 murder of a Greensboro pawnbroker to Wood’s 1931 New Year’s Eve shootout death. The composer—Walter “Kid” Smith—and the local Carolina Buddies string band quickly recorded the song, and Hawaiian steel guitar virtuoso King Benny Nawahi, the Red Fox Chasers, and Doc Watson recorded variants. Like many songs, “Otto Wood” serves as a musical “place mark” celebrating his adventures as an escape artist and thief and lamenting his end. **13-15**

McNeill, Lynne S. (Utah State University) **From Creepy Cats to Bumbling Bigfoot: The Experience-Centered Approach as a Bridge to Folklore Studies.** I will consider David Hufford’s experience-centered approach with regard to its utility as an ambassador to our field. Ten years ago I introduced the society for Nature in Legend and Story to the field of folklore studies by using the experiential source hypothesis to analyze cross-cultural beliefs about cats. Just last year, I found myself making a 30-second pitch of the same approach to get the producers of Animal Planet’s *Finding Bigfoot* to visit the Fife Folklore Archives. These and other instances over the past decade have convinced me that Hufford’s approach is an ideal way to introduce non-folklorists to the value and importance of folklore studies. **05-04**

◆ **McNeill, Lynne S.** (Utah State University) **Digital Culture Offline: “One Does Not Just Present a Meme to the Class!”** In the spring of 2012, Utah State University offered the course “Folklore and the Internet”—typically taught online, where it is assumed the medium will fit the message—as a face-to-face course. Despite initial concern that a class made up of digital natives studying the topic of digital culture would be out of place in the traditional classroom, the course was a success in a number of surprising ways. This presentation will explore the differences between teaching digital culture in both its natural and unnatural contexts, and will explore the ways in which digital and analog culture intersect (and often unite) in the microcosm of the offline folklore classroom. **18-06**

McRobbie, Josephine (Indiana University) **“Found Sound,” “Oddity Records,” and Other Aural Delights: Community, Taste, and Collector Practices and Discourses.** This presentation examines the collection and dissemination of “oddity” recordings and “found sound” of various formats in the US during the 1980s and 1990s. Through networks and outlets such as freeform radio and fanzines, collectors engaged in the sharing of cassettes and CDs containing recordings as disparate as surrealist prank calls, overheard conversations of the intoxicated, instructional tapes, and 1970s children’s music. This research explores both how these “oddity” aesthetics were articulated and selected for inclusion in these collector networks, and perhaps more importantly, what individual and collective desires these taste cultures of the strange fulfilled. **12-16**

◆ **Meister, Gwen** (Nebraska Folklife Program) **Engagement by Design and Serendipity: The Nebraska Folklife Network Cultural Trunk Series.** Since 2005, the Nebraska Folklife Network has partnered with the Nebraska Humanities Council to create a series of educational trunks that portray the state’s varied ethnic cultures. Lessons in each of the six trunks completed so far tell the story of one ethnicity through interviews with group members, cultural artifacts, images, books, and media. The trunks are developed in collaboration with the ethnic groups and are lent without charge to any Nebraska school. I examine the immediate and continuing impacts, both planned and unplanned, that these collaborations have had on the cultural communities portrayed and the partners involved. **12-07**

Merkes, Wesley Earl (The Ohio State University) **“Dirty Hippies”: Peace, Love, and Disenfranchisement.** The Woodstock Generation is getting old, the ideas popularized by the policies of former president Reagan continue to make their impact, and Americans are currently living in a society inundated by consumerism. Yet with recent US conflicts and the rise of movements such as Anonymous and Occupy, criticisms of consumer lifestyles and attitudes are again relevant. I examine modern perceptions of both current and past hippie culture, using literary and ethnographic sources to try to get a sense of how current countercultural movements attempt to reach for a just society. **17-14**

Michel, Maggi (Independent) Millions of Stories: How Use of AA Narrating Models Shapes Tale and Teller. When a member of Alcoholics Anonymous (AA) “tells his/her story,” use of traditional non-verbal techniques and three-part form shapes the experience for the narrator and the listener. To a proficient listener, how a narrator uses the form and techniques can reveal how long the speaker has been performing the narrating, his/her stage of recovery, the nature of underlying or co-occurring traumas, and the state of the narrator’s praxis. Here, I will use performance analysis and neuroscientific data to explicate 25 years of fieldwork. **09-14**

Michna, Catherine (Tulane University) “We Are Black Mind Jockeys”: Tom Dent, the Free Southern Theater, and the Search for a Public Blues Literary Aesthetic. In 1965, poet Tom Dent left New York to return home to New Orleans and lead the Free Southern Theater (FST), a civil-rights-movement theater that had recently settled in the city. Dually immersed in New Orleans’s African diasporic performance traditions and the national Black Arts movement, Dent and the FST created a new “public blues” theatrical and literary aesthetic that transformed New Orleans’s artistic landscapes first by gathering and publicizing a canon of literature by and about working-class black residents, and second by generating a series of enduring artistic forms and institutions that mirrored the second line parade’s use of sound and performance to interrogate and transform the urban landscape with diasporic memories, critical geographies, and democratic social visions. **17-05**

Mieder, Wolfgang (University of Vermont) “To Build Castles in Spain”: The Story of an English Proverbial Expression. The proverbial expression “to build castles in Spain” is known in a number of variants in numerous European languages, with its origin dating back to French literature of the Middle Ages. Its Anglo-American history begins with Geoffrey Chaucer, competing for dominance with such more popular variants as “to build castles in the air/sky.” Contextualized references from Burton, Pope, Dickens, Alcott, Thoreau, Emerson, Twain, O’Neill, Shaw, and Huxley as well as from poems, songs, and the mass media will be discussed. There certainly are ever new interpretive possibilities of this old proverbial motif. From the dreams of lovers to the desires and wishes for a better existence and on to the highs of psychedelic hallucinogenic drugs, the phrase has served humanity as a metaphorical sign for the wonders of human existence. **05-06**

Miller, James (Western Kentucky University) The Angelic Life: Masculinity in Eastern Orthodox Monastic Narrative. The monastic vocation in the Eastern Orthodox Christian tradition is referred to as the “angelic life” or the “angelic state.” This paper seeks to understand the Eastern Orthodox monastic mapping of masculinity and gender in the body in relationship to this ideal of the angelic life. I take as my primary text the body of the monastic as represented through costuming, iconography, and hagiography found in sacred narrative and vernacular practice. This study will examine ways monastic communities in the Eastern Orthodox Church understand the formulation of masculinity and femininity, and the absolution of them both in the body of the monastic. **13-10**

Miller, Mary Margaret (Mississippi Arts Commission) Margaret’s Grocery and the L.V. Hull Home: A Case Study in Art Environment Preservation in Mississippi. Mississippi’s two most notable art environments, Margaret’s Grocery in Vicksburg and L.V. Hull’s home in Kosciusko, have experienced extreme deterioration over the past five years. Through an American Folklore Society technical assistance grant, both spaces were evaluated and an action plan for preservation was developed for each space. This paper will investigate how preservation efforts were implemented in each community. Using audio interviews and photographs, the environments and their creators will be explored in an attempt to uncover how the personalities and political implications of each space have played a role in the effectiveness of local preservation efforts. **01-10**

Miller, Montana C. (Bowling Green State University) Death and the Drop Zone: The Esoteric and Exoteric Folklore of Skydiving. Presenting my ethnographic study among skydivers, I describe communication under the packing tents, in the plane, within freefall formations, around the bonfire, on DropZone.com, and during memorial “ash dives.” I especially examine performances of folklore surrounding death: within-group phenomena of humor, ritual, and other coping strategies, and frustration regarding the collective representation of skydivers by “whuffos” (outsiders). Jumpers must focus not only on consistent performance of skills and responsibilities on the next skydive, but also on the performance and practice of belief—and of emotional control and release—learned through time and experience in a sport where death visits regularly. **02-14**

Mills, Margaret (The Ohio State University) **To Transgress or Not to Transgress, or How to Know Which (Witch) is Brewing.** Women tricksters, systematic rule-breakers and rule-benders by the standards of everyday behavior, are very popular and pervasive figures in Islamic popular literature and tradition in general and Afghan oral tales in particular. This paper explores some persistent ambiguities: when is a transgression arguably or ultimately not a transgression (on what bases for tale interpretation), and what is the geography of bitch/witchery across the domains of deception, illusion, and out-and-out sorcery in Afghan tales? Further avoidance of bad puns is not guaranteed for this presentation. **13-04**

Mocsary, Victoria (Southeastern Louisiana University) **Arpadhon, Louisiana, The Largest Rural Hungarian Settlement in the United States: Revisited.** This paper will include a brief history of Hungarian Settlement, discuss how and why it has changed over time, and the significance of those changes. It will also note the various attempts to preserve and protect the vestiges of local Hungarian culture, such as the formation of two community organizations and the functions they serve. The paper will address other effects on the cultural aspects of Hungarian Settlement and will include community efforts to preserve the local ethnic history, such as the creation of the Hungarian Settlement Museum. **17-15**

Moe, John F. (The Ohio State University) **Folklore of Falling, the American Nightmare: Narratives of Terror and Survival after 9/11.** Dinaw Mengestu remarked in his novel *How to Read the Air* (2012) that people living in America at the time of the 9/11 attack on the World Trade Center feel compelled to be able to place themselves on the day of the event. Believing that 9/11 was the pivotal or signal event of that time, many argue that people naturally contemplate their position related to the tragedy that followed and their individual feelings concerning survivorship. This paper examines personal memorate narratives that describe iconic images such as “the falling man.” The narratives are collected primarily from college-aged students concerning their memories of 9/11 and the time afterward. **01-15**

Montoya Gonzales, Tomás (Tulane University) **La Conga Santiaguera: Genealogies of Resistance in Public Festivals.** This presentation discusses the processional performance of la Conga as a form of resistance, expression, and being among participants in Santiago, Cuba. During these processions the public sphere is transformed into an impromptu festival opening a liminal space where local authority is not only critiqued, but also subsumed into communal celebration stemming from Afro-Cuban cultural heritage. Photography and video collected during ethnographic investigation in Santiago de Cuba will be presented that is part of a larger documentary film project on la Conga Santiaguera called “Uprising.” **04-13**

Morales, Eric Cesar (Indiana University) **The Tahitian Tattoo: A Means of Asserting Identity through Place.** The tatau (tattoo) was outlawed in Tahiti in the 1830s by missionaries who considered it an example of licentious behavior, causing many designs and the process of creating it to be lost. In the past 50 years, however, there has been a renewed interest in the art form, as it has been reintroduced to Tahiti through Samoa and has found an eager audience with a number of international performers of Tahitian dance. In this work, I will historically contextualize and explore the popularity of the tatau among foreign Tahitian dance performers, engaging with the concepts of identity and place. **13-12**

Morris, Jason (George Mason University) **Localism, Urban Political Ecology, and Community-Based Folklore Practice.** Localism has long served as a conceptually malleable framework for responding to economic, political, social, and ecological crises in the United States. The concept has also maintained a central and contested position within the discipline of folklore. This paper will investigate practices of localism present within contemporary efforts to develop renewable energy systems in urban environments in the United States. This investigation will be used to frame an analysis of what it might mean to think and act “locally” with regard to systems of renewable energy production and the possible implications to community-based folklore practice. **05-09**

Mullins, Willow (Washington University in St. Louis) **Our Lady of Authenticity: An Article of Faith in Folklore’s Belief System.** As Alan Dundes demonstrated, folklore forms its own folk group. As such, we hold beliefs that coproduce our methodologies and theories. While we debate the meaning and significance of our symbols, we question our overall beliefs less often. Such faith can be freeing, allowing us to focus on other issues, or limiting, blinding us to possibilities. This paper begins with defining folklore as folk belief, following George Pimple and others, by exploring how authenticity specifically functions as an article of faith. Like in any faith, some are fundamentalists, some atheists, but many are full of doubt. **12-09**

Murphy, Clifford (Maryland State Arts Council) **Interpreting and Defining “Authenticity” in Public Folklore: Examples From Maryland Traditions.** Although scholars consider the notion of “authenticity” to be a highly arbitrary tool for cultural valorization, it is still a concept that is used by governmental agencies and other cultural organizations in the broader public folklore and heritage sectors. It can also be understood as holding great currency within certain communities for a whole variety of cultural practices. This paper examines the “ground rules” that communities use for defining authenticity, and how the folklorists at Maryland Traditions, the folklife program of the Maryland State Arts Council, interpret, as well as potentially influence, these rules in our public folklore work and interventions. **13-09**

Murray, Michael (Kean University) **Moved to Learn: Capoeira, Composition, and the Arts of Empowerment.** I examine the integration of body pedagogy (or writing and thinking about “doing”) into an interdisciplinary composition course. Students experience the Afro-Brazilian martial art Capoeira—thinking with their bodies, minds, and spirits—in order to occupy the “dialogic” space that occurs between capoeiristas and write reflections on the knowledge gained. In transferring bodily experience to prose, the students’ somatic experiences help them develop a collaborative and scholarly community—teaching a sense of responsibility for community empowerment, practice in interacting dialogically, and reciprocity. **01-14**

Nahachewsky, Andriy (University of Alberta) **Creativity in Stories of Early Ukrainian Immigration to Canada and Brazil.** Thousands of Ukrainian peasants emigrated from Europe to the new world from 1891 to 1939. Narratives of their journeys are ostensibly true, though they also reveal creativity. Stories were told of huge tracts of free land, humans with black skin, amazing bananas, sailors throwing dead children into the sea, and other claims that stretched credibility. Interestingly, the Brazilian Ukrainian immigration stories seem to contain more “fantastic” elements than Canadian ones. I explore a hypothesis that these storytelling elements tended to be suppressed in secular, cynical, rationalist environments—apparently more in Canada than in Brazil. **18-17**

Nankuaimodege (Xinjiang Normal University) **Tuvan People in Three Countries: Cultural Identity and Nationality.** Well known for its throat-singing, Tuvan culture is one of the few nomadic cultures existing in the world today. It did not, however, have a written language before the 20th century. Tuvan people now live in three countries — Russia, Mongolia, and China—and they have respectively adapted different written languages. What is the impact of the situation on the development of traditional Tuvan culture? Do the Tuvans still maintain a sense of national identity? These questions will be explored based on fieldwork in the three countries. **04-07**

Nguyen, Ho-Thanh (Pennsylvania Immigrant and Refugee Women’s Network). See **Johnson, Mira C.** **05-13**

Nieto, Nicole (The Ohio State University) **Recipes, Rebirth, and Community: Recipes in Post-Katrina New Orleans.** I suggest that food is central to the identity of New Orleans and is particularly useful for understanding post-Katrina New Orleans. I examine the ways social identity and community in post-Katrina New Orleans are manifested through recipes, tradition, and eating. This paper specifically explores narrative, trauma, and memory through recipes collected by the New Orleans *Times-Picayune* newspaper’s online archive. **04-12**

Noonan, Kerry (Champlain College) **Gran Brijit: Roots, Continuities, and Family Trees.** Gran Brijit is a Haitian Vodou lwa who rules over the dead and cemeteries, and whose very name personifies the cultural crossroads that is the Caribbean. By examining folk narratives, religious folklife, and iconography, I trace similarities between the Irish St. Brigit of Kildare, the Yoruba Oya, Nana Buruku of the Fon, and the Irish Sheela-na-gig, exploring continuities among these spirits from the cultures that “shipwrecked” in the Caribbean, where the resilient creativity of Haiti gave birth to Gran Brijit. **01-09**

O’Bryan, Ann (IUPUI University Library) **Reading and Print Culture in a 19th-Century African American Farm Community.** Between 1820 and 1840, many free African Americans migrated from Southern states to the Old Northwest, bought land, and created rural farm communities. Churches and schools were centers of those communities from their beginning, but one community in Rush County, Indiana, was unusual in that its residents organized a circulating library. The library was used between 1842 and 1867, and is one of very few public libraries at that time on the frontier. Using extant circulation records, meeting minutes, and other primary sources, I trace the connections among readers in the community, and the legacy of education evident in the lives of their descendants. **01-00**

Ó Giolláin, Diarmuid (University of Notre Dame) **Province, Nation, Empire: Domains of Folkloristics in Two Journals.** This paper will look at two journals, *Béaloideas: The Journal of the Folklore of Ireland Society* (1927-) and *Revue de Folklore français* (1930-1942), organ of the Société du folklore français. While they shared in large part a perspective on the nature of folklore, they differed at the same both in their ideological foundations and in their relationship with the academy. This paper will compare and contrast the two journals in terms of ongoing comparative research into the development of folklore studies. **02-17**

Olson, Ruth (University of Wisconsin) **Playful Learning: Mobile Technology and Place-Based Education.** Students and teachers now have little time for the informal, creative, playful dimensions that once connected classroom learning to out-of-school experiences. Standardized instruction and testing threaten to drive the interactivity of educational play out of school. Such trends can be partially mitigated through a focus on place-based education that includes mobile learning. Augmented Reality Interactive Storytelling (ARIS) helps students create narratives and roles that “augment” places with additional information—photos, text, audio, and video linked by GPS to specific locations. Using this simple game-creation platform, students immerse themselves in place, both documenting and accessing information about real-world environments. **04-10**

Oring, Elliott (California State University, Los Angeles) **What is a Narrative Joke?** Folklorists have used the term “narrative joke” without paying much attention to the definition of the form. The term seems to label a residual category: that is, a narrative joke is a joke that is not in a riddle, question-and-answer, one-liner, or other distinct format. Linguist Joel Sherzer has attempted to define the term and has identified examples of the form. This definition of “narrative joke” is examined, and the illustrations of the form are scrutinized. Alternate senses of what a narrative joke might be are suggested as there are several ways that a joke can utilize narrative structure. **18-12**

Orme, Jennifer (Ryerson University) **Happily Ever After...According to Our Taste: Jeanette Winterson’s “Twelve Dancing Princesses” and Queer Possibility.** The story of “Twelve Dancing Princesses” (ATU 306) or “The Worn-Out Dancing Shoes” (KHM 133) is taken up as an embedded cycle of tales in Jeanette Winterson’s *Sexing the Cherry* to explore what might come after the happily-ever-after endings of well-known fairy tales. I will examine both the content and the form of this framed cycle of tales to ask how attention to queer theory may open spaces for exploration of multiple desires in a genre that is commonly considered to endorse and re-inscribe the heteronormative marriage plot as a driving force. **13-04**

Osorio-Cediel, Martha Eugenia (Bethune-Cookman University) **Hybridity and Heterogeneity in Two Colombian Caribbean Novels of the Late 20th Century.** This paper explores the ways in which music in literature is constructed and at the same time builds narration that corresponds to contemporary, heterogeneous articulations of geographical space. The space that is defined through a musical, cultural matrix does not correspond to political maps but rather to the dynamics of relationships between nations. Characters in Ramón Illán Bacca’s *Maracas en la opera* and Lya Sierra’s *Esa Gordita sí baila* are agents in a constant flux of becoming and, as a result of the musicality of the narratives and what that music offers culturally, the characters are able to reposition themselves politically. **05-16**

Oswald, Justin (George Mason University) **Buddhism and the Manufacturing of Demons in Feudal Japan.** From the Heian era (794-1185 CE) through the Tokugawa era (1603-1868 CE), the practice of Japanese Buddhism could not be defined, yet it was instrumental in establishing a caste system that demonized society’s undesirables. Religious sects and rulers therefore played an active part in manufacturing the image and behaviors of Buddhist demons—oni and tengu—to reach their own ends. This paper will explore how socio-economic and religious influences altered perceptions of good and evil, and how Buddhist belief in demons was used to manipulate individuals within the caste, whereby transforming normal people into demons. **02-14**

Owens, Thomas (University of North Carolina, Chapel Hill) **Imagination.** Drawing on recent fieldwork in the Marcellus Shale region of Pennsylvania, this paper illustrates how residents of rural Bradford County re-imagine the changing landscape of oil and gas developments in ways that are subtle, provocative, and multi-vocal. Road signs, prayer boards, and miniature industrial models imaginatively carve out creative “breathing spaces” for viewers that enable crafting new possibilities in times of flux. In one sense, it is the

awareness of functioning sets of expressive culture that fosters resiliency and consensus. In another sense, it is the role of play in identifying existent and unrealized resources that is essential to accommodate change. **05-17**

Painting, Wendy (Saint John Fisher College and University of Buffalo) **American Nightmares: Timothy McVeigh, Legend, Lore, and Rumor.** Narrative elements found among conspiracy theories about Oklahoma City bomber Timothy McVeigh vary, sometimes depicting him as a victim of conspiracies. These stories may include additional, unaccounted-for villains, shadowy double agents, assertions of brainwashing, and the appearance of UFOs. Recurring themes found within these stories will be compared and analyzed. Renderings of McVeigh will be seen as useful tools with which to approach, conceptualize, know, and communicate collective fears, hopes, and (dis)trusts rooted in Cold War-era contexts whose legacies are found currently among cultural, social, economic, and political sites of tension and fissure. **02-16**

Palma Rojo, Rodolfo (INAH) **Learning Anthropology in Today's Mexico.** Since the 20th century's last decades, new generations of professors and students started questioning educative approaches in regard to anthropology. Hence, new academic programs began to flourish through the whole country related to the diverse anthropological disciplines. Even more, political changes, social awakening and non-predictable economic crisis, as well as self-consciousness, have propelled the creation of new schools along Mexico nowadays. A brief survey of these schools will be shown in this presentation. **12-13**

Parent, Robin (Utah State University) **From Martyr to Hero: Exploring Young Adult Agency in Dystopian Stories Through the Intersection of Fairy Tale and Feminism.** I seek to examine the female protagonists in Scott Westerfeld's *Uglies* series and Suzanne Collins's *Hunger Games* trilogy using a feminist lens informed by the intersection of feminist fairy tale scholarship and AnaLouise Keating's theory of "Womanist Self-Recovery" to detangle the social changing motifs used to promote the characters' agency throughout the stories and how that agency leads to more than individual change. I will work to suggest a way of reading young adult dystopian texts that pushes for broader social implications of justice and change than is generally read through individual character identification. **09-12**

Pearce, Laura (University of North Carolina, Chapel Hill) **Street Names for the Cop Stories: The Interaction between Narrative and Map in Tamora Pierce's Tortall Books.** Unlike maps of actual locations, or maps meant to closely mimic actual locations while allowing the author some leeway, maps in the fantasy genre of literature are confined only by the author's imagination and desire to map. As such it is possible for maps in fantasy novels to demonstrate the variety of ways maps may reflect the thoughts of the cartographer. In Tamora Pierce's *Tortall* series of young adult novels, maps are shown to reflect cultural biases, impose a narrative structure on the world, reflect mental space, or achieve a combination of these possibilities. **17-17**

◆**Peck, Andrew** (University of Wisconsin, Madison) **Tall, Dark, and Loathsome: The Development of a Legend Matrix in the Digital Age.** The faceless, tall, eerily long-limbed humanoid clad in a black suit emerges in an online forum as a pair of Photoshops and a half dozen lines of text. Soon, this so-called "Slender Man" begins appearing in images, videos, stories, and blogs across the Internet. By sharing, discussing, and commenting on these artifacts through participatory media, users create legendary narratives and audio/visual "evidence" that present researchers with a new kind of digital folk practice. Enabled by the affordances of digital and social networks, this digital legend matrix serves as an example of a new form of digital folklore that combines the generic conventions of oral and visual storytelling with the collaborative potential of networked communication. **18-06**

Pietropaolo, Cristina (Memorial University of Newfoundland) **"Did You Eat Lunch Yet?": The Vegetable Garden and Sunday Lunch in Toronto Italian Immigrant Culture.** Food sustains us not only physically, but emotionally and culturally as well. For immigrants, familiar food provides a taste of "home." The vegetable garden and the food made from it were crucial to fostering a tangible and continuing connection to their cultural, and assuaging anxieties about living in a new country. This paper will discuss Toronto Italian immigrant food traditions in two ways: first, by exploring the importance of the vegetable garden and the transatlantic underground seed trade that encouraged it, and then by discussing the importance Italian immigrants placed on the transmission of food traditions to their Canadian-born grandchildren. **09-09**

Pocius, Gerald (Memorial University of Newfoundland) **Ethnic Foods, Fast Foods, Vernacular Discourses: Creating Homemade Egg McMuffins, Goulash, and Polynesian Sausages in the Newfoundland Community.** In Newfoundland communities, there has been an increasing popularity of ethnic foods, as well as processed and/or fast foods. These dishes often have ethnic or corporate names, but the meanings related to such cuisines have little to do with global associations. Rather, a local food vocabulary emerges that creates both generic ethnicities and slow fast foods. A series of limited ingredients enables the creation of dishes similar in form, reflecting local aesthetics rather than concerns with wider worlds. **01-04**

Polk, Patrick (University of California, Los Angeles) **Remember You Must Die!: Gede Banners, Memento Mori, and the Fine Art of Facing Death.** This paper explores ways in which Gede and his kindred Vodou spirits of Death and the graveyard are depicted on the ornately embellished ritual banners (drapo) utilized by practitioners as well as how they manifest in flag-inspired bead, button, and sequin works by contemporary Haitian artists. Emphasis is placed on illustrating how these objets d'art, whether deemed sacred or secular by their creators, serve to illuminate, if not directly invoke, the ever-near specter of death. Drapo featuring skulls, skeletons, or cemetery crosses will be juxtaposed with examples of deathly symbols drawn from various root sources of Haitian culture. **01-09**

Pooley, William (Oxford University) **On Not Being Able to Sing: Creativity, Class, and Gender in the Landes de Gascogne, 1870-1914.** Sources from the age before tape recorders can seem skeletal. Many ethnographers were less interested in variation and performance than reconstructing "full" traditions. Today, folklorists can say little about the social distribution and personal meanings of performances. The manuscript fieldnotes of Félix Arnaudin (1844-1921) are a special case. Arnaudin did not just record what his 460 different informants knew, but also what they did not know. Such silences are not, as Arnaudin believed, evidence of the "death" of tradition: they are rich in meaning about relations of power and dominance, and attitudes to speaking, but also about the creativity of his singers and storytellers. **02-17**

Powers, Ann Marie (Acadia University) **"Come Home Year Celebrations in Newfoundland": Tradition or Transformation?** Newfoundlanders have been crossing borders for centuries. Leaving home and then returning frequently to visit is an important part of the Newfoundland experience for many. Thus, when the provincial government introduced a tourist campaign entitled "Come Home Year" in an effort to attract native and non-native Newfoundlanders to the province, it quickly became appropriated by Newfoundlanders returning home to fit their own meanings. This poster looks at these celebrations in terms of how cultural memory intersects with and shapes, re-shapes, and re-presents discursive cultural spaces. A discussion of such visits as pilgrimages is one aspect examined, together with analyzing how such visits often become the locus of tradition and contestation as well as transformation. **01-00**

Prahlad, Anand (University of Missouri, Columbia) **Reinforcing or Repudiating Racism: A Look at "The Successful Black Man" Internet Meme.** This paper focuses on the recent "Successful Black Man" Internet meme and some of its take-offs. Although the creator of the meme has stated that his goal was to parody and, thus, to undermine racist stereotypes of African American men, I argue that the meme, instead, perpetuates these stereotypes for many of its viewers. Furthermore, I suggest that the form of the meme jokes qualifies them as "internet joke cycles" that function similarly to oral joke cycles about figures such as Michael Jackson, O.J. Simpson, and even to the elephant jokes of the 1960s. **04-17**

Preston, Michael J. (University of Colorado, Boulder) **Marvelous Effects: Positive Product-Rumors and Legends.** Brunvand used the term "dreadful contaminations" as a descriptor for the many negative rumors and legends about products. They had negative effects on the sales of those products. In contrast, this paper looks at positive product-rumors and legends, in particular those that companies have made use of in their advertising. The back-bone of this paper will involve rumor-legends about Olympia beer, Altoids mints, and green m&m's. **17-10**

Preston-Werner, Theresa M. (Northwestern University) **Seeking Status through Body Talk.** Emily Martin suggests that culturally constructed views of menopause as a time when the female body is uncontrollable may be likened to Erving Goffman's description of embarrassment. Menopause, she argues, like embarrassment, creates a situation in

which a person feels uncomfortably on display. I suggest, in contrast, that women in Costa Rica share their health experiences outright through body talk in order to render themselves visible and to garner attention. Instead of embarrassment, they express power in choosing whether and when to display vulnerability and also what advice or knowledge to offer to interlocutors. **05-12**

◆**Pryor, Anne** (Wisconsin Arts Board) **Cultural Tours for Cultural Transformation: Assessing Seven Years of Teacher Engagement.** Folklore employed for advancing the social good has tremendous potential for transformational change. How do we know our work has had a social impact and we have shifted the status quo? How do we know that personal transformation has evolved into community transformation? This presentation will examine evaluation efforts by Wisconsin Teachers of Local Culture to answer these questions regarding the Here at Home Cultural Tour. WTLC, a statewide partnership organization, annually offers a cultural tour as professional development for K-12 teachers. What positive action has been generated by participants' applications of new folkloric insights to their home communities? **12-07**

◆**Puglia, David J.** (Pennsylvania State University, Harrisburg) **Everybody Hates Chris Chase: Disdain on the Vernacular Web.** Chris Chase is the NFL blogger for Yahoo! Sports. A quick look at his articles' comments confirms that everybody hates him. His stories are not deemed newsworthy, his journalistic skills are reviled, and his continued employment is considered baffling. Ironically, the same force that has proliferated unschooled journalists has also increased the capacity for reader criticism. Traditional responses, all derogatory, have bloomed around Chris Chase articles, creating a community congealed not by taste but by distaste. Exploring the importance of the comment feature as a new means of institutional criticism, I argue the comment section is an outlet for anxiety about the state of journalism on the Internet, especially as represented by companies like Yahoo! **18-06**

Punzi, Valentina (Orientale University and Minzu University) **Tibetan Mountain-Dwelling Deities in Amdo: Landscape, Narration, and Ritual at the Sino-Tibetan Border.** The cult of mountain-dwelling deities is a relevant component of Tibetan past and contemporary religious life and community identity. This paper will first examine oral narrations and ritual practices related to the mountain-dwelling deities of three areas in the Amdo region (Qinghai, PRC), namely, A myes Bya khyung in Rebgong county, A myes Bar dbon in Chabcha county, and A myes Srin po in Jantsha county. Secondly, the enactment of ritual practices and the reiteration of oral narrations in these three sites will be investigated from the point of view of their potential influence in producing "localized" discourses of Tibetan identity. **01-16**

Quales, Danielle Erin (Indiana University) **Legend-Tripping in 21st-Century America: Exploring the Online Communities of Amateur Supernatural Enthusiasts.** This paper explores virtual communities that have been established around the sharing of supernatural legends and personal experience narratives in the United States. Over the past 15 or so years, people interested in the supernatural have founded websites and discussion forums that serve as a place to meet like-minded individuals, share existing legends, trade personal experience stories, and also to encourage others to check out specific locales for themselves. I have interviewed individuals involved in this activity in order to explore how these online communities have shaped the adolescent tradition of "legend-tripping" in the 21st century. **01-00**

Rademacher, Nicholas (Cabrini College) **Departing to Dialogue: Moving into the Unfamiliar as Foundation for Persistent Campus-Community Partnership.** Students leave the classroom to visit a homeless shelter. Shelter residents leave their residence to visit a college. In unfamiliar places, these two communities create and then enter into a third space, one of dialogue, story-sharing, and artistic representation of shared values, outlook, and sense of self. The discontinuity of residents finding homes and students finishing a term is transcended through the ongoing practice or "continuity" of the campus-community partnership: together both communities develop and implement strategies for engaging with issues of unequal power, ethics of care, and training for negotiating nuanced "cultural competencies" that encourage kinesthetic "dialogue." **01-14**

◆**Rathje, Lisa** (Company of Folk) **Liberatory Folklore Practice in Class and Community.** This presentation examines how an education program grounded in folklore's ethnographic process provides opportunities for student growth, achievement, and engagement in their own learning. Additionally, I argue there exist many narratives about youth writ large through

media that many students have not previously considered fallible. The ensuing discussion asks how the tools we hone as “folk arts in education” staples prove liberatory for students and communities looking to understand the impact of multiple narratives in defining a sense of self and a sense of place. **12-07**

Reynolds Luster, Rachel E. (Arkansas State University) **Bringing It All Back Home: Three Working Models for a Community-Based Folklore Practice.** For the past three years I have been developing and implementing three programs in Oregon County, Missouri, based on the concept of a holistic approach to community and cultural revitalization and sustainability. The Oregon County Food Producers and Artisans Co-Op, The Couch Bioregional School Garden Project, and HomeCorps are ongoing case studies in my community-based folklore practice and for my dissertation. I will offer a description of the initiatives, the methodology guiding them, the localized value systems of capital that make these programs possible, and offer reflection on how the programs have organically evolved. **05-09**

Richardson, Thomas G. (Indiana University) **Transplanted Tradition: Old-Time Music in Contemporary Toronto.** Old-time music, the fiddle-and-banjo-led string band music that gave rise to commercial country music, is currently experiencing great enthusiasm across North America. While largely born from the Appalachian mountains, old-time music, popularized through the Folk Revival, has since taken root in urban communities. Here I will introduce the contemporary old-time community of Toronto, Ontario, and examine how old-time music functions in this large metropolis. In addition, I will demonstrate how identity and conceptualizations of old-time music in Toronto are connected with ideals and experiences in Appalachia. **18-14**

Richardson, Todd D. (University of Nebraska, Omaha) **Folk Identity and Imagined Folk in A Confederacy of Dunces.** “When a true genius appears in the world,” Jonathan Swift wrote, “you may know him by this sign, that the dunces are all in confederacy against him.” Serving as the epigraph to John Kennedy Toole’s Pulitzer-Prize winning novel, Swift’s statement does not describe a folk identity per se, yet it is a folk group (the confederacy of dunces) that makes this identity discernible. I will discuss how this manner of differentiation, specifically difference generated via the refusal of folk belonging, animates Ignatius Reilly, the central character in Toole’s portrait of New Orleans and the French Quarter. **20-09**

Ridington, Amber (Independent and Memorial University of Newfoundland) **Electronic Mediation, Continuity, and Innovation in an Athabaskan Dreamers’ Song Tradition: A Comparative Analysis.** This paper will discuss the implications of electronic mediation, virtual repatriation, and the mobilization of digital cultural heritage materials through the Internet for both maintaining stability and sparking innovations in an indigenous dreamers’ song tradition (Dane-zaa). It will draw on archival and contemporary recordings of the same dreamers’ song, spanning a 50-year period, to point out stable and dynamic structural elements within the songs as well as in performance contexts ranging from community “Tea Dances” to remixes available for purchase through iTunes. Emerging articulations of cultural property on a group and individual level will also be addressed. **01-10**

Rife, Jared S. (Pennsylvania State University, Harrisburg) **Playing with the Sacred: LDS Children’s Games as Supportive or Subversive Practices.** The Church of Jesus Christ of Latter-Day Saints (LDS) promotes family values and multiple children. Because of this pressure, Sunday worship services can be distracting with many small children and teenagers in attendance, often more than half the congregation. To maintain a sense of reverence and worship children and teenagers are expected to either listen or occupy their time quietly. These conditions have resulted in the development of folk games adapted to the situation and tolerated by church leadership. This paper will analyze these games in their church context and address the paradox of their simultaneous support and subversion of LDS values placed on worship, spirituality, and faith. **04-05**

Ristau, Kate (Western Oregon University) **Reclaiming the Pink Ribbon: Blogging a New Breast Cancer Narrative.** When the Susan G. Komen Foundation began handing out pink ribbons at cosmetics counters, the token seemed appropriate; it represented tangible support for the fight against breast cancer. Yet almost immediately, survivors criticized the ribbon as a marketing ploy. Wendy, a cancer survivor and blogger, raged against Komen’s commodified symbol. Using a folklore-based ethnographic approach, this paper explores Wendy’s blog posts, considering how she recasts her trauma by reclaiming the story of that pretty pink bow and transforming it into her own breast cancer narrative. **09-14**

Roach, Susan (Louisiana Tech University) **Continuity and Creativity in the Louisiana Delta Easter Rock.** Based on documentation of the Easter Rock over two decades, I explore the continuity and creativity involved in this Easter Eve vigil tradition. This research focuses on the performance of the tradition by the Winnsboro Easter Rock Ensemble, as the group named themselves for demonstrations of the tradition in state and national folklife festivals. Various factors including the effects of public presentation, loss of group members, and loss of performance venue have threatened the continuity of the tradition, but creative responses have maintained it and heightened its visibility in the community. **01-05**

Roberts, Robin (University of Arkansas) **Frank's Place, Gender, and New Orleans: Using Folklore to Create Televisual Place.** Critically-acclaimed television show *Frank's Place* only aired 22 episodes in 1988, but the series's impact has continued. In addition to praising its innovative "dramedy" style, which eschewed laugh tracks, critics have lauded the series's commitment to creating an authentic sense of place. Set in New Orleans, the show draws on folklore beliefs to demonstrate a unique and compelling sense of place. Raised in the North since the age of two, in his return to settle his father's estate, Frank encounters New Orleans beliefs and behaviors that challenge his stereotypical assumptions about the city. **13-14**

Roemer, Danielle M. (Northern Kentucky University) **Sara Gallardo's "The Bluestone Emperor's Thirty-Three Wives": The Toxicity of the Fairy Tale Ideal.** Sara Gallardo's "The Bluestone Emperor's Thirty-three Wives" is a postmodern story that challenges trust in the fairy tale ideal. Indeed, it paints such a fallen world that the fairy tale ideal is toxic to its pursuers. Gallardo tears down the fairy-tale/19th-century idea that the only way to gain happiness for a woman is to get married, stereotypically to her prince, and that only in her husband is she fulfilled. **09-12**

Rogers, Joshua (Tulane University) **Tunica Myth: Reconstructing and Reconciling Worldviews.** The corpus of Tunica myth presents a cultural mismatch between the "earthy" world of Tunica survival along the Mississippi River in Avoyelles Parish, and in contact with other Southeastern nations on the one hand and the modern reality of cultural assimilation. These myths, however, are part of the answer to create a viable renewed identity. Through understanding the values of the past and remaking them into consistent values for the present, the Tunica can take their place as honoring to the legacy of their forebearers. **17-04**

◆**Rogers Thomas, Kara** (Frostburg State University) **Resistance in Coal Country: Experiential Learning Reveals the Stories behind the Songs.** As anxiety mounts over the "end of big coal" and protests over mountaintop removal techniques grow increasingly vociferous in Appalachia, community scholars are concerned that the chronicles of unionization and activism and the folk songs and narratives such strife inspired are fated to become footnotes in the annals of history. To make the region's coal and labor history pertinent to a contemporary world, tours are now offered of areas where miners resisted against the interests of powerful elites. This presentation documents college students as they participate in a two-day tour led by a West Virginia activist and former miner. **09-17**

Roper, Jonathan (University of Tartu) **Folk Belief and Folk Scepticism.** While folk belief has been the focus of (presumably sceptical) intellectuals since at least Thomas Browne's mid-17th-century work on "vulgar errors," folk scepticism has somewhat escaped their attention. Without rejecting the notion of folk (popular, vernacular) belief, we should supplement it with the study of folk scepticism. This paper attempts to do so by looking at "The Ghost Who Was Not a Ghost" narratives from Old and New England, and Old and New Jersey. **02-14**

Rosenberg, Jan (Heritage Education Resources, Inc.) **Alan Lomax and the American School of the Air: Folklore and Education and the Creative Impulse.** From 1939-1941 the CBS radio program *American School of the Air* featured a weekly instructional broadcast on American folk music hosted by Alan Lomax. It was the first project in folklore and education created by a folklorist. Students and teachers were exposed to folk songs sung by traditional and revival singers, and Lomax experienced challenges in production from CBS that confronted his creative sensibilities. I will explore these challenges and how Lomax used radio technology to deal with them. **04-10**

Roth, Luanne (University of Missouri) **Pardon Me! Executives, Executions, and Enactments of Sovereign Power in the Presidential Turkey Pardoning Ceremony.** Among the 50 million turkeys eaten annually at Thanksgiving, two of the lucky ones are pardoned by the US President (who eats another). While this "fowl pardon" is light-hearted, and therefore seemingly innocuous, some charge it is "pregnant with deep and terrible

significance,” highlighting the executive’s power over life and death and functioning to shape national consciousness (Fiskesjö 2003). By juxtaposing images—of presidents, pardoned turkeys, and their “non-pardoned” kin—this paper interrogates the curious web of displacements, substitutions, and negotiations over otherness and power, such that the bird’s symbolism ends up surpassing its already substantial physical weight. **01-04**

Rothstein, Rosalynn (University of Oregon) **Managing Boundaries: The Role of Narratives at a 911 Call Center.** At a 911 call center there are highly structured relationships between employees performing different roles at the center, callers, and responders on the street. Along each relationship boundary, narrative forms or symbolic events develop to ease or otherwise act out the tensions and trauma of a stressful job. Communication which occurs in the computer, used for processing the calls, can be contrasted with the communication occurring face-to-face between coworkers. By analyzing workplace storytelling, both in the computer and in person, we can better understand how the structure of a specific platform for computer aided dispatch impacts these narrative events. **09-14**

Rouhier-Willoughby, Jeanmarie (University of Kentucky) **Orthodox Martyrs and the Gulag: The Legend of the Holy Spring of Iskitim.** Russian folk Orthodoxy is characterized by a belief in holy springs. Bathing in or drinking from them is thought to improve health and cure the sick. Iskitim, a city in Eastern Siberia, is home to a spring located on a former gulag. A group of prisoners was supposedly executed there, and the congregation views them as martyrs. Its development in the context of Soviet history and the Orthodox understanding of that period are at the heart of folk belief in this holy spring. These opposing cultural strands show the complex nuances of folk religion and reconstruction of memory. **01-06**

Russell, Ian (University of Aberdeen) **The Power of Festival: Bridging the Divide in Derry and Donegal.** There is no doubting the potential of festivals to energize the traditional arts. Such a frame can create a unity of purpose that provides the impetus for revitalization. The creative synergies prompt innovation and stabilization, alongside the socio-political and economic benefits. This year the North Atlantic Fiddle Convention (NAFCo) was hosted by the City of Derry-Londonderry and County Donegal, providing a fascinating case study for examining the power of festivalisation to bridge the divides of the island of Ireland. I examine the ways in which NAFCo adapts to and works in these challenging conditions. **09-07**

Rutsch, Mechthild (Dirección de Etnología y Antropología Social—INAH) **The Beginnings of Anthropological Teaching in Mexico (1905-1921).** Anthropological teaching in Mexico actually began in the first half of the 19th century at the National Museum, established after Mexican independence, but it was not until the first years of the 20th century that these teachings had a more formal character in chairs of archeology, ethnology, physical anthropology, prehistory and linguistics, as well as their respective teaching programs, and students who had access to grants and fieldwork. In this paper I review the period of the first three decades of 20th-century anthropological teaching in Mexico, including the budgets, professors, students, and programs of the different anthropological disciplines. [exceeds word count]. **12-13**

Sahney, Puja (Indiana University) **“Because It Is Auspicious”: Domestic Religious Practices, Spatial Organization, and Interior Decoration of Hindu Immigrants from India in the United States.** My paper examines the way Hindu immigrants in the United States decorate their houses. I would like to argue that transnationalism and the effects of modernity on religious objects in India play a key role in the way houses of contemporary Hindu immigrants are decorated. Due to the transportable nature of these modern religious objects, Hindu immigrants, who make frequent trips to India, can easily carry them to the United States, and display them in strategic locations in their homes. I demonstrate four patterns upon which Hindu immigrant houses are decorated: darshan, auspiciousness, purity, and pollution. **04-15**

Saloy, Mona Lisa (Dillard University) **Who Dat from Black High Schools to the Community: Proof of the Continual Appropriation of Black Culture.** This study focuses on interviews from African American New Orleans neighborhoods to trace the memories of folk language play that gave birth to “Who Dat,” tracing its power as a victory emblem through New Orleans Black high schools, in particular, St. Augustine High School in the historic 7th Ward in the 1970s. By looking at the chant’s importance in the desegregation of New Orleans schools, this paper provides reasons for the initial energy behind “Who Dat” and the motion propelling its rise into larger use throughout the area, including its migration to the New Orleans Saints and the NFL. **12-14**

Salyers, Joy M. (North Carolina Folklife Institute) **Performers in Search of an Audience: Children's Non-Conforming Gender Performance.** Some parents report their young children performing a gender identity unreflected in their surroundings—one that arises neither from conforming to nor troubling social constructions of gender. These children are alternately called gender-variant, gender non-conforming, or independently gendered; they are toddler girls who cry when placed in dresses and boys drawn to all things pink and sparkly. We can reconsider our understanding of performance through these families' attempts to find or create audiences competent to evaluate their children's gender performances. **18-15**

Sarfati, Liora Rivka (The Hebrew University) **Agendas, Power, and Ideology in Museum Displays of Korean Shamanism.** Museums and private collections are explored in this paper as products of various attitudes toward Korean shamanism (musok), and toward Korean folk culture more generally. The manner in which material aspects of musok are integrated into exhibits touches the core of a conflicting attitude in Korean culture, as musok is considered the most endemic religious form, and at the same time it is disdained as a system of superstitions and irrationalities that espouses embarrassing ritual scenarios such as animal sacrifice. In Korea, museums serve as an arena for allegations and debates about a religious practice that produces unique vernacular arts. **13-17**

Say, Y. Ozan (Indiana University) **Island Itineraries: Change and Continuity on Imvros.** Over the last 50 years, the Aegean island of Imvros has undergone a complete demographic reversal: a massive out-migration of the Greek Orthodox majority has been accompanied by the settlement of Turkish, Kurdish, and Balkan migrant communities. This has changed the social, cultural, and material landscape of Imvros. In this paper, I will explore how the contemporary multi-ethnic and multi-religious communities of Imvros negotiate continuity and change in areas ranging from everyday sociability to religious celebrations and property rights within the context of the island's recent history. **13-16**

Schacker, Jennifer (University of Guelph) **Stitched Together: Flickr and Social Networking among Modern Quilters.** This paper examines the emergence of photo-sharing site flickr as the virtual hub of the recent movement known among practitioners as "modern quilting." Flickr currently serves quilters not only as a repository for images of finished objects, works-in-progress, and stashed fabrics, but also as a networking tool that facilitates communication across media—from global virtual quilting bees, to the establishment of over 100 local chapters of the Modern Quilt Guild in just three years. I will pay special attention to the role played by flickr in modern quilters' creative practice, explored through interview, participant-observation, and analysis of flickr-based "groups" and specific comment threads. **20-06**

Schmidt, Claire and Laurel (University of Missouri) **"Do You Even Live Here?": Functions of Regional Folk Humor in *Mystery Science Theater*.** We argue that *Mystery Science Theater 3000* relies on traditional Midwestern humor and folklore and that the writer of the television show actively and artistically updates and reinvents traditional practices in order to fulfill psychological and social functions for viewers. The regional humor of the show polices boundaries between insiders and outsiders, producing pleasure of recognition and a repudiation of stereotypes for insiders, and a different pleasure of recognition and appreciation of Midwestern kitsch (like that commodified by Garrison Keillor's *Prairie Home Companion*) in outsiders. **04-17**

Schmitt, Casey (University of Wisconsin, Madison) **Purity, Pollution, and the Good Bad Man: The Myth of the Frontier in American Memory.** From Buffalo Bill and Jesse James to John Wayne and Clint Eastwood, this paper revisits Richard Slotkin's arguments about the "myth of the frontier" by focusing upon legends of the usual European-American frontier protagonist: the "rugged antihero," or "good bad man." Drawing also from Joy Kasson and Jean Baudrillard, it asks why Americans so frequently cast the maverick, the outsider, or the sinner with a heart of gold as the hero in their national narratives and why, even against historians' arguments, unsubstantiated exploits and known fabrications about such antiheroes persist in vernacular memory. **01-06**

Schottmiller, Carl Douglas (University of California, Los Angeles) **Busted!: Failed Gender Reorientation and the Grotesque Drag Body.** Gender-normative drag defines a "successful" performance as the gay male's ability to transform into a "woman" so that no masculine attributes remain. When the transformation produces a gender-queer body, the performance fails and the offending queen is called "busted." This paper analyzes how

drag queens use the vernacular term “busted” to codify and regulate a normative drag art form that lacks subversive potential because it relies upon gender normativity and male privilege. Binding and sitting on their male privilege, men become women through pain and normalize this association. **05-12**

Schoux-Casey, Christina (University of Pittsburgh) **Who Dat Say Who Dat?: The Linguistic and Social Life of a Phrase.** This paper traces the social and linguistic history of “Who Dat” and the use of “d” for “th” in words such as “that” and “these,” both of which have become iconic for New Orleans speech. This paper argues that the history of “Who Dat” shows how stigmatized variants of English can become markers of authenticity, sincerity, and localness. These positive associations allow creation of local and outside merchandise (t-shirts, bumper stickers, etc.) displaying the once-stigmatized variants. Often, however, the commodified uses contain a mocking, ironic detachment from the communities of origin, belying the solidarity that the use of such variants presumes. **12-14**

Schrager, Sam (The Evergreen State College) **Unleashing Undergrads to Document Cultural Creativity.** College students at any level can do rich ethnographic study of cultural creativity. They need good preparation, a project they care strongly about, ample time and space for research and writing, and close faculty support. I consider how to develop such a framework for students and describe some of my students’ recent projects on folkloristic topics that they’ve been well-positioned to explore: native artists’ productions on YouTube; colorism in a Cambodian-American community; identity shifts in post-civil war El Salvador; anarchism in the Occupy movement; and large-bodied people’s images of self-worth. **02-15**

Schrempf, Gregory A. (Indiana University) **Lucretius and the Wonders of Science: An Amicus Curiae Brief towards His Canonization.** I will present an amicus curiae brief that I have prepared for the Vatican, supporting the canonization of Roman poet Lucretius as patron saint of popular science writers. My contention is that in adopting mythological/epic/folkloric genres and forms of persuasion to promote a view of the world that challenges these, Lucretius adumbrates most of the main strategies of contemporary science popularizers. Such prescience cannot be other than divine in inspiration. **18-15**

Scothorn, Hilary (University of Canterbury) **Perpetuating Traditions and Teaching Identity: A Tongan Example in Auckland, New Zealand.** To counter some of the homogenizing forces of living in New Zealand, the Free Wesleyan Church of Tonga established the Tuingapapai Preschool in 1994. Fees are reasonable and the aim is not only to provide reliable day care to working parents, but to ensure a proper Tongan acculturation into traditions, language, and conventions associated with being of island heritage. This presentation cites a recent event and how the proceedings demonstrate customs and values as they are performed in Tonga, yet in a diasporic setting. Food, song, prayer, dance, costume, and rituals were among some of the celebratory traditions in which cultural identity was, and continues to be, expressed. [exceeds word count]. **18-17**

♦**Seaver, James B.** (Indiana University) **Fighting Fairs: The Poetics and Politics of Display at World War II Antiquities Expositions.** I will examine what Ivan Karp and Steven Lavine have called “the poetics and politics of display” of historical objects at the United States’ two largest World War II military antiquities expos. These events function as showcases where an individual may demonstrate through the creative display of his historical collection his status within the collecting community as well as his degree of expertise and sense of connoisseurship. Aesthetic principles, one’s social standing among his peers, and cultural considerations about how the hobby is understood by the public affect the spatial arrangement of individual collectors’ historical assemblages and the large-scale configuration of exhibitors inside the venue as a whole. [exceeds word count]. **04-11**

Seriff, Suzanne (University of Texas, Austin) **From Outreach to Engagement: Seeking a New Model for Community Collaborations within Museums.** “Community engagement” has become the buzz word of 21st-century cultural institutions in the American public sphere, from museums to universities to libraries. Museums large and small, in every part of the nation, are seeking creative ways of crafting unique experiences based on sustained collaborative engagement with their constituent communities—both real and virtual. The true paradigm shift comes when a commitment to a process of community engagement is the starting point, rather than the programmatic result of these institutions’ agendas. This paper explores a year-long strategic planning process for a new gallery at the Museum of International Folk Art in Santa Fe [exceeds word count]. **18-05**

Sheehy, Daniel (Smithsonian Center for Folklife and Cultural Heritage) **Power from the People: Museum Practice Outside of the Box.** Launched as a folklife festival and then paired with an entrepreneurial record label, the Smithsonian Center for Folklife and Cultural Heritage (CFCH) was born “outside the box” of museum practice. This off-center mindset, public accountability, and practice positioned it ahead of most museum contemporaries in terms of priorities and methods of public engagement. Over time, CFCH has become more collaborative in its modes of research and presentation, incorporating the agendas of community partners into its work, and social media now present even greater potential for engagement with its public and partner organizations. **18-05**

Sherman, Derek (The University of Findlay) **Death as a Character: Cultural Views of Death from the Past to the Present.** The image of Death has been ever-present within the human imagination. And whenever individuals think of the word death, they usually are picturing the cessation of all bodily functions. However, death is not only a literal part of life that all living things have to deal with, but it is also personified in the essence of the character Death. Death as a character has had many associated images, including the Medieval Age image of the Grim Reaper. Therefore, the goal of this project is to determine how the image of death has changed from the past to the present. **04-16**

Shrager, Miriam (Indiana University) **Pagan Origins of Russian Fairy Tales.** This paper examines two major works of Propp: *The Morphology of the Folk Tale* (1968) and *The Historical Roots of the Magic Tale* (1986). In these works, Propp establishes the origin of the fairy tale in ancient initiation rites. Using Propp’s theory and methodology, this paper explores Russian fairy tales which reflect pagan rites other than initiation. In my analysis I demonstrate that the two Russian fairy tales “Jack Frost” and “The Snow Maiden” have elements linking their origin to pagan winter and spring festivals, which are anchored in ancient solar and agrarian calendars. **17-16**

Shukla, Pravina (Indiana University) **Colonial Williamsburg and Selective Retrieval at Living History Museums.** At Colonial Williamsburg, 834 costumed interpreters tell the story of the men and women of this 18th-century capital. While the mandate of the institution has shifted from the culture of affluent colonial Virginians to the politics of the American Revolution, individual interpreters expand the educational mission of the museum by actively selecting the parts of history they wish to retrieve, perform, and communicate: tailor Mark Hutter features craft and the technology of making, character actor James Ingram discusses the lives of African Americans, dress maker Sarah Woodyard describes women’s roles, while basket maker Terry Thon explains the values of the “lower sort people.” **12-02**

Sikarskie, Amanda Grace (Western Michigan University) **The Quilt Index and Social Media: New Directions for Material Culture Research.** The Quilt Index (www.quiltindex.org) provides unprecedented access to information, stories, and images about quilts and their makers drawn from multiple public and private repositories. Folklorists, material culture specialists, and digital humanities specialists initially sought to simply bring data systematically together in a centralized online tool for education, research, and public access. The Index has now shifted from a passive repository to a proactive research center and platform that enables new research, builds user tools, and expands the user community. This paper will describe and analyze the ways in which social media is critical to these new and future directions. **20-06**

Silverman, Carol (University of Oregon) **Macedonia, UNESCO, and Cultural Heritage: National and Ethnic Cooperation vs. Conflict.** In Macedonia, a new Balkan nation/state, debates about heritage are played out against the fault lines of ethnic and religious conflict as well as a faltering economy and threats from neighbors about interpretations of history. The 2002 failed application for a UNESCO Masterpiece of Intangible Cultural Heritage for the Galichnik wedding provides a case study of how rural folklore symbols are selectively adopted into heritage discourse, elevated to iconic status, used in nationalist discourse, and then appropriated into a second life in tourism. The contributions of problematic minorities are often erased in the process of defining national treasures of humanity. **13-13**

Sims, Martha C. (The Ohio State University) **Word on the Flesh: Text-Based Contemporary Tattooing.** Recent changes in tattoo design include more text, in some cases shifting from word-augmented image to text-only tattoos. Viewers are challenged to engage these tattoos as visual-verbal texts, interpreting words’ meaning, overall design, and location. Examining these interpretations can expand our notions about expression from the-body-as-canvas

to more complex discourse of tattoos. This paper explores text-based tattoos, discussing their expressive qualities compared to image-based tattoos. Text-based tattoos challenge viewers to consider tattoos differently and suggest the possibility of an alternate system of expression developing as tattoos become more common. **13-12**

Singleton, Stephanie L. (Indiana University) **Creativity, Continuity, and Popular Conspiracy.** Conspiracy theories are generated and transmitted by both politicians and average citizens. However, conspiracy theories generated by politicians are not labeled as such but rather referred to as talking points or partisan politics in the popular parlance, while conspiracy theories generated and transmitted by citizens deemed “conspiracy theorists” are labeled conspiracy theories. Why? By contrasting and comparing several conspiracy theories generated by both politicians and “conspiracy theorists,” this study attempts to identify how contextualization and intertextualization are traditionally and distinctively used by each group and how such use influences how their narratives are labeled. In addition, this paper will demonstrate how conspiracy theories and their dialogic—whether generated by politicians or average citizens—speak directly to who and what is truly American. **02-16**

Sirah, Kiran Singh (University of North Carolina, Chapel Hill) **Ethnography at Street Level: Slam Poetry and the Raw Essence of Experience.** Coming to America in 2011 and being asked to do an ethnography in Chapel Hill and Durham, NC, I felt every moment was ethnographic. So I turned to what I knew, slam poetry. Creative performance allows me to challenge my own authority as an ethnographer in worlds totally new to me. Slam poetry as performative ethnography provides a different lens through which to better understand vernacular forms, removing the primacy of interpretation from the academic medium, speaking instead from a place of immigration, migration, and juxtaposition. **01-01**

Smothers, Shari L. (Community Scholar) **What Happens When the Survivors Become the Experts, Part I.** This is presentation by a Hurricane Katrina survivor displaced to Houston, who engaged in recording fellow survivors’ accounts for the Surviving Katrina and Rita in Houston Project. She went on to become the project’s archivist and to represent the program on NPR radio broadcasts and at the 2006 American Folklore Society meeting, among other venues. She shares her reflections on the importance of survivors telling their own stories on their own terms. **20-03**

Smyth, Willie (Washington State Arts Commission) **Chinese Intangible Cultural Heritage Lists: A US-China Comparison of Policy and Practice.** Since the 2003 UNESCO Convention for the Safeguarding of Intangible Cultural Heritage and the subsequent creation of lists of ICH elements in need of urgent safeguarding, 267 traditions have received list status with China having 36. China’s Ministry of Culture has taken the lead in creating offices in charge of identifying, documenting, and supporting ICH elements at the local, state, and national levels. This presentation gives an overview of Chinese ICH elements and how they receive recognition at different steps in the process to the highest UNESCO listing. It also compares and contrasts Chinese ICH systems of support with those in the United States. **09-08**

◆ **Snetselaar, Rebecca** (Nevada Arts Council) **Culture on Parade: The Hispanic International Day Parade of Nevada.** Since the year 2000, the Hispanic International Day Parade of Nevada has created a temporary “space of possibility” where members representing 21 different Spanish-speaking countries gather to share their arts, cultures, and communities with the general public. When the parade moved from Las Vegas to the neighboring city of Henderson in 2010, another organization stepped in to present the Fiesta Las Vegas Parade with a similar mission. Do these two parades function to preserve, dilute, or create cultural continuity? Do they constitute authentic or constructed spaces, or do they function as both, depending on the cultural context? **02-09**

Sowers, Tom (Louisiana State University) **“Unmeaning Sound” and “Excruciating Noise”:** **Song and Poetry in the Louisiana Anti-Slavery Narrative.** One convention of anti-slavery narratives set in Louisiana was to depict slaves performing: their pages are full of prose and verse in the form of hymnals, minstrel songs, dirges, spirituals, rowdy numbers, stomps, hell dances, work songs, and chants. This essay observes the way comprehensible lyrical content sometimes attends slave performances in these narratives but how narrators just as often describe any lyrical content as incomprehensible noise. Particularly in scenes set in New Orleans, I will show how Martin Delany’s *Blake; or the Huts of America*, printed serially from 1859 until 1862, revises the use of performance in the anti-slavery narrative by

recasting black song as highly sophisticated, socially and politically functional art, returning song to the constellation of poetry, from which it was beginning to be exiled, and by restoring visibility to the language of black performance in Louisiana. **17-05**

Spillman, K. Elizabeth (LeMoyne College) **Revising “The Robber Bridegroom”:** **Stepmonsters and Murderesses.** “The Robber Bridegroom” (ATU 955) is typically the story of a maiden who reveals the monstrosity of her intended groom. Intriguingly, the most prominent adaptations of this tale type relocate monstrosity to a female figure and rehabilitate Mr. Fox. Eudora Welty added a stepmonster; Margaret Atwood created a female robber/monster who steals and devours men; Neil Gaiman inverted the tale. This paper will explore the visions of feminine grotesquerie revealed in these literary adaptations through the emergence of women as not only victims, but also monsters and villains. **18-10**

Stanzak, Steve (Indiana University) **St. Erkenwald and the Narratives of the Resurrected Dead.** The 14th-century Middle English alliterative poem *St. Erkenwald* poignantly describes the plight of a pagan who is denied heaven despite his virtue for the simple fact that he was never baptized—a deficiency for which he can hardly be blamed, as he lived before Christ’s incarnation. I compare *St. Erkenwald* with a large body of exempla narratives in which the dead return to life in order to seek absolution. The contextualization of *St. Erkenwald* within this tradition clarifies some of the work’s theological issues, particularly those concerning clerical authority, the nature of sin, and the importance of the sacraments. **04-16**

Stefano, Michelle (Maryland State Arts Council) **Issues of Authenticity and Change in Helping to Promote and Safeguard the Singing and Praying Bands Living Tradition of Maryland.** This paper focuses on issues of authenticity, change, and community agency during public folklore interventions. Specifically, it examines the process of promoting and safeguarding the Singing and Praying living tradition from the perspectives of its communities and the public folklorists at Maryland Traditions. Inherent to this intervention is the prospect of changing the tradition through the addition of new, non-source values, particularly those that derive from state-level recognition. Based on interviews with Singing and Praying Band members, it is demonstrated that while these efforts may serve to decontextualize their living tradition, community agency is being exercised and they are guiding the recontextualization process. **13-09**

Stepanova, Eila (University of Helsinki) **“I Would Sue the Gods, but I Cannot”:** **The Creativity of Karelian Lamenters.** Karelian laments require a special “register” for communication with the otherworld, and I address the creativity of Karelian lamenters. The mythic background of the Karelian lament tradition was influenced by Christianity and the Soviet period, adopting new concepts and meanings. My analyses of approximately 500 laments reveals different layers of influence in the tradition and how individual lamenters develop their own understanding of the mythic world. The continuity of the tradition has been enabled through the creativity of individual lamenters and members of the community who internalize the traditional register and cultural concepts as a flexible system. **05-06**

Stephens, Martine L. (Ohio Wesleyan University) **These Are Not Your Words: The Trap of Tradition and the Curse of Creativity in Academic Writing.** We give students at all levels the same message: don’t copy other writers. Yet copying is precisely what successful academic writers do; the more advanced the students, the more adept we expect them to be at adopting and mimicking the methods, structures, and voices of professionals in their fields. Teaching folklore concepts of static (structures, forms) and dynamic (theories/hypotheses) elements and performance aesthetics can resolve the creativity versus imitation dilemma, reveal competing beliefs about writing embedded in behaviors of students and professors, and erase the specious distinction between folk and elite institutional forms of teaching and learning. **18-11**

Stoll, Jeremy (Indiana University) **Comics as Craft: Storytelling in Popular Culture.** Although comics represent a mass medium, many creators rely upon storytelling and folklore in crafting visual narratives. This paper focuses upon two creators, New Delhi-based comics creator Parismita Singh and American graphic novelist Phoebe Gloeckner, to illustrate the relationship between comics and folk culture. Both creators rely upon the overlap between everyday life and storytelling in the comics form. While Gloeckner argues that creativity is informed by daily life, Singh sharply separates comics and folklore, despite grounding her work in it. Bringing these two artists into conversation reveals how folk and popular culture become intertwined in the creative process. **01-17**

Stoor, Krister (Umeå University and University of Tromsø) **The Arctic Fox, Perspectives of Traditional and Academic Knowledge.** The issue of Sámi traditional knowledge vis-à-vis scientific knowledge has been discussed since the early 1990s. The definition of scientific, academic knowledge has been problematized, and its relation to traditional knowledge has been characterized as parallel and equivalent. However, regarding the question of whether an Arctic fox, *Alopex lagopus*, can kill a reindeer, the views of academically trained scientists and local Sámi communities differ. I suggest that these contrasting views stem from differing ways of interpreting nature, one based on academic learning, the other based on empirical evidence, firsthand observation, and traditions of communicating knowledge from generation to generation. **18-16**

Strickland, Melissa S. (Indiana University) **Lakota Stories Meet Material Culture: Storytelling as an Object of Heritage.** In this paper, I focus on the performances of two stories by Nellie TwoElk, a young Lakota storyteller, as expressions of American Indian identity in the 21st century. Breaking away from the typical analytical model of verbal folklore, I turn to Henry Glassie's model for the study of material culture—specifically looking at the contexts of creation, communication, and consumption—in order to explore Nellie's stories as objects of heritage. In these instances, Nellie's art is a fusion of traditional, familial expressions and contemporary influences reflecting the growing concerns—communal and individual—in present-day Indian Country. **12-10**

Stryker, Kim (George Mason University) **Corn Mazes and Pig Races: Heritage, Creativity, and Tourism in the Post-Rural Virginia Countryside.** This paper examines the opening of family farms to suburban families of the Washington, DC, metropolitan area seeking escapes to the countryside for fresh air, scenic views, and wholesome entertainments. Day-trippers journey to the family-run apple orchards and pumpkin patches along the older highways outside DC. In addition to traditional offerings, farms are adding attractions with an agricultural “feel” but with a more recent provenance such as corn mazes and haunted hayrides. This paper examines how farm families negotiate their rural identities through these popular “agri-tainments.” **02-12**

Stuble, Amanda-Lynn (University of North Carolina, Chapel Hill) **Performativity.** Richard Bauman's theory of folklore performance has served as a fundamental tool in the study of folklore for several decades. This paper extends performance theory beyond patterns of expression and circulation to get at how folkloric forms are solidified as objects of study. By applying Judith Butler's theory of performativity to vernacular expression, we can understand folklore as more than performed, but formed iteratively through moments of performance. Inspired by the conference themes of continuity and change, this paper draws on a central theory of the discipline, as it works to identify new directions for folklore. **05-17**

Suga, Yutaka (University of Tokyo) **Into the Bullring: The Significance of “Empathy.”** Following the major earthquake that struck Higashiyama in 2004, numerous outsider professionals attempted to use the region's cultural tradition of bullfighting as a focal point for reconstruction efforts. In contrast to the normative methods generally adopted in such efforts, I took the somewhat unusual approach of participating in the bullfighting myself, alongside the survivors. This paper examines the efficacy of having “empathy” for survivors' experiences and of earning “entitlement” to a shared culture for folklorists attempting to help survivors access their own self-help strategies during the reconstruction process. **18-03**

Summerville, Raymond (University of Missouri) **Mocking Black Masculinity in D.W. Griffith's *The Birth of a Nation*.** This paper is a critical examination of the racist humor that appears in D.W. Griffith's *Birth of a Nation*. The paper is concerned specifically with the function of the humor for the filmmaker and intended white audiences, and argues that Freud's strategy of “incongruity” is employed to reinforce existent stereotypes of African American males. I demonstrate that this strategy is one that was prevalent in the folklore of white Southerners, in oral and printed forms, and was adopted by Griffith because of its potential to undermine any dignified portrayals of black men. **04-17**

Sunstein, Bonnie S. (The University of Iowa) **Discovering an Embargoed Voice: From a Midwestern American College to the Contemporary Cuban Landscape.** When college students travel legally to a country long labeled “off limits” to Americans, pushed off their techno-grid and writing daily, their voices reflect dialogical absorption. Their dominant culture vision lands in a country full of political and cultural ironies. Their writing conserves and disrupts as they layer—eyes open, pencils active, readings alive—to become nuanced

and new. "The wall, like the people, persevere," writes one student, "If they are allowed to love it here, then so am I.... Studying abroad is not only where you explore a new place, but a time in which you explore your own mind." **02-04**

Takahara, Takashi (Aichi University) **The Metamorphosis of a Tradition: The Story of TK.** This presentation illustrates how an individual artist can bring a fresh vision to a traditional art form while maintaining the continuity of craftsmanship and tradition. Takeo Kaneko is a craftsman who makes an artistic form of roof tiles known as onigawara, or ogre tiles, which are used throughout Japan to decorate and protect tile roofs. When he was 19, Takeo entered the world of onigawara as a pupil in the ogre-tile workshop called Kaminaka. After a ten-year apprenticeship, Takeo established his own ogre-tile workshop where he continued to develop his own artistic vision within the tradition of roof tile making that has existed in Japan since the sixth century. **04-15**

Tangherlini, Timothy R. (University of California, Los Angeles) **Elf Models: Latent Dirichlet Allocation as a First Approximation of Semantic Affinities in a Large Folklore Corpus.** In recent years, the increasing scale of research collections of largely unlabeled and unindexed data poses one of the fundamental challenges in folkloristics. For collections that are predominantly textual, probabilistic topic modeling is a straightforward computational approach to deriving a first-level approximation of the semantic space of the collection. The results of LDA run at different levels of granularity can alert researchers to important trends in the underlying collection, and help identify groups of texts that have some inherent semantic connection. I present some preliminary results from applying Latent Dirichlet Allocation to a corpus of 30,000 Danish legends. **17-06**

Taniguchi, Yoko (Senshu University) **How Can Folklorists Share the Stories and Memories of Disaster with Survivors and Non-Survivors?** I have been conducting folkloristic research by collecting and publishing survivors' narratives concerning the earthquake that struck Japan's Chuetsu region in 2004. Through that research, I confirmed that mental healing for survivors as well as community rebuilding were the most critical and common issues in the disaster recovery process. This paper relativizes my folkloristic experience by examining two issues: 1) how I can share the survivors' stories and memories with survivors and non-survivors, and 2) how "sharing" can affect their healing and recovery process. **18-03**

Thayne, Stanley (University of North Carolina) **Insider? Outsider? Blurring Identities through Ethnography.** Because of Mormonism's unique take on indigenous American identity, I became very interested in how indigenous Latter-Day Saints conceive of themselves. So I undertook an ethnographic project. This presentation is an exploration of the layers of religious, ethnic, and professional identities that come into play in that ethnographic experience. It is, at the same time, a reflexive interrogation of my own religious identity, as I am also a member of the LDS community, which allows me to connect to indigenous Mormons as something of an insider. But insiderhood/outsiderhood is never that simple. **01-01**

Thomas, Jeannie (Utah State University) **Haunted Happenings in Salem, Massachusetts.** Salem, Massachusetts, is known for the tragic deaths of 20 innocent people who were killed during its infamous witch trials of 1692. By the middle of the 20th century, the witch trials had become a tourist draw for the city. In the early 1980s, locals began a Halloween celebration; known as Haunted Happenings, today this event brings in as many as 250,000 revelers and tourists. Drawing on an interview with Kate Fox, the Director of Destination Salem, this paper explores Haunted Happenings and contemporary Salem tourism by utilizing the scholarship of legend tripping, dark tourism, and belief tourism. **20-14**

Thompson, Elizabeth A. (University of North Carolina, Chapel Hill) **Collaboration.** "Collaboration" is a word increasingly invoked by qualitative researchers to describe the search for transparency and shared responsibility with consultants in the field. Collaboration as a practice speaks to an awareness and concern that consultants will be audiences for completed textual products. The outcome of fieldwork is an important factor for relationships between researchers and consultants; thus, the growing interest in practices that can be characterized as collaborative. This paper provides a close reading and critical reflection on publications that use "collaboration" and similar words, i.e. reciprocity. What does it mean, precisely, to work collaboratively, and what have been the outcomes of employing collaborative work? **05-17**

Thompson, Elizabeth A. (University of North Chapel, Chapel Hill) **Community, Performance, Play: An Ethnographic Collaboration with Greensboro Roller Derby.** The visual representation of women's flat-track roller derby demonstrates the continuity and creativity of culture. This poster reflects themes that emerged during ethnographic fieldwork with Greensboro Roller Derby, a league in Greensboro, North Carolina: creative expression, performance, and community. Derby is at a liminal moment—its increasing popularity has led to women and men's leagues, and the possibility of its inclusion in the Summer 2020 Olympic Games. There are questions regarding how the sport will transform in the coming decade, and what this will do to its identification as a queer-friendly, feminist activity. This poster represents a moment in the evolution of roller derby, and considers what it means for participants. **01-00**

Thompson, Sara L. (York University) **"I'm Much Less Exciting than My Character": The Routine(s) of a Renfaire Performer.** Renaissance Faire performers in the United States tour a circuit and do not alter their acts significantly from one audience to the next. As such, faires that seem to have little in common with each other offer similar entertainments to their crowds, not only reflecting local characteristics but also participating in a larger conversation about American identity. One performer's character, acts, and workday and non-workday routines offers insight into the contribution of touring performers to the interplay of the local and the national. **09-07**

Thompson, Tok F. (University of Southern California) **Animal Lovers.** I will present a synopsis of the theme of animal lovers. Though common in many folkloric traditions around the world, the topic of interspecies sexuality remains taboo in Western culture. I will review a sampling of various cultures' approaches to interspecies sexuality, with foci on European, Native American, and Abrahamic traditions, as well as the growing glocal discourse on the internet. I hope to elucidate the interplay of the vernacular (folklore and cyberlore) and the institutional (cultural, legal, and religious) in outlooks and performances on the topic. I will utilize developments in posthuman studies to unpack the complex and dynamic cultural encodings regarding sexuality, human-animal relations, and communication groups. **17-01**

Thorne, Cory (Memorial University of Newfoundland) **Being a Pinguero Means Feeding Your Family: The Masculinities of Cuban Male Sex Workers.** Gender studies and queer theory have increasingly deconstructed popular assumptions of masculinity and sexuality in recognition of the limits of Western hegemonic masculinities, the existence of racialized masculinities, and the expressed need of men to perform varied forms of situation-based masculinity. Drawing on fieldwork with Havana's queer community, I will examine the role of politics, economy, kinship, ethics, and religious belief in this negotiation. While presenting the stories of several pingueros (hustlers) and their families, I will address the role of politics and economy in the renegotiation of ethics and personal identity, while addressing the desire to meld traditional machismo with same-sex sexual practices. **13-10**

Tian, Tian (Inner Mongolia Normal University). See **Tian, Zhaoyuan.** **04-07**

Tian, Zhaoyuan (East China Normal University) **Oath of Alliance, Fictions and Social Organizations.** "Oath of Alliance" is a kind of folklore of organization establishment in ancient China. It originated through a need to resolve the contradictions among the various groups and coalitions. The Oath of Alliance refers to paying attention to good faith and belief. There is often a ritual of killing livestock and drinking their blood. A lot of ceremonies were recorded in the scripts for storytelling in Song and Yuan folk literature. San Guo Yan Yi, Shui Hu Zhuan and Shuo Tang Qian Zhuan became the textbooks of establishing civil society organizations, and had a profound impact on the social life at that time. **04-07**

Tolgensbakk, Ida (University of Oslo) **Partyswedes Go Home! A Revival of Ethnic Humor under New Circumstances—How Cultural Continuity Is Not Necessarily Positive.** In 2008 a slogan appeared on a wall downtown in the Norwegian capital of Oslo. It read "Partyswedes; go home!" Why such a hostile expression directed at a very good neighbor? With Sweden struggling economically and Norway very much blooming, young Swedes migrating to the neighboring country have to face old national stereotypes under profoundly changed settings. The story of how they live with the ridicule is one of both cultural resilience and of individual agency. **18-12**

Totten, Kelley D. (Indiana University) **(Hand)Made in America.** Analyzing a Ford Motor Company advertisement that features Do-It-Yourself "trends," I am interested in how the "handmade" gets valued and defined in the context of mass culture. I offer a reading of the

advertisement exploring how ideas of mass culture, counterculture, and traditional culture shape ideas of fabricated objects. The idea of the factory-produced Ford is not in contrast to the handcrafted object as much as it is in dialogue. How do we categorize and value certain modes of production over others to construct our understandings of cultural identities—national, community, and individual? **12-16**

Trotter, Vincent (Community Scholar) **What Happens When the Survivors Become the Experts, Part II.** This is a presentation by a Katrina survivor displaced to Houston, who engaged in recording fellow survivors' accounts for the Surviving Katrina and Rita in Houston Project. He also shared his experiences on NPR radio broadcasts, in the African American literary journal *Callaloo*, and at the 2006 American Folklore Society meeting, among other venues. Here he shares his reflections on the importance of survivors telling their own stories on their own terms. **20-03**

True, Gala (Philadelphia Veterans Affairs Medical Center and University of Pennsylvania) **An Experience-Centered Approach to Combat Trauma Narratives: Exploring the Role of Disassociation and Loss in Post-Traumatic Stress.** Experiencing disassociation immediately following a trauma is a strong predictor for subsequent onset of Post-Traumatic Stress (PTS); however the mechanism of effect is not well understood. Drawing on my interviews with veterans of the wars in Iraq and Afghanistan, I use an experience-centered approach to examine the language used to describe disassociation in the context of a combat trauma. Through a comparison of trauma narratives, I explore whether combat traumas that involve specific types of loss may be a greater trigger for PTS, and suggest possible pathways to help veterans with PTS address these losses. **05-04**

Tuleja, Tad (Independent) **Grievance Tales: On the Utility of Historical Misconceptions.** While scholars have long studied the tendentious manipulation of the past by hegemonizing elites, far less attention has been paid to the endorsement of spurious histories by the socially powerless. In this presentation, initiating a project on "misremembrance," I examine the embrace of well-known (and widely debunked) victimization anecdotes that I call grievance tales. I intend to show how anecdotes condemning Marie Antoinette ("Let them eat cake"), anti-Irish employers (NINA), and white segregationists (Bessie Smith's death) provide psychological comfort to those who repeat them while serving as rhetorical weapons of class resistance. **01-06**

Turkoz, Meltem (Işık University) **Multivocality and Construction of Place in Şile, Turkey: Experiments with Photo-Elicitation.** This paper explores notions of multivocality in the social construction of place through data from an ethnographic photo-elicitation project conducted in Şile, a Black Sea town outside of Istanbul. The data is drawn from a two-tier project covering 1) perceptions of sites that are considered locally significant, or, advertised as tourism-worthy, and 2) a collaborative photo-essay project between university students and local high school students exploring sense of place through photographic images of places and activities they consider significant. Photo-elicitation can be a successful tool for accessing multivocality and multilocality. **01-10**

Turner, Kay F. (New York University) **Rising in Flame: Lesbian Anticipation in Grimms' "Frau Trude."** Grimms' "Frau Trude" (ATU 334) tells the story of a girl who, against the prohibition of her parents, goes to see a witch, who has waited for the girl a long time. A queer reading discovers anticipatory lesbian figures whose ultimate union makes creative use of fire as a medium for both physical and ontological satisfaction. "Frau Trude" newly becomes a paradigmatic tale of cross-generational, same-sex desire portraying the attractions, seductions, affections, and manipulations between older and younger female characters, which motivate action in other tales as well, including "Mother Holle," "Rapunzel," "The Three Spinners," and "Jorinda and Joringle." **12-04**

Turner, Rory P. (Goucher College) **Folklore in Post-Capitalism.** This presentation reflects on the cultural issues and projects that a post-capitalist perspective causes to rise to the surface. From this perspective I will reflect on the notion of folklore and the folk. What meanings do these familiar terms continue to hold if the premises of capitalist cultural hegemony no longer hold true? What place do vernacular expressions have in non-capitalist political ecologies? What role do those trained as folklorists have in telling stories about and taking action in emergent post-capitalist spaces? What can these emergent traditions hope to learn from our work with the residual traditions that we have come to know and sometimes love? **17-14**

Tye, Diane I. (Memorial University of Newfoundland) **Storm Days: Playing with Food and Time.** This paper explores food's synchronic meanings through the creation of a sense of timelessness with links to both play and nurturing. I consider food prepared and eaten on snow days, those several times each winter when the city of St John's, Newfoundland, is shut down by a snow storm. Through aspects including cooking method, temperature, and meal structure, foodways contribute to a sense of one's being freed from time. Individuals play at a more labour-intensive type of homemaking or transform food preparation into recreation and the end result provides insight into what constitutes "good" food or "comfort food" (Murcott 1993). **09-09**

Uçmaz, Meral (Hacettepe University) **Media: Native Turks in India.** Turks' acquaintance with the Indian territories that hosted many civilizations is not new. Waves of migration from Turks' motherland, Central Asia, to the world's different regions brought Oghuz Turks to Anatolia, and different groups of Turkish tribes and communities relocated in India. None of the powerful central authorities or big states emerged in India until the Mughal Empire came along. The purpose of the current presentation is to present a documentary that was developed via interview with native Turks of India, still located in Moradabad and Kutch, in order to determine their lifestyles and cultural characteristics. **12-17**

Untiedt, Kenneth L. (Texas Folklore Society) **The Texas Folklore Society: Maintaining Continuity for Over a Century.** The Texas Folklore Society has a rich history, and it has been collecting, preserving, and presenting the lore of Texas and the Southwest for over 100 years now. Our secret for longevity lies in those things that make it unique among similar organizations—its publications, its people, and its meetings, which seem more like social events or family reunions than they do formal academic gatherings. Those are the features that have allowed it to become the longest-active state folklore organization in the country, continuing its mission into the 21st century. **12-12**

Valk, Ülo (University of Tartu) **Spiritualism, Folklore, and Discursive Authority of the Other World: Cases from 19th-Century Estonia.** The paper studies the relationship between the religious movement of spiritualism and early folklore studies as alternative discourses that challenged the dominant worldviews and social hierarchies. They can be seen as empowerment strategies of the marginalised—of women who achieved spiritual power through mediumship, of subjugated peoples, and of oppressed social layers, such as the peasants. Both spiritualism and the folklore movement were striving to become scientific disciplines, relying on verbal empirical evidence and claimed authority due to their otherworldly orientation. **02-17**

van Buren, Tom (Arts Westchester and New York Folklore Society) **Latino Folk Expressions of Identity through Performance in a Transnational Context: The Reinvention of Latino Cultural Traditions in Port Chester, NY.** The county arts council of Westchester, NY, has presented local community based Latino cultural groups through a 2010 NEA-supported project. Field research and documentation of these programs provide a portrait of Latino transnational culture at a point of the permanent establishment of these communities in the region. This paper will discuss examples of Guatemalan folk theater, Peruvian scissor dance and brass bands, and Bolivian carnival dance and its associated music, in the thriving Latino communities of Port Chester, NY. Performance documentation and interviews demonstrate that these performances satisfy the need for the expression of intergenerational transnational identities. **12-15**

◆ **Vidaurri, Cynthia L.** (Smithsonian Institution) **Taino Cultural Continuity and Creativity in Cuba's New Tourism.** With the loss of the Soviet Union's economic support, Cuba re-enters tourism after decades of minimal international tourism. By 2008 tourism planning was clearly geared toward cultural tourism. In this larger tourism matrix is a small corner of cultural/heritage tourism that is based on Cuba's indigenous cultures and history. Long characterized as extinct, indigenous Cuban culture is available for tourist consumption through a wide array of activities and products. This paper explores continuity and creativity of indigenous cultural expressions found in tourism products and examines the role of tourism in cultural conservation and change. **04-11**

Wacher, Mette Marie (Dirección de Etnología y Antropología Social—INAH) **The Creation of the National School of Anthropology and the Teaching of the Discipline in Mexico, 1939-1990.** At the end of the 1930s, the teaching of anthropology in Mexico became an academic institution—the National School of Anthropology. INAH—its Spanish

abbreviation—gathered diverse disciplines that were all related: archaeology, physical anthropology, ethnology and linguistics, and a bit later history. This presentation will show an overview of the common currents, theories, and even professors, as well as the educational and ideological tendencies that have crossed INAH, from its beginnings to the last century's end. **12-13**

Wade, Leslie (University of Arkansas) **Celebrating the Skull: New Orleans Bone Gangs and the Migration of the Skeleton.** My essay investigates an African American Mardi Gras tradition that has received little scholarly attention—the bone gangs that revel in papier mache skulls and skeleton costumes. My investigation will note the protocols of this practice and examine its influence on recent cultural and artistic expressions, specifically, a new (white and bohemian-oriented) marching krewe and a ceramics venture that markets miniature bone-gang figures. The essay focuses on the post-Katrina recontextualization of this clandestine tradition, investigating the process of surrogation that promotes the skull as an image of celebration and promise for the future of New Orleans. **02-05**

Wade, Stephen (Hyattsville, Maryland) **Coworkers in the Kingdom of Culture: The Making of the “Rock Island Line.”** Offering a rare opportunity to identify the sole creator of a traditional folksong, this presentation discusses the origins of “Rock Island Line” in the Rock Island Railroad’s boosterism program, its roots in gospel quartet tradition, and its transformations from railroader’s hymn to ensemble number for Arkansas state prisoners to showpiece for legendary songster Leadbelly to catalyst for British skiffle music. Never-before-seen photographs, first-person interviews, previously untapped archives, on-site visits, and other sources inform this history of the song’s journey across the wider American idiom in an ongoing fusion of commercial and spiritual, of workplace fraternalism and folk creativity. **02-08**

Walden, Eleanor (ArtsWork!) **The Unsung Pete Seeger: The Nobel Peace Prize—Making Pete Seeger a Working Class Hero.** Pete Seeger was nominated for the Nobel Peace Prize by an online petition that gathered over 32,000 signatures and 100 songs. Signers represented three generations; most wrote a deeply personal note. Seeger was blacklisted in 1950 and barred from media and personal appearances; he made his living singing at summer camps and schools; his audience was a generation of American youth. Pete Seeger calls himself “only a musician” but his extraordinary perseverance and overcoming of social ostracism awarded him a popular reputation as a working class hero, similar to the legendary John Henry, with a five-string banjo instead of a nine-pound hammer. This data is the basis for a discussion. **04-08**

Wall, Stephen E. (Memorial University of Newfoundland) **The Men We Sell Ourselves: The Communication of Masculinities Folklore through Television Advertising.** This critical discourse emerges from my dissertation research on the communication of masculinities folklore through the medium of television advertising. The data will show that television advertisements transmit cultural knowledge of masculine domination through strategies such as nostalgia, parody, and anti-intellectualism. Building on appeals for wider folklore theory, I argue North American culture supports a dominant and symbolically communicated tradition of masculinity that has been strongly influenced in the last century by the advent of television advertising and its role in consumer capitalism. Folkloristics is uniquely positioned to explicate a relationship of supportive strategies between these two roots of Western structural inequality. **13-10**

◆ **Walser, Robert Young** (University of Aberdeen) **Out of the Archive and onto the Firth: Reanimating the Dreg Song.** In the 1930s, when James Madison Carpenter encountered dreg songs in Scotland, he created the most extensive documentation of these rowing songs ever assembled—just in time, as overfishing had already ended the oyster fishery. Carpenter never completed his work on the songs, which remained for decades lost among his collectanea. With the help of Michael Taft and the Archive of Folk Culture, and the cooperation of Scottish Coastal Rowing clubs these unusual and intriguing worksongs have been reconstructed and brought back to life on their home waters of the Firth of Forth. **05-05**

Walton, Shana (Nicholls State University) **Who Owns Who Dat? Communities of Creation and Cultural Economies in South Louisiana.** Beginning from the competing theories for the origin of Who Dat that emerge in the wake of the phrase’s cultural and economic commodification, this paper traces the legal battle over the phrase and how that resonates with other local or folk-based ideas of intellectual property, including the struggles of New

Orleans' Mardi Gras Indians, both pushing back against the reframing of African American culture as "American." Whether the US courts rule for or against a corporate trademark for Who Dat, the outcome cannot recognize communities of creation, sidelining the folk origins and locating "ownership" in ways that obscure racial politics. **12-14**

Warman, Brittany B. (The Ohio State University) **Sleeping Monsters: Reclaiming the Scandalous History of "Sleeping Beauty."** The fairy tale "Sleeping Beauty" (ATU 410) has a history of monstrosity in various forms—cannibalism, rape, and ogres all appear. The Grimm brothers purposefully removed the monstrous from their version of the story. Instead, they refocused attention on the power of the magical, waking kiss and it is this that so many remember when the story is thought of today. This paper explores this intriguing choice and looks at several modern fairy tale retellings that reclaim the latent monstrosity in this tale and refashion it to suit new purposes. **18-10**

Watt, Irene (University of Aberdeen) **The Continuity and Creativity of Culture through the Lullaby.** How do a people ensure that their children are protected from the forces they fear most? In the aftermath of the 2004 Asian tsunami, which devastated villages and townships in Indonesia, many lives were saved due to villagers' knowledge of folklore pertaining to signs of an imminent wave. It was the text of simple lullabies that informed many people's response to the signs of danger. This paper will examine the role of lullaby in shaping our response to crisis and the role of crisis in inspiring new songs that enter the culture. **01-15**

Watterson, Nancy L. (Cabrini College) **On Breath, Meditation, and Walking the Circle: Practicing Ba Gua and the Arts of Redirection.** What might Chinese martial arts—Ba Gua's palm changes and circle walking, fist energies in Pao Chui, meditative motions of Tai Chi—teach us about integrative learning: about creating a disposition, an attitude toward being, becoming and acting in the world? For folklorists and other social justice educators concerned with conveying a sense of place, of continuity, of a legacy of struggle, it helps to equip ourselves and our students with a range of creative, critical strategies for addressing power imbalances. This paper explores how I've used movement practices in martial arts as an innovative lens for doing just that. **01-14**

Weed, Joe (Highland Publishing) **From Pole-Cats to Cowboy Fiddlers: How Frontier Culture Used "Maiden's Prayer" to Create an American Fiddle Sound from a Musical Continuity.** When Bob Wills recorded "Maiden's Prayer" in 1935, he yanked a Victorian piano piece out of the parlor, carved it down to its basic motif, coupled the melody with the surging beat of the new Western Swing genre, and placed it squarely in the middle of the honky tonk dance floor. Wills was doing exactly what American youth do today, as they create anew with previous pearls of American culture, grind them up and remix the pieces into something they can call their own. My paper traces this process from the 1860s through Wills's work and into the 21st century. **18-14**

Weems, Mickey (Columbus State Community College and Qualia) **The Visual Impact of Soft: Lei Hulu and Hawaiian Aesthetics of Adornment.** Lei hulu (feather leis) originated in classical Hawaiian tradition, where feathers were used to make images of Gods, clothe military leaders and people of high status, decorate weapons of execution, and add personal beauty. Feather leis continue that tradition today as personal adornment available to all. This presentation includes lei hulu production, classification, and innovations in style. Aesthetic appeal of lei hulu is tactile as well as visual. Different kinds of leis will be available for people to see and touch. **09-05**

Wehmeyer, Stephen (Champlain College) **"You Next!": Playing Dead with New Orleans' Northside Skull and Bone Gang.** This paper follows the foray of Tremé's Skull and Bone Gang, a secretive subaltern African American marching society that takes to the streets on Mardi Gras morning to wake the living, only to warn them of their eventual imminent demise. Through costume arts, street theatre, and sacred song, the Bone Gang manifests complex perceptions of fate, morality, humor, and horror. I explore ways in which these performances respond to communal and individual catastrophe, using festival performance to comment on the quotidian experience of grief, loss, and death. **01-09**

Welker, Lauren (Independent) **Russian Blues: LGBT Protest and Dissident Culture in the Russian Federation.** Over the last 20 years, Westerners sporadically hear news reports about the pervasiveness of hate crimes, xenophobia, and homophobia in the Russian Federation. The latest story involves a law passed in St. Petersburg, Russia's "Gay capital," that prohibits so-called gay-propaganda to minors (2011). Despite the outrage and support expressed by

individuals around the world at this recent development, there appears to be little awareness of Russian LGBT culture and issues pre-1991 and pre-Soviet history. Likewise, Western scholars struggle to explain the rage directed at LGBT people across Russian society, and have often done little more than exoticize and Orientalize LGBT Russians, or fall back on deterministic, West-centric views of Russia as a whole. [exceeds word count]. **12-19**

◆**Westerman, William** (Independent) **Vernacular Housing in Unregistered Refugee Camps.** Not all refugees who are forcibly displaced are able to find either protection or stable housing in U.N. refugee camps in the countries they flee to. Thousands who are not registered or undocumented must construct their own housing in new environments, with found and recycled materials. This presentation shows and analyzes self-constructed structures in an Afghan refugee camp in Greece and a Burmese Rohingya camp in Bangladesh. This paper argues that individual structures reveal a hierarchy of refugees, differentiating between those who are tolerated by the world community and those who are pariahs, the truly despised. **12-16**

Williams, Carley (University of Aberdeen) **Community-Led Policymaking: Safeguarding Intangible Cultural Heritage in Scotland.** In Scotland, there has been growing interest towards setting up formal processes for safeguarding intangible cultural heritage, based on UNESCO's guidelines. This paper considers the historical development of the role of communities and individuals in UNESCO's ICH initiatives in order to explore the relationships between governments/institutions and stakeholders in developing safeguarding activities to ensure these traditions do not become frozen in time. Exploring how guidelines for safeguarding ICH could be developed for Scotland, examples from fieldwork will present the views of cultural practitioners and advocates, providing data for a discussion around bottom-up policymaking. **09-08**

◆**Williams, Randy** (Utah State University) **Move Over Bear Lake Monster, There's a New Star in Town: Bigfoot in the Fife Folklore Archives.** In 2012, Bigfoot hunters descended on Cache Valley, Utah, in search of the elusive cryptid and people who had "squatch" sightings. With over 75 Bigfoot folk "sightings" housed at USU's Fife Folklore Archive, the hunters paid the Archives a visit. Using Michael Taft's 1980 article "Sasquatch-like Creatures in Newfoundland: A Study in the Problems of Belief, Perception and Reportage," as a springboard, and with examples from the FFA and the media, I will discuss Northern Utah's monster du jour: Bigfoot. **05-05**

Williams-Forson, Psyche (University of Maryland, College Park) **"I Haven't Eaten if I Don't Have My Soup and Fufu": Using Ghanaian/African American Food and Foodways to Understand Transnationalism and Problematize Sustainability.** Ethnic markets in the United States serve as multilingual, transnational hubs for the exchange of goods, services, and capital but also are key to the ways in which many immigrants preserve their cultural lifeways. Of equal importance, these culinary landscapes function to highlight the roles of extended kinship networks and the roles that women play in the preservation of these relationships. Food itself encodes an entire system of cultural, social, and political connections. This paper details the ways in which students are taught to value cultural preservation and the tenets of transnationalism by examining the key role that food and foodways plays in the protection and preservation of cultural lifeways for migrant peoples. [exceeds word count]. **09-10**

Willsey, Kristiana (Indiana University) **Paradoxes of Visibility: Contested Representation in Veterans' Narratives.** This paper focuses on how veterans of Iraq and Afghanistan use (or avoid) narrative to construct identities in opposition to highly visible media and mainstream accounts of soldiers' lives and experiences. Drawing on ongoing ethnographic research with OEF/OIF vets, I will dissect the contradictions of belonging to a small fraction of the American population that is both extremely prominent (in Hollywood films, as playing pieces in political rhetoric, in the popular imagination) and at the same time surprisingly invisible: for veterans who wish to escape that marked category it can be a matter of simply not performing according to the expectations of dominant narratives. **09-14**

◆**Winick, Steve** (American Folklife Center) **The Willwood Files: Michael Taft's Reclusive Mentor, Otto Willwood.** Otto Willwood, one of Michael Taft's most important mentors and friends, has been overlooked in recent scholarship. This presentation examines the life and work of this important ethnolinguist and folklorist, whose publications encompass linguistic studies of Namibians, investigations of the "hair on fire" tradition

in Saskatchewan, and land-squid sightings in Newfoundland. Willwood's controversial participation in the sinister "Klepplemann Affair" while a visiting professor at the University of Witwaterstrand will be addressed, as will his later, award-winning work on the Xhosa. His occasionally adversarial but always fruitful relationship with Taft, especially the oft-cited "Bigfoot rivalry," will be the talk's main focus. **05-05**

Wojcik, Daniel (University of Oregon) **Between Trauma and Tradition: Outsider Artists, Vernacular Culture, and Cathartic Creativity.** During the past three decades, art collectors, scholars, and the general public have become increasingly captivated by outsider art—characterized as uniquely original and idiosyncratic artworks that are "untouched" by tradition and disconnected from cultural influences. I examine the problematic assumptions that haunt the discourse about outsider artists and argue that a folkloristic approach is essential for an understanding of such artists. I then explore how experiences of tragedy and suffering have inspired the art-making process among some individuals, triggering a creative transformation that has helped them confront and cope with traumatic life events. **04-04**

Woodruff, Jeremy (University of Pittsburgh) **Voices from the Dark/An Audience of Performers: Subversive Sound in the Worker's Movement of the 1930s USA.** The dynamics of theater in the music, and vice versa, in the 1930s labor movement "engulfed" the audience and put them in a spirit of revolt with the performers. This realism strengthened the worker's movement and left an indelible mark in the music of the era. The new sounds were utilized in the successful battles for workers rights that led to radically improved conditions for the working-class. The success of these trans-disciplinary sounds of protest were a cradle of some of the culture of the Civil Rights Movement, and comprised formidable tactics for societal change during this tumultuous period. **04-08**

Wright, Sarah (George Mason University) **What's Coming Down the Pike: Stories of Change in Arlington County.** This paper highlights the results of an ethnographic field study conducted under the guidance of the George Mason University/Library of Congress field school in ethnographic documentation. Oral history interviews were conducted with inhabitants of the Penrose neighborhood, and the stories that resulted detail a neighborhood in transition. Will the planned trolley change the streetscape of the Columbia Pike, and how will economic and racial diversity remain intact throughout the development of this urban/suburban environment? The results of this study illustrate the concerns of both longtime and recent residents. **17-13**

Yan, Nancy (The Ohio State University) **Framing Authenticity in Context.** The question of what constitutes authenticity is pervasive, but it can also be limiting, especially when applied to expressions of culture. As a result, it is tempting to dismiss authenticity as a useful term for cultural expressions. Nevertheless, the desire to find or define authenticity in cultural categories persists because it still carries social currency. Thus, this paper explores the elements that influence the claims of authenticity. What factors influence the perception or reception of authenticity? How is authenticity used as empowerment? This paper proposes a set of criteria that contextualizes claims of cultural authenticity. **12-09**

Yang, Yujun (Chung Cheng University) **A Comparative Study of Solstice Folklore.** This article studies mid-summer festivals of the East and West, examines their similarities and elucidates their connections with the summer solstice. I will examine customs from Chinese Dragon Boat Festival, or Duanwu, and Western mid-summer lore and analyze their meanings. Discussion will also include analysis of motives from related folk tales to describe how environmental threats are personified into military troops and how exorcist objects symbolize treatment of epidemic diseases. **01-00**

Yocom, Margaret (George Mason University) **"Who Are You Really?": Ambiguous Bodies and Ambiguous Pronouns in "Allerleirauh."** "Allerleirauh"/"Donkey Skin" (ATU 510B) lingers in the sexually redolent landscape of its provocative middle section where the heroine dons gender-bending disguises, escapes her father/brother, and wanders to places of intrigue. Most compelling are her shape-shifting journeys among bodily locations: man, woman, animal, and thing. Offering a queer reading of the tale, I discuss the heroine's experiences in her gendered and ambiguous bodies. Using my new translation of the Grimms' 1857 version of "Allerleirauh," I present evidence of lexical ambiguity as well. **13-04**

Yoshimura, Ayako (University of Wisconsin, Madison) **Kimono-Wearing as Family Folklore: The Continuity and Creativity of "Kin-Aesthetics."** This paper discusses the trend of antique-kimono-wearing among women in contemporary Japan, and the

transmission of related aesthetic principles within families. The art of kimono-wearing requires a refined aesthetic sense, which includes sensitivity to the colors and styles that best suit one's body and project one's personality. Because such values are demonstrated and absorbed kinesthetically, I term this aesthetic education within a family "kin-aesthetics." My research explores how women's "kin-aesthetic" experiences of kimono-wearing are informed both by inherited aesthetics and by personal style, and addresses the continuity of familial aesthetic traditions and the creativity of individuals within those traditions. **13-12**

Yun, Kyoim (University of Kansas) **(Un)Seen Faces of UNESCO Recognition: A South Korean Shamanic Ritual.** Through the example of a South Korean shamanic ritual, this study examines how UNESCO valorization complicates the pre-existing discourse concerning the interface of cultural and economic values in heritage making and maintenance. Although UNESCO emphasizes cultural values and seldom discusses the economic issues associated with heritage status, financial factors are a key concern and a source of tension among local and national stakeholders in attaining global heritage status, working with the result, and thinking about the ritual's future. Attending to contemporary practice on the ground and traces of past practice, this paper examines seen and unseen realities in valorizing selected local culture for translocal use and recognition. **13-13**

Zeitlin, Steve (City Lore, Inc.) **Media: In Search of Finah Misa Kule; Reconstructing a Lost African Epic.** This rough-cut documentary film chronicles the journeys of Kewulay Kamara back to his native Village of Dankawali in northeast Sierra Leone. It follows his quest to reconstitute an epic handed down in his family, an epic set down in an Arabic script by his father, and burned when the village was razed during the recent Civil War in Sierra Leone. The epic interweaves his own boyhood story of watching his father set down the ancient tale with the epic itself, a medley of oral legend and myth that traces the origin of the Finah clan of warrior poets to a time before the birth of Mohammad. As the film unfolds, Kamara realizes that the stories of the Civil War are the latest chapter [exceeds word count]. **20-15**

Zeringue, Maria Elise (University of Louisiana, Lafayette) **The Negotiation of Tradition and Change in the Gheens Mardi Gras.** I will focus on how the Gheens Mardi Gras tradition is evolving in the contemporary world and the series of negotiations that must be made as a part of that evolutionary process. First, I will discuss the negotiation between insiders and outsiders as more people from neighboring communities come to observe this uniquely Gheens tradition. Second, I will explore the negotiation of comic play between the Mardi Gras runners and the community observers. Lastly, I will discuss the negotiation between the rural tradition and the newer modern, urban tradition of Mardi Gras in Gheens. **02-05**

Zhang, Qiaoyun (Tulane University) **Post-Disaster Recovery of Cultures.** Arguing that the continuity and creativity of culture are at the center of disaster recovery, I capture the lived experiences and localized knowledge in which culture and folklore sustain and complicate the long-term recovery planning and projects in Sichuan Province, China, and New Orleans. I explore how local cultures and local people's lives are reinterpreted and reinvented by the "incorporation of identity" and "commodification of culture" (Comaroff and Comaroff 2009), reflecting on the complex and contested intersection of the state institutions and capitalist intervention, as well as intimate affection and discourse of authority and authenticity. **17-03**

Zolkover, Adam D. (Indiana University) **The Grimms, the Park, and the Promise of the White City.** This paper examines the use of the Grimms' *Kinder- und Hausmärchen* as a civilizing discourse—to use Jack Zipes's term—in service of the making of a Gilded-Age American middle class. It will address some of the ways that the collection was made to function as a guidepost for literary taste. But more broadly, it will position the collection inside of a rhetoric characterized by the shaping of public space, from Fredrick Law Olmsted's Central Park to the 1893 World's Columbian Exposition. **04-06**

Zumwalt, Rosemary Levy (Agnes Scott College) **"The Professional Family": A Shaping of Intellectual Identity and Discipline through Charismatic Leaders.** Thomas Kuhn posited "disciplinary matrix" as an "institutionalized group of scholars" sharing "similar educations and professional initiations." To transform Kuhn's disciplinary matrix into the "professional family," one must add the central charismatic figure who shapes the discipline, the students' emotional identification with and struggle against this charismatic leader, the markers of identity, and the group's culture. I discuss folklorist Alan Dundes and anthropologist Franz Boas as charismatic disciplinary leaders. With Kuhn's disciplinary matrix as a frame, I draw on the ingredients of the professional family to add life to these portraits. **12-12**

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Georgitis, Nathan (nathang@uoregon.edu), **Wed., 8:00—Noon**
Gerard, Patrick (patrick.gerard@gmail.com), **17-09**
Gibbs, Levi S. (gibbs.164@buckeyemail.osu.edu), **01-08**
Gibson, Jocelin A. (jocelin.gibson@usu.edu), **17-10**
Gilman, Lisa (lmgilman@uoregon.edu), **02-01, 13-13**
Gilmore, Janet (jgilmore@facstaff.wisc.edu), **20-01**
Gill, Craig, **Wed., 8:00 AM—5:00 PM**
Gipson, Jennifer (jgipson@wisc.edu), **17-15**
Glassie, Henry (ballymenone@gmail.com), **12-02, 18-08**
Godby Ingalsbe, Suzanne (sgodby@indiana.edu), **13-17**
Goldstein, Kevin (kdg245@nyu.edu), **12-04**
- Gonzalez**, Rachel (rachel.valentina@gmail.com), **09-05**
Goodwin, Joseph (josephgoodwin@comcast.net), **12-19**
Gordon, Sarah M. (gordonsm@indiana.edu), **12-10**
Gould, Jillian (jgould@mun.ca), **09-03**
Graham, Andrea (agraha12@uwyo.edu), **20-12**
Gravot, Dana David (bjancelet@hotmail.com), **04-02**
Green, Spencer L. (slg310@psu.edu), **04-05**
Greenhill, Pauline (p.greenhill@uwinnipeg.ca), **12-04**
Grim Feinberg, Joseph (feinberg@uchicago.edu), **12-15**
Groschwitz, Helmut (groschwitz@uni-bonn.de), **04-06**
Groth, Charlie (scgroth@verizon.net), **02-08**
Grydehøj, Adam (agrydehoj@islanddynamics.org), **13-16, 20-14**
Guerra, Santiago (Santiago.Guerra@coloradocollege.edu), **18-09**
Guerrero, Paulina (plguerre@indiana.edu), **01-12**
Gurel, Perin (gurelp@dickinson.edu), **09-10**
Gutowski, John (gutowski@sxu.edu), **09-15**
- Hafstein**, Valdimar Tr. (vth@hi.is), **17-17**
Hagerty, Alexa (ashagerty@gmail.com), **09-16**
Haghighat, Sahar (sahar.haghighat@gmail.com), **17-13**
Hale, Matthew L. (matthew.hale0009@gmail.com), **13-05**
Hallman, Annie (AAHallman@RiversideResearch.org), **17-13**
Ham, Lesley (laham@umail.iu.edu), **09-07**
Hamer, Lynne (lynn.hamer@utoledo.edu), **04-10, 12-07**
Hansen, Gregory (ghansen@astate.edu), **09-08, 12-05**
Hanson, Debbie A. (debbie.hanson@augie.edu), **09-16**
Harajiri, Hideki (hharajiri@hotmail.com), **09-15**
Haring, Lee (lharing@hvc.rr.com), **09-01, 13-02**
Harrah Johnson, Jeanne (jharrahj@gmail.com), **02-09**
Hartmann, Jennifer (jennifer.m.hartmann@mun.ca), **05-12**
Hartmann, Nicholas (nah775@mun.ca), **13-10**
Hasan-Rokem, Galit, **13-02**
Hashimoto, Hiroyuki (jabowa@nifty.com), **12-05**
Heath, Kingston William (kwheath@uoregon.edu), **02-02, 20-01**
Heffner, Brenna (crushedelanors@gmail.com), **05-13**
Henken, Elissa R. (ehenken@uga.edu), **02-16**
Hercbergs, Dana (hercbergs@yahoo.com), **12-09**
Herrera-Sobek, Maria (maria.sobek@evc.ucsb.edu), **20-10**
Hertz, Carrie (carriehertz@gmail.com), **09-05**
Hicken, Andrew (hicken@pitt.edu), **01-12**
Hickerson, Joe (jhick@starpower.net), **04-01**
Hicks, Gary (longmarch2009@yahoo.com), **04-08**
Higgins, Lisa L. (higginsll@missouri.edu), **12-07, 17-07/18-07**
Hinson, Glenn (ghinson@unc.edu), **Thurs., 8:00—9:30 PM; 09-13**
Hirsch, Jerrold (jhirsch@truman.edu), **09-15**
Hnaraki, Maria (mh439@drexel.edu), **13-16**
Hobbs, Holly (hhobbs1@gmail.com), **13-14**
Holl-Jensen, Carlea (holljensen@gmail.com), **05-15**
Hollingsworth, Teresa L. (thollingsworth@southarts.org), **04-11**
Holmes, Amanda (aholmes@fishtownmi.org), **20-01**
Homer, Shelli (sehbm7@mail.missouri.edu), **20-09**
Hopkin, Rachel C. (rachel@rachelhopkin.com), **13-05, 18-01**
Horigan, Kate Parker (parker.kg@gmail.com), **20-03**
Horn, Jenn (jenn.j.horn@gmail.com), **02-16**
Horowitz, Andrew (andrew.horowitz@yale.edu), **13-14**
Howard, Robert Glenn (rgh@rghoward.com), **05-18, 12-03, 18-06**
Howell, Mary E., **20-04**
Hubbard, Audriana (audri.hubbard@gmail.com), **01-05**
Hudak, Rachael (rhudak@jot.org), **20-13**
Hudson, Berkley (hudsonb@missouri.edu), **13-06**
Hufford, David J. (djh5@psu.edu), **05-04, 12-03**
Hufford, Mary (hufford.mary@gmail.com), **05-11, 09-03**
Hussein, Lutfi (lutfi.hussein@yahoo.com), **05-15**
- Ingram**, Shelley (shelley.ingram@mgccc.edu), **20-09**
Insera, Incoronata (Nadia), (inserra@hawaii.edu), **13-16**
Isaacs, Susan L.F. (sisaacs@unionky.edu), **05-13**
Islip, J.D. (jdacts@yahoo.com), **09-10**
Ivanova-Nyberg, Daniela (daniela.nyberg@yahoo.com), **12-15**
Ivey, Bill (bill.ivey@vanderbilt.edu), **20-08**

- Jabbour**, Alan A. (jabbour@myexcel.com), **02-02, 18-01**
Jack, Meghann Elizabeth (mjack@mun.ca), **04-15**
Jackson, Jason Baird (jbj@indiana.edu), **01-00**
Jackson, Joyce Marie (Jjacks@lsu.edu), **20-04**
Jackson, Kern Michael (kemjacks@usouthal.edu), **02-05**
Jackson, Mark A. (Mark.Jackson@mtsu.edu), **02-15**
Jameson, Jennifer (jennifer.jameson389@topper.wku.edu), **20-07**
Jasper, Pat (pat@haatx.com), **04-01**
Jenkins, Gregory (gkjenkins@gmail.com), **18-13**
Jia, Ke (kejia2004@126.com), **04-07**
Jiang, Fan, **02-06**
Johnson, Brandon (johnsonbj@email.appstate.edu), **13-15**
Johnson, Fred (Fredj@ndf_neworleans.org), **20-04**
Johnson, Mira C. (miracjohnson@gmail.com), **05-13**
Jones, Christine A. (cjones@hum.utah.edu), **17-16**
Jones, Michael Owen (mojones@ucla.edu), **01-04**
Jordan, Sara (sij711@yahoo.com), **01-00**
Jordan, Terri M. (tmjordan@ou.edu), **05-05**
Jorgensen, Jeana (jeanaj@gmail.com), **18-06**
Joseph-Witham, Heather (hwitham@otis.edu), **02-14**
Justin, Kaitlin (kjustin@indiana.edu), **01-17**
- Kader**, Emily (ekader@emory.edu), **13-15**
Kajiser, Lars (lars.kajiser@etnologi.su.se), **04-14**
Kaleba, Kerry (kkaleba@gmu.edu), **02-12**
Kaplan, Merrill (kaplan.103@osu.edu), **17-14**
Kashiwagi, Kyosuke (dentata_kashiwa@yahoo.co.jp), **13-17**
Kato, Koji (kato_k@tscc.tohoku-gakuin.ac.jp), **20-03**
Kawamori, Hiroshi (kawamori@suma.kobe-wu.ac.jp), **02-17**
Kawase, Yoshitaka (ychuanlai@gmail.com), **09-08**
Kay, Jon (jkay@indiana.edu), **01-00, 02-09, 20-12**
Kelley, Greg (gkelley@uoguelph.ca), **18-12**
Kerst, Catherine H. (cker@loc.gov), **05-05**
Kerstetter, Katie (kkerstet@gmail.com), **17-13**
Khan, Fariha (fariha@sas.upenn.edu), **17-11**
Kiesel, Corrie M. (ckiesel1@cox.net), **09-12**
Kim, Sojin (KimSO@si.edu), **17-11**
King, Jessica Marie (jking35@uwyo.edu), **01-15**
Kitta, Andrea (kittaa@ecu.edu), **01-07, 12-03, 20-08**
Kjus, Audun Kristoffer (audun.kjus@norskfolkemuseum.no), **01-15**
Klassen, Teri (tklassen@umail.iu.edu), **02-09**
Klein, Barbro (Barbro.Klein@Swedishcollegium.se), **02-07, 05-13**
Knepp, M. Dustin (mdknepp@uca.edu), **04-12**
Kobayashi, Hiroshi (green_attitude@hotmail.com), **09-08**
Kodish, Deborah, **Sat., 5:30—6:30 PM**
Kolovos, Andy (akolovos@gmail.com), **Wed., 8:00 AM—Noon and 1:00—5:00 PM; 13-07**
Konagaya, Hideyo (konagaya@sun.ac.jp), **05-11**
Kondo, Shiaki (shiaki.kondo@gmail.com), **17-01**
Kononenko, Natalie (nataliek@ualberta.ca), **20-16**
Kornhauser, Mari (kaynine82@hotmail.com), **05-07**
Kruesi, Margaret (mkru@loc.gov), **Thurs., 8:00—9:30 PM; 20-05**
Kverndokk, Kyrre (kyrre.kverndokk@ikos.uio.no), **17-03**
- Lambrecht**, Winnie (Wlambrec@risd.edu), **13-03, 20-17**
Lannon, Maxwell (malan002@mail.goucher.edu), **02-11**
Lanzendorfer, Judith M. (lanzendorfer@findlay.edu), **04-16**
LaRoche, Amanda R. (mandaray26@hotmail.com), **13-14**
Lattanzi Shutika, Debra (dshutika@gmu.edu), **01-00, 17-13**
Lau, Kimberly J. (lau@ucsc.edu), **13-04**
Laudun, John (johnlaudun@gmail.com), **18-15**
Lauzon, Lauren **02-09**
Lawless, Elaine J. (lawlessE@missouri.edu), **01-01, 20-09**
Lawrence, David Todd (dtlawrence@stthomas.edu), **17-03**
Leary, James P. (jpleary@wisc.edu), **Wed., 8:00 AM—5:00 PM; 05-18; 20-12**
Leary, Sheila, **Wed., 8:00 AM—5:00 PM**
Lee, Linda J. (linda.lee@mindspring.com), **18-10**
Lenstra, Noah (nlenstr2@illinois.edu), **12-12**
Leonard, Katy E. (katyleonard@gmail.com), **18-14**
- Leonard**, Roselyn (dayro@bellsouth.net), **20-04**
Levin, Cherry P. (clevin2@lsu.edu), **09-09**
Levy, Elinor (folkgal@yahoo.com), **20-06**
Li, Jing (jli@gettysburg.edu), **01-08, 05-11**
Lichman, Simon (simonlichman@yahoo.com), **09-03**
Lightweis-Goff, Jennie (jlightwe@tulane.edu), **17-15**
Limón, José (Jose.Limon.5@nd.edu), **18-09**
Lindahl, Carl (lindahlcarl1@gmail.com), **04-02; Sat., 7:30—9:00 AM; 18-03; 20-03**
Linzee, Jill Inman (jlinzee@comcast.net), **04-09**
Liu, Rossina Zamora (rossina-liu@uiowa.edu), **02-04**
Liu, Songfu (liusongfu2002@yahoo.com.cn), **12-08**
Lloyd, Timothy (lloyd.100@osu.edu), **12-13, 20-08**
Locker-Thaddeus, Anne (athaddeus@neo.tamu.edu), **20-10**
Lohman, Jon (lohman@virginia.edu), **02-05**
Long, Lucy (LucyL@bgsu.edu), **01-04**
Lowry, Brett Howard (bretthlowry@tamu.edu), **09-15**
Lowthorp, Leah (leahlowthorp@gmail.com), **05-11**
Lu, Jiang (jlu@emich.edu), **12-08**
Luehrsen, Virginia (virginia@austin.utexas.edu), **Wed., 8:00—Noon**
Lui, Rossina (rossina-lui@uiowa.edu), **20-11**
Luigart, Kristen (kluigart@gmu.edu), **20-11**
Luonguon, Huang, **02-06**
Lusignan, Paul (paul_lusignan@nps.gov), **18-01, 20-01**
Luster, Mike (mikeluster@gmail.com), **05-09, 20-12**
Lyngdoh, Margaret (ninilyngdoh@gmail.com), **01-16**
- Macauley**, Suzanne (smacaula@uccs.edu), **01-14**
MacDowell, Marsha (macdowell@msu.edu), **20-06**
Madar, Vered (veredmadar@hotmail.com), **18-11**
Magat, Margaret Capili (mmagat@culturalsurveys.com), **17-11, 18-01**
Magliocco, Sabina (sabina.magliocco@csun.edu), **05-04, 18-06**
Magoulick, Mary (mary.magoulick@gcsu.edu), **13-09**
Manger, Douglas (douglas@heritage-works.com), **02-09**
Marsh, Moira (molmsmith@indiana.edu), **05-05**
Martin Dominguez, Pablo (sauo_vacceo@hotmail.com), **05-16**
Martin-Moats, Meredith (meredithmartin_moats@yahoo.com), **05-09**
Martinez-Rivera, Mintzi (minmarti@umail.iu.edu), **09-05**
Matheson, Laurie, **Wed., 8:00 AM—5:00 PM**
Maxwell, Amy C. (amy.maxwell@usu.edu), **01-00**
Maxwell, Judith M. (maxwell@tulane.edu), **17-04**
Mayer-Garcia, Eric Richard (emayer3@tigers.lsu.edu), **04-13**
McAndrews, Kristin M. (mcandrew@hawaii.edu), **17-17**
McCartt-Jackson, Sarah (sarah.mccartt.jackson@gmail.com), **12-06, 18-01**
McDonald, David (davmcdon@indiana.edu), **12-02**
McDowell, John (mcdowell@indiana.edu), **01-12**
McKean, Thomas Agassiz (T.A.McKean@abdn.ac.uk), **18-11**
McKenzie, Trevor (mckenzie@tj@email.appstate.edu), **13-15**
McNeill, Lynne S. (lynne.mcneill@gmail.com), **05-04, 18-06**
McRobbie, Josephine (jmcrobbi@indiana.edu), **12-16**
Meister, Gwen (gmeister@windstream.net), **12-07**
Merkes, Wesley Earl (merkes.1@osu.edu), **17-14**
Michel, Maggi (maggimichel@gmail.com), **09-14**
Michna, Catherine (cmichna@gmail.com), **17-05**
Mieder, Wolfgang (wmieder@uvm.edu), **02-07, 05-06**
Millan, Mary, **Wed., 3:30—6:30 PM**
Miller, James (hood.miller@gmail.com), **13-10**
Miller, Mary Margaret (mmiller@arts.state.ms.us), **01-10**
Miller, Montana C. (montanm@bgsu.edu), **02-14, 09-16**
Miller, Scott (scott@skmpphotography.com), **13-07**
Mills, Margaret (Mills.186@osu.edu), **13-04**
Milner, Clyde A. (cmilner@astate.edu), **12-05**
Miyake, Mark Y. (Mark.Miyake@esc.edu), **09-06**
Mocsary, Victoria (vmocsary@selu.edu), **17-15**
Moe, John F. (john.f.moe@gmail.com), **01-15**
Montana, Darryl (Smontana3@cox.net), **20-04**
Montell, William Lynwood (llmontell@insightbb.com), **05-08**
Montoya Gonzales, Tomás (tgonzale@tulane.edu), **04-13**

- Moonsammy**, Rita (ritazm@aol.com), **05-10**
Morales, Eric Cesar (ecmorale@indiana.edu), **13-12**
Morris, Jason (jmorris@masonlive.gmu.edu), **05-09**
Motz, Marilyn (mmotz@bgsu.edu), **01-17**
Mould, Tom (tmould@elon.edu), **04-05, 20-05**
Mulé, Anna (anna.h.mule@gmail.com), **09-04**
Mulé, Christopher (cmule@statenilandarts.org), **04-09, 09-04**
Mullen, Patrick (pmullen3@columbus.rr.com), **12-19**
Mullins, Willow (willowmullins@yahoo.com), **12-09**
Mundell, Kathleen (kathleenmundell@cultural-resources.org), **18-13**
Murphy, Clifford (cmurphy@msac.org), **13-09**
Murray, Michael (yarrumlm@gmail.com), **01-14**
- N'Diaye**, Diana (NDIAYE@si.edu), **12-05**
Nahachewsky, Andriy (andriyn@ualberta.ca), **18-17**
Nankuaimodege (namkamidog@xjnu.edu.cn), **04-07**
Nelson, Tracy (tnelson@sustainthenine.org), **12-01**
Nieto, Nicole (nkniето@gmail.com), **04-12**
Noonan, Kerry (knoonan@champlain.edu), **01-09;**
Thurs., 8:00—9:30 PM
Noyes, Dorothy (noyes.10@osu.edu), **01-00, 02-01**
- Ó Giolláin**, Diarmuid (jgillan@nd.edu), **02-17**
O'Bryan, Ann (aobryan@iupui.edu), **01-00**
O'Connor, Bonnie B. (BOConnor@Lifespan.org), **12-03**
O'Connor, Mal (moconnor@cfar.com), **01-11, 12-11, 17-12**
Olson, Ruth (reolson3@wisc.edu), **04-10**
Olson, Ted (olson@etsu.edu), **05-08**
Oring, Elliott (ribbis1@verizon.net), **13-02, 18-12**
Orme, Jennifer (niffero@gmail.com), **13-04**
Osorio-Cediel, Martha Eugenia (cedielm@cookman.edu), **05-16**
Oswald, Justin (joswald1@gmu.edu), **02-14**
Otero, Solimar (solimar@lsu.edu), **02-13, 05-07**
Overmyer, Eric (ericovermyer@aol.com), **05-07**
Owens, Maida (mowens@crt.la.gov), **13-11**
Owens, Thomas C. (thomas.c.owens@gmail.com), **05-17**
- Painting**, Wendy (wendypainting@yahoo.com), **02-16**
Palma Rojo, Rodolfo (rodolfopalma@gmail.com), **12-13**
Parent, Robin (robin.parent@gmail.com), **09-12**
Payne, Jessica (jessicapayne@comcast.net), **18-13**
Pearce, Laura (pearce.58@osu.edu), **17-17**
Peck, Andrew (ampeck@wisc.edu), **18-06**
Peters, Clarke, **05-07**
Philippe, Rosina (rpatkap@yahoо.com), **18-04**
Pierce, Wendell, **05-07**
Pietropaolo, Cristina (cristina.pietropaolo@gmail.com), **09-09**
Pocius, Gerald (gpocius@mun.ca), **01-04, 05-05**
Polk, Patrick (polk@arts.ucla.edu), **01-09**
Pooley, William (william.pooley@gmail.com), **02-17**
Powers, Ann Marie (ann-marie.powers@acadiau.ca), **01-00**
Prahlad, Anand (prahlada@missouri.edu), **04-17**
Preston, Michael J. (preston@colorado.edu), **17-10**
Preston-Werner, Theresa M. (theresapreston2010@u.northwestern.edu), **05-12**
Primiano, Leonard Norman (Primiano@cabrini.edu), **05-04;**
20-05; Thurs., 8:00—9:30 PM; 20-11
Pryor, Anne (APryor@travelwisconsin.com), **12-07**
Puglia, David J. (djp5303@psu.edu), **18-06**
Punzi, Valentina (valentina.punzi@gmail.com), **01-16**
Puryear, Mark (puryear.2@earthlink.net), **13-09**
- Quales**, Danielle Erin (qualesde@indiana.edu), **01-00**
- Rademacher**, Nicholas (nr725@cabrini.edu), **01-14**
Radner, Jo (jradner@american.edu), **13-06, 20-11**
Rathje, Lisa (rathje.lisa@gmail.com), **09-04, 12-07**
Regis, Helen, **12-14**
Reynolds Luster, Rachel E. (luster@aol.com), **05-09**
- Richardson**, Thomas G. (tgrichar@indiana.edu), **09-06, 18-14**
Richardson, Todd D. (tdrichardson@mac.com), **20-09**
Ridington, Amber (amber@amberridington.com), **01-10**
Rife, Jared S. (jsr5238@psu.edu), **04-05**
Ristau, Kate (kateristau@gmail.com), **09-14**
Roach, Susan (msroach@latech.edu), **01-05**
Roberts, Robin (roberts1@uark.edu), **13-14**
Robinson, Linda (lbuki@comcast.net), **02-10**
Roemer, Danielle M. (roemer@nku.edu), **09-12**
Rogers, Joshua (jrogers3@tulane.edu), **17-04**
Rogers Thomas, Kara (krogerstthomas@frostburg.edu), **09-17**
Roper, Jonathan (roper@ut.ee), **02-14**
Rosenberg, Jan (janrosenberg@att.net), **02-10, 04-10, 12-19**
Roth, Luanne (rothl@missouri.edu), **01-04**
Rothstein, Rosalynn (rothstei@uoregon.edu), **09-14**
Rouhier-Willoughby, Jeanmarie (j.rouhier@uky.edu), **01-06,**
20-16
Russell, Ian (ianrussell@abdn.ac.uk), **09-07**
Rutsch, Mechthild (mzehmer@yahoo.de), **12-13**
- Sahney**, Puja (psahney@indiana.edu), **04-15**
Saloy, Mona Lisa, **12-14**
Saltzman, Rachele (riki@uoregon.edu), **02-01**
Salyers, Joy M. (joievivre@juno.com), **18-15**
Sarfati, Liora Rivka (lsarfati@post.tau.ac.il), **13-17**
Sawin, Patricia (sawin@unc.edu), **02-01**
Say, Y. Ozan (yasay@umail.iu.edu), **13-16**
Schacker, Jennifer (jschack@uoguelph.ca), **20-06**
Schmidt, Claire and Laurel (SchmidtCla@missouri.edu), **04-17**
Schmitt, Casey (crschmitt@wisc.edu), **01-06**
Schottmiller, Carl Douglas (schottmiller@gmail.com), **05-12**
Schoux-Casey, Christina (christinaschouxcasey@gmail.com), **12-14**
Schrager, Sam (schrages@evergreen.edu), **02-15**
Schrempf, Gregory A. (gschrempf@indiana.edu), **18-15**
Sciorra, Joseph (joseph.sciorra@qc.cuny.edu), **18-01**
Scothorn, Hilary (HilaryLS@aol.com), **18-17**
Seaver, James B. (jbseaver@indiana.edu), **04-11**
Seemann, Charles H. (cseemann@westernfolklife.org), **18-05**
Seriff, Suzanne (seriff@aol.com), **18-05**
Sharrow, Gregory L. (gsharrow@vermontfolklifecenter.org), **13-03,**
18-13
Sheehy, Daniel (SheeyD@s1.edu), **18-05**
Sherman, Derek (shermamd@findlay.edu), **04-16**
Sherman, Sharon R., **Wed., 8:00 AM—5:00 PM;**
Sat., 7:30—9:00 AM
Shrager, Miriam (mshrager@indiana.edu), **17-16**
Shukla, Pravina (pravina@indiana.edu), **04-01, 12-02**
Shuman, Amy (shuman.1@osu.edu), **12-09, 18-03**
Sidener, Diane (desidener@yahoo.com), **02-10**
Sikarskie, Amanda Grace (amanda.sikarskie@wmich.edu), **20-06**
Silverman, Carol (csilverm@uoregon.edu), **13-13**
Simon, David, **05-07**
Sims, Martha C. (sims.78@osu.edu), **13-12**
Singleton, Stephanie L. (s1single@indiana.edu), **02-16**
Sirah, Kiran Singh (kirandeepsirah@hotmail.com), **01-01**
Skillman, Amy E. (amyskillman@gmail.com), **02-11**
Smothers, Shari L. (shari.smothers@gmail.com), **20-03**
Smyth, Willie (willie.smyth@arts.wa.gov), **09-08, 20-08**
Snetselaar, Rebecca (RSnetselaar@nevadaculture.org), **02-09**
Sobol, Joseph D. (Sobol@mail.etsu.edu), **13-06, 17-09**
Solomon, Nancy (director@longislandtraditions.org), **01-02, 13-01**
Sommers, Laurie (folklaurie@gmail.com), **01-02, 02-02, 20-01**
Sowers, Tom (tomsowers@gmail.com), **17-05**
Spillman, K. Elizabeth (k.elizabeth.spillman@gmail.com), **18-10**
Spitzer, Nicholas R. (nick@amroutes.org), **Wed., 9:00 AM—5:00 PM**
and 8:00—9:00 PM; 05-07; 09-01; 13-08; 20-08
Stanzak, Steve (sstanzak@umail.iu.edu), **04-16**
Stefano, Michelle (MStefano@msac.org), **12-05, 13-09**
Steiner, Margaret, **Thurs., 8:00—9:30 PM**

- Stepanova**, Eila (eila.stepanova@helsinki.fi), **05-06**
Stephens, Martine L. (mlstephe@owu.edu), **18-11**
Stewart, Polly (pxstewart@salisbury.edu), **12-19**
Stoll, Jeremy (jstoll@indiana.edu), **01-17**
Stone, Kay (kaystone@gmail.com), **13-06; Fri., 8:00—9:30 PM**
Stoor, Krister (krister.stoor@samiska.umu.se), **18-16**
Strickland, Melissa S. (melstric@indiana.edu), **12-10**
Stryker, Kim (kstryker@furnacemfg.com), **02-12**
Stubley, Amanda-Lynn (amandalynnst@hotmail.com), **05-17**
Suga, Yutaka (suga@ioc.u-tokyo.ac.jp), **18-03**
Summerville, Raymond (rmsv58@mail.missouri.edu), **04-17**
Sunstein, Bonnie S. (bonnie-sunstein@uiowa.edu), **02-04, 20-11**
- Taft**, Skip (taftskip@hotmail.com), **01-07**
Takahara, Takashi (ttakashi@vega.aichi-u.ac.jp), **04-15**
Tangherlini, Timothy R. (tango@humnet.ucla.edu), **02-07, 17-06**
Taniguchi, Yoko (ogos@jk9.so-net.ne.jp), **18-03**
Thayne, Stanley (stanleythayne@gmail.com), **01-01**
Thomas, Jeannie (jeannie.thomas@usu.edu), **20-14**
Thompson, Elizabeth A. (ethomp31@gmail.com), **01-00, 05-17**
Thompson, Sara L. (witchs@rogers.com), **09-07**
Thompson, Tok F. (thompst@earthlink.net), **17-01**
Thorne, Cory (coryt2@mun.ca), **13-10**
Tian, Tian (tiantian8388@yeah.net), **04-07**
Tian, Zhaoyuan (suntree@126.com), **04-07**
Titon, Jeff Todd (jeff_titon@brown.edu), **04-09, 20-11**
Tolgensbakk, Ida (ida.tolgensbakk@ikos.uio.no), **18-12**
Torres Tama, José (jose@torrestama.com), **02-13; Thurs., 8:00—9:30 PM**
Totten, Kelley D. (kdtotten@indiana.edu), **12-16**
Trotter, Vincent (saxmania70125@yahoo.com), **20-03**
True, Gala (truemiller@gmail.com), **05-04**
Tuleja, Tad (tftuleja@yahoo.com), **01-06**
Tuohy, Sue M.C. (tuohys@indiana.edu), **01-08, 13-08, 20-08**
Turkoz, Meltem (fmuturkoz@gmail.com), **01-10**
Turner, Jessica Anderson (JessicaTurner@vic.edu), **01-08, 09-06, 13-08**
Turner, Kay F. (kturner@brooklynartscouncil.org), **12-04, 13-04**
Turner, Patricia A. (paturner@ucdavis.edu), **10-01, 20-13**
Turner, Rory (rory.turner@goucher.edu), **04-09, 17-14**
Tye, Diane I. (dtye@mun.ca), **05-18, 09-09**
- Uçmaz**, Meral (meralucmaz@gmail.com), **12-17**
Untiedt, Kenneth L. (tfs@sfasu.edu), **12-12**
- Valk**, Ülo (ulo.valk@ut.ee), **02-17**
van Buren, Tom (tvbark@optonline.net), **12-15**
Van de Water, Sally (sallyfolklore@yahoo.com), **12-19, 20-08**
Varnado, Mike (mvarnado@crt.la.gov), **Wed., 9:00 AM—5:00 PM; 02-02**
Vidaurri, Cynthia L. (vidaurric@si.edu), **04-11**
Vidutis, Richard (culturalheritage@fastmail.fm), **13-01, 20-01**
Vlach, John (jmv@gwu.edu), **13-01**
- Wacher**, Mette Marie (mettewacher@gmail.com), **12-13**
Wade, Leslie (law018@uark.edu), **02-05**
Wade, Stephen (wadex@attglobal.net), **02-08**
Walden, Eleanor (ewalden3@comcast.net), **04-08**
Wall, Stephen E. (swall@mun.ca), **13-10**
Walsler, Robert Young (seasongs@spacestar.net), **05-05**
Walton, Shana (shana.walton@nicholls.edu), **12-14**
Ware, Carolyn (cware1@lsu.edu), **04-02**
Warman, Brittany B. (brittanywarman@gmail.com), **18-10, 20-11**
Warner, Sharon (sharonwarner@yahoo.com), **20-13**
Watt, Irene (irenewatt@abdn.ac.uk), **01-15**
Wattersson, Nancy L. (nlw724@cabrini.edu), **01-14, 09-03**
Weed, Joe (joe@highlandpublishing.com), **18-14**
Weems, Mickey (mickeyweems@yahoo.com), **09-05, 12-18**
Wehmeyer, Stephen (swehmeyer@champlain.edu), **01-09**
- Welker**, Lauren, **12-19**
Westerman, William (artknob@yahoo.com), **09-03, 12-16**
White, Marilyn (dr.marilynwhite@gmail.com), **13-06**
White, Michael, **Wed., 8:00—9:00 PM**
Williams, Carley (carley.williams@abdn.ac.uk), **09-08**
Williams, Michael Ann (michael.williams@wku.edu), **02-02, 05-08, 18-01**
Williams, Randy (randy.williams@usu.edu), **05-05**
Williams, Liz (annlizwil@hotmail.com), **18-04**
Williams-Forsen, Psyche (pwforson@umd.edu), **09-10**
Williamson, Lynne (Lynne.Williamson@icrweb.org), **13-03**
Willsey, Kristiana (kmwillse@indiana.edu), **09-14**
Winick, Stephen D. (swinick@loc.gov), **05-05; Thurs., 8:00—9:30 PM**
Wojcik, Daniel (dwojcik@uoregon.edu), **04-04**
Woodruff, Jeremy (jeremy@neue-musikschule-berlin.de), **04-08**
Wright, Sarah (SWright@pwcgov.org), **17-13**
Wynn, Katie (ktwynn32@gmail), **18-01**
- Xiao**, Fang, **02-06**
- Yan**, Nancy (yan.49@osu.edu), **12-09, 13-09**
Yang, Yujun (chlyjy@ccu.edu.tw), **01-00**
Yansheng, Cao, **02-06**
Yocom, Margaret (myocom@gmu.edu), **13-04, 20-11**
Yoshimura, Ayako (yoshimura.ayako@gmail.com), **13-12, 17-11**
You, Ziyang (youziyang@gmail.com), **01-08**
Yun, Kyoim (kyun@ku.edu), **13-13**
- Zalka**, Csenge (zalkac@yahoo.com), **17-09**
Zeitlin, Steve (szeitlin@citylore.org), **04-01, 20-15**
Zeringue, Maria Elise (mariazeringue@gmail.com), **02-05**
Zhang, Juwen (juwen@willamette.edu), **02-06, 04-07, 13-08, 17-11, 20-08**
Zhang, Qiaoyun (qzhang5@tulane.edu), **13-08, 17-03**
Zolkover, Adam D. (azolkove@indiana.edu), **04-06**
Zumwalt, Rosemary Levy (rzumwalt@agnesscott.edu), **12-12**

INDEX of EVENTS

- Annual Business Meeting**, East/West Ballroom, Sat., 4:30—5:30 PM
- Archives and Libraries Section:** sponsored session, 05-05; see also Professional Development Workshops: Introduction to Digital Audio Field Recording and Preparing and Preserving Digital Folklife Fieldwork Materials; Ask an Archivist!; Section Business Meetings
- Ask an Archivist!**, Queen Anne Ballroom, Thurs.—Fri., 9:00 AM—1:00 PM and 2:00—6:00 PM; Sat., 9:00 AM—1:00 PM
- Breakfast**, See Executive Board Welcome Breakfast, Executive Director's Breakfast with Section Conveners, and Fellows Breakfast
- Candidates' Forum**, East/West Ballroom, Sat., 3:45—4:30 PM
- Chicano/a Section:** sponsored sessions: 02-13; Thurs., 8:00—9:30 PM; 20-10; see also Section Business Meetings
- Children's Folklore Section:** sponsored session, 04-05; see also Section Business Meetings
- Cultural Diversity Committee:** Brown-Bag, Queen Anne Parlor, Thurs., 12:15-1:30 PM; Open Meeting, 01-13
- Diamond** presentations, p. xvi, 02-09, 04-07, 04-11, 05-05, 09-08, 09-17, 12-07, 12-16, 18-06
- Don Yoder Lecture in Religious Folklife**, Royal B/C, Thurs., 8:00—9:30 PM
- Eastern Asia Folklore Section:** sponsored sessions, 05-11, 12-08, 17-11; see also Section Business Meetings
- Executive Board Welcome Breakfast for First-Time Attendees, International Participants, and Stipend Recipients**, Riverview, Thurs., 7:00—8:00 AM
- Executive Director's Breakfast with Section Conveners**, Riverview, Fri., 7:00—8:00 AM
- Fellows of the American Folklore Society:**
Reception for Students and Fellows, East/West Ballroom, Thurs., 6:00—7:30 PM
Francis Lee Utley Memorial Lecture, East/West Ballroom, Fri., 10:15 AM—12:15 PM
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Breakfast of (Folklore) Champions, Riverview, Sat., 7:30—9:00 AM
- Folk Belief and Religious Folklife Section:** sponsored sessions, 05-04, 12-03, 20-05; see also Don Yoder Lecture; Section Business Meetings
- Folk Narrative Section:** sponsored sessions, 04-06, 12-04, 13-04, 18-10; see also Stith Thompson Lecture; Section Business Meetings
- Folklore and Creative Writing Section:** sponsored session, 20-11; see also Section Business Meetings
- Folklore and Education Section:** sponsored sessions, 02-10, 04-10, 05-10, 09-03, 12-07, 17-07/18-07, 20-07, 20-09; see also Section Business Meetings
- Folklore and Education Workshop**, 17-07/18-07
- Folklore and Historic Preservation.** See Working Group in Folklore and Historic Preservation Policy
- Folklore Latino, Latinoamericano y Caribeño Folklore Section:** sponsored sessions, 02-13; Thurs., 8:00—9:30 PM; 20-10; see also Section Business Meetings
- Folklore Studies in a Multicultural World Workshop**, Royal D, Wed., 8:00 AM
- Foodways Section:** reception, 500 Port of Orleans Place, Suite 169, Fri., 5:45—8:00 PM; see also Section Business Meetings
- Francis Lee Utley Memorial Lecture of the AFS Fellows**, East/West Ballroom, Fri., 10:15 AM—12:15 PM
- Historic Preservation.** See Working Group in Folklore and Historic Preservation Policy
- Independent Folklorists:** Meet & Greet and Indi-Folk Forum Demonstration, Bonnet Carre, Thurs., 12:15—1:30 PM
- Indiana University Reception**, Royal B, Fri., 8:00—10:00 PM
- Information Sessions.** See Ask an Archivist!; Independent Folklorists Meet & Greet; Meet the Editors; Using the AFS Website.
- Instrumental Music Jam Session**, Beauregard, Thurs.—Sat., 9:00 PM—12:00 AM
- LGBTQA Section:** sponsored sessions, 12-04, 12-18, 13-04, 13-10; see also Section Business Meetings
- Local Learning Working Group Gathering**, Royal C, Sun., 9:00 AM—1:00 PM
- MAFA** (Middle Atlantic Folklife Association) Brown Bag Meeting, Beauregard, Sat., 12:15—1:30 PM
- Media** presentations, 05-14, 12-17, 20-15, 20-17

- Medieval Folklore Section:** sponsored session, 04-16; see also
Section Business Meetings
- Mediterranean Studies Section:** sponsored session, 13-16; see also
Section Business Meetings
- Meet the Editors,** 05-18
- Memorial University of Newfoundland Reception,** Royal A, Fri., 8:00—10:00 PM
- Memorials,** p. xv
- Music and Song Section:** sponsored session, 05-14; see also Phillips Barry Lecture,
Instrumental Music Jam Session, Vocal Music Jam Session;
Section Business Meetings
- NewFolk@AFS:** sponsored session, 18-06; see also Section Business Meetings
- Nordic-Baltic Folklore Section:** sponsored sessions, 18-16; see also
Section Business Meetings
- Ohio State University Dessert Reception,** Royal D, Fri., 9:00—11:00 PM
- Open Meeting to Discuss Folklore and Historic Preservation,** East/West Ballroom,
Sat., 12:15—1:30
- Opening Ceremonies,** East/West Ballroom, Wed., 7:00—8:00 PM
- Opening Plenary Address,** East/West Ballroom, Wed., 8:00—9:00 PM
- Opening Reception.** See Welcome Reception
- Oral History Project** sponsored session, 18-08
- PACT** (Preserving America's Cultural Traditions): meeting, 09-11; sponsored sessions,
01-11, 12-11, 17-12
- Performance Sponsored by the Chicano/a and Folklore Latino, Latinoamericano,
Caribeño Sections,** Orleans, Thurs., 8:00—9:30 PM
- Phillips Barry Lecture,** Bonnet Carre, Thurs., 8:00—9:30 PM
- Politics, Folklore and Social Justice Section:** sponsored sessions, 02-11, 05-09, 09-10,
12-07, 20-07; see also Section Business Meetings
- Posters,** p. xv, 01-00
- Presidential Invited Address,** East/West Ballroom, Sat., 5:30—6:30 PM
- Professional Development Workshops:**
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8:00 AM—5:00 PM
Introduction to Digital Audio Field Recording, Royal C, Wed., 8:00—Noon
Leadership, Succession, and Transition in Public Sector Folklore, 01-11,
12-11, 17-12
Preparing and Preserving Digital Folklife Fieldwork Materials, Royal C, Wed.,
1:00—5:00 PM
- Public Program Section:**
sponsored sessions, 01-11, 02-01, 04-09, 05-09, 09-04, 12-05, 12-07, 12-11,
13-03, 13-11, 17-12, 17-13, 20-12
Mixer for Students and Emerging Professionals, Riverview, Fri., 5:45—6:30 PM
Business Meeting, Riverview, Fri., 6:30—7:30 PM
Auction, Riverview, Fri., 7:30—9:00 PM
- Qualia 2012 Goodwin-Stewart Competition** (PoJo Award), 12-18
- Receptions:**
Foodways Section, 500 Port of Orleans Place, Suite 169, Fri., 5:45—8:00 PM
Indiana University, Royal B, Fri., 8:00—10:00 PM
Memorial University of Newfoundland, Royal A, Fri., 8:00—10:00 PM
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Public Programs Section Mixer, Riverview, Fri., 5:45—6:30 PM
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University of North Carolina Alumni, 1018 St. Ann Street, Fri., 7:00—9:00 PM
Wayne State University Press *Transgressive Tales* Book Launch, Royal B,
Fri., 6:00—7:00
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Chicano/a Section, Royal D, Fri., 12:15—1:30 PM

Section Business Meetings (cont'd):

Children's Folklore, Royal C, Thurs., 12:15-1:30 PM
 Dance, Pontalba, Sat., 12:15—1:30 PM
 Eastern Asia Folklore, Bonnet Carre, Fri., 12:15—1:30 PM
 Folk Arts and Material Culture, Orleans, Sat., 12:15—1:30 PM
 Folk Belief and Religious Folklife, Cabildo, Fri., 12:15—1:30 PM
 Folk Narrative, Beauregard, Fri., 12:15—1:30 PM
 Folklore and Creative Writing, Royal A, Thurs., 12:15-1:30 PM
 Folklore and Education, Royal C, Fri., 12:15—1:30 PM
 Folklore and Literature, Cabildo, Sat., 12:15—1:30 PM
 Folklore Latino, Latinoamericano y Caribeño Folklore, Royal D, Fri., 12:15—1:30 PM
 Foodways, Royal A, Sat., 12:15—1:30 PM
 Graduate Student, Orleans, Thurs., 12:15-1:30 PM
 History and Folklore, Bienville, Sat., 12:15—1:30 PM
 Independent Folklorists, Bonnet Carre, Thurs., 12:15-1:30 PM
 Jewish Folklore and Ethnology, Beauregard, Thurs., 12:15-1:30 PM
 LGBTQA, Pontalba, Thurs., 12:15-1:30 PM
 Medieval Folklore, Cathedral, Fri., 12:15—1:30 PM
 Mediterranean Studies, Bienville, Thurs., 12:15-1:30 PM
 Music and Song, Royal D, Fri., 12:15—1:30 PM
 NewFolk@AFS, Royal A, Fri., 12:15—1:30 PM
 Nordic-Baltic Folklore, Pontalba, Fri., 12:15—1:30 PM
 Politics, Folklore, and Social Justice, Cathedral, Thurs., 12:15-1:30 PM
 Socialist and Post-Socialist Area Studies, Bonnet Carre, Sat., 12:15—1:30 PM
 Space, Place and Landscape, Cabildo, Thurs., 12:15-1:30 PM
 Storytelling, Queen Anne Parlor, Fri., 12:15—1:30 PM
 Women's Section Meeting and Croning, Riverview, Thurs., 8:00—11:00 PM

Socialist and Post-Socialist Area Studies Section: sponsored sessions, 20-16;
 see also Section Business Meetings

Stith Thompson Lecture, Bonnet Carre, Fri., 8:00—9:30 PM

Storytelling Section: sponsored sessions, 13-06, 17-09; see also

Spirits of New Orleans Tour, p. 1; see also Section Business Meetings

Tours, p. 1

University of Missouri Reception, Royal C, Fri., 8:00—10:00 PM

University of North Carolina Alumni Reception, 1018 St. Ann Street, Fri., 7:00—9:00 PM

Using the AFS Website Information Session, Queen Anne parlor, Sat., 12:15—1:30 PM

Vocal Music Jam Session, Pontalba, Thurs.—Sat., 9:00 PM—12:00 AM

Wayne State University Press *Transgressive Tales* Book Launch Reception, Royal B,
 Fri., 6:00—7:00 PM

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

Welcome Reception, Royal Ballroom, Wed., 9:00—11:00 PM

Will to Adorn Project, Advisory Meeting, Royal B, Fri., 12:15—1:30 PM

Women's Section: sponsored sessions, 02-01; Meeting and Croning, Riverview, Thurs.,
 8:00—11:00 PM

Working Group in Folklore and Historic Preservation Policy: sponsored sessions,
 01-02, 02-02, 12-01, 13-01, 18-01, 20-01; see also Tour: New Orleans Historic
 Preservation; Open Meeting to Discuss Folklore and Historic Preservation

AFS Archives and Libraries Section

AFS Mediterranean Folklore Section

AFS Public Programs Section

American Folklife Center, Library of Congress

Broadview Press

CAMSCO Music

Elphinstone Institute, University of Aberdeen

Folklore Studies in a Multicultural World Series (A project of the University of Illinois Press, the University of Wisconsin Press, and the University Press of Mississippi, and made possible by the generous support of the Andrew W. Mellon Foundation)

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**AFS 2012 Annual Meeting
PROGRAM and SCHEDULE UPDATES**

ANNOUNCEMENTS

The memorial table will be located in the lobby outside the Queen Anne Ballroom.

The graduate student lounge in Presbytere will only be staffed Thursday, 8:00 AM—4:00 PM, Friday, 8:00 AM—3:00 PM, and Saturday, 8:00 AM—1:00 PM.

On Saturday evening, come to **Rock and Bowl** nightclub in Uptown's Carrollton section to bowl, mingle, and dance to zydeco music by Jeffrey Broussard & the Creole Cowboys; the band will start at 9:00 PM. 3000 Carrollton Avenue, a 12-15 minute cab ride from the Hotel Monteleone; 504/861-1700. Cover: \$10.

ADDITIONS, WITHDRAWALS AND CHANGES TO THE PROGRAM

In the event of a paper withdrawal, the following presentations will move up one time slot.

THURSDAY, October 25

01-02 Change: **Kingston Heath** (University of Oregon) will replace **Tom Carter**.

01-02 Change: **Laurie Sommers** will present for **Tom Carter**.

02-06 Addition: **Changyan Han** (Peking University)

04-04 Change: **Kristen Gallerneaux Brooks** will present "Creative Disruptions: Trauma, Catharsis, and Reclamation in Folkloric Expression."

04-07 Withdrawal: **Ke Jia**

04-08 Change: **Brian Harnetty** (Ohio University), "Sound, Region, and Traces: Listening to the 'Little Cities of Black Diamonds' in Appalachian Ohio," takes the place of **Gary Hicks**.

05-08 Change: **Ted Olson** has withdrawn; **Hugo Freund** will act as chair.

05-13 Addition: **Ho-Thanh Nguyen** (Pennsylvania Immigrant and Refugee Women's Network) will present with **Mira C. Johnson**.

05-18 Additions: **Jason Baird Jackson** (Indiana University), interim editor of *Journal of Folklore Research*, and **Sally Van de Water** (Independent), incoming editor, *AFS Review*

8:00 PM Correction: **José Torres-Tama** will present "ALIENS, IMMIGRANTS & OTHER EVILDOERS."

9:00 PM Clarification: The **Women's Section Croning** will start at 9:00, after the section business meeting.

FRIDAY, October 26

12-11 Change: In place of **Professional Development Workshop: Leadership, Succession, and Transition in Public Sector Folklore II:**

Public Programs Idea Fair

Sponsored by the Public Programs Section

Nelda Ault (Utah Department of Workforce Services), **Molly Bolick** (Independent), **Jennifer Jameson** (Western Kentucky), **Rachel Reynolds Luster** (Coalition for Ozarks Living Traditions), **Meredith Martin Moats** (McElroy House and Independent), **Jason Morris** (George Mason University), **Rebecca Snetselaar** (Nevada Arts Council)

Building on a model introduced at the 2011 Annual Meeting, this session will provide a forum for soliciting comments and advice from colleagues aimed at improving programs/projects and finding other folklorists or organizations with whom to collaborate. Participants will circulate among four idea stations, vetting ideas and finding project collaborators. Expected outcomes include the formation of working groups on issues presented and increased visibility for important programming themes. The idea stations will be: State Folk Arts Programs and Fieldwork: Preservation and Access Issues; Refugee Communities; "The Art of the Rurals" Online Arts and Culture Mapping Project; and Cultural Sustainability and Ecology.

12-15 Withdrawal: **Tom van Buren**

12-17 Withdrawal: **Jaynie Aydin**

13-15 Correction: **Emily Kader** is affiliated with the University of North Carolina

13-17 Withdrawal: **Liora Sarfati**

17-17 Change: **Valdimar Tr. Hafstein** will present "A Straight Back and a Steady Gaze: Techniques of the National Body in Traditional Icelandic Wrestling."

SATURDAY, October 27

12:15—1:30 Addition: **Chicano/a Section and Folklore Latino, Latinoamericano y Caribeño Folklore Section Business Meeting**, Royal D

12:15—1:30 Room Change: **The Socialist and Post-Socialist Area Studies Section** will meet in Cathedral.

17-10 Withdrawal: **Jocelin Gibson**

18-11 Withdrawal: **Vered Madar**

20-01 Withdrawal: **Kingston Heath**