



**2009 Annual Meeting**

**“Examining the Ethics of Place”**

**Program and Abstracts**

Boise Centre  
Boise, Idaho  
October 21-24, 2009



**The following donors have provided generous support for the  
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Published by the  
**American Folklore Society**  
**The Ohio State University**  
**Mershon Center**  
**1501 Neil Avenue**  
**Columbus, OH 43201-2602 USA**



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**Américo Paredes Prize**

Daniel Sheehy, Chair

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Lifetime Scholarly Achievement**

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Linda Dégh

**AFS 1989 Centennial Awardees for  
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Bess Lomax Hawes

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## AFS EDITORS, COMMITTEES, AND PRIZE RECIPIENTS

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(For outstanding achievement in public folklore)

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Archie Green (1995)  
Jane Beck (1996)  
Daniel Sheehy and Joseph T. Wilson (1997)  
James S. Griffith (1998)  
Richard Kurin (1999)  
Bob Fulcher (2000)  
Hal Cannon (2001)  
Robert Baron and Nick Spitzer (2002)  
Alan A. Jabbour (2003)  
Jens Lund (2004)  
James P. Leary (2005)  
Elaine Thatcher (2006)  
Steve Zeitlin (2007)  
Yvonne R. Lockwood (2008)

### **Zora Neale Hurston Prize Recipients**

(For outstanding student work on African American folklore)

Edward Lessor (1996)  
Krista Thompson (1997)  
Peter J. Brownlee (1998)  
Patrick A. Polk (2000)  
Amy McKibbin (2001)  
Antony Cherian and Mark Westmoreland (2002)  
Wanda G. Addison (2003)  
Quan Lateef (2004)  
Scott M. Edmondson (2005)  
Tracy Carpenter (2007)  
Aron Myers (2008)

### **Américo Paredes Prize Recipients**

(For outstanding engagement with the communities one studies, and/or encouragement of students and colleagues to study their home communities)

William A. Wilson (2002)  
Norma E. Cantú (2003)  
C. Kurt Dewhurst and Marsha MacDowell (2004)  
Enrique Lamadrid (2005)  
The "El Río" Project (2006)  
Barre Toelken (2007)  
Barry Jean Ancelet (2008)





## AFS EDITORS, COMMITTEES, AND PRIZE RECIPIENTS

### Chicago Folklore Prize Recipients, 1998-

(For the best folklore book of the year)

1998: Jane Sugarman, *Engendering Song: Singing and the Social Order at Prespa Albanian Weddings* (University of Chicago Press); and 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); and 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); and 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); and 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: Translation, Translation, and Tourism* (University of Pennsylvania Press); and 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).



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- British Folk Studies, Thomas A. McKean and Stephanie Smith
- Chicano and Chicana Folklore, Mario Montaña and Rose Rodriguez Rabin
- Children's Folklore, John H. McDowell
- Computer Applications, Mark Glazer
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- Storytelling, Jo Radner and Theresa M. Osborne
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Members of the AFS Legacy Council have made planned gifts—either present contributions or future pledges—to the Society’s Endowment Fund, thereby helping to sustain the permanence and strength of the Society and the field.

To discuss a planned gift to the Society’s endowment, please contact Timothy Lloyd, Executive Director, AFS, Mershon Center, Ohio State University, 1501 Neil Avenue, Columbus, OH 43201-2602 USA; phone 614/292-3375; fax 614/292-2407; e-mail [lloyd.100@osu.edu](mailto:lloyd.100@osu.edu).



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For information on the benefits of life membership in the Society, please contact Timothy Lloyd, Executive Director, AFS, Mershon Center, Ohio State University, 1501 Neil Avenue, Columbus, OH 43201-2602 USA; phone 614/292-3375; fax 614/292-2407; e-mail [lloyd.100@osu.edu](mailto:lloyd.100@osu.edu).



## AFS FELLOWS

### FELLOWS OF THE AMERICAN FOLKLORE SOCIETY

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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 Meadows Lobby of the Boise Centre.

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 coming to the meeting needing to register can do so at the desk during these same hours. Please note that the on-site registration rates are somewhat higher than the pre-conference registration rates.

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 2009 annual meeting sessions will take place in the Boise Centre. All Boise Centre meeting rooms are on the same floor. There is a Boise Centre meeting room map on p. xvii of this book.

### Exhibits

Publishers' book exhibits and exhibits by several AFS sections will be located in the Peregrines Room of the Boise Centre. Exhibit hours are 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 that the book room is open.

### 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 the meeting. Information about AFS membership and publications will also be available there.

### Plenary Sessions

#### Wednesday, October 21

Opening Ceremonies: *Golden Eagle*, 7:00—8:00 PM

Program Committee Invited Plenary Address (Carlos Vélez-Ibáñez, Arizona State University; The Ethics of Institutions: Pitfalls of an Engaged Folklore and Tales from the Federal Courts): *Golden Eagle*, 8:00—9:00 PM

#### Thursday, October 22

AFS Invited Plenary Address (Roger Welsch, Dannebrog, Nebraska; Confessions of a Wannabe: When The Prime Directive Backfires): *Golden Eagle*, 10:15 AM—12:15 PM



## GENERAL INFORMATION

### Friday, October 23

The AFS Fellows' Invited Plenary Address (Wolfgang Mieder, University of Vermont; "It Takes a Village to Change the World": Proverbial Politics and the Ethics of Place): *Golden Eagle*, 10:15 AM—12:15 PM

### Saturday, October 24

AFS Presidential Address (Elaine J. Lawless, University of Missouri; Folklore as a Map of the World: Rejecting "Home" as a Failure of the Imagination): *Golden Eagle*, 5:30—6:30 PM

## Business Meetings

### Saturday, October 24

Annual Candidates' Forum: *Golden Eagle*, 3:45—4:30 PM

Annual Business Meeting: *Golden Eagle*, 4:30—5:30 PM

## Section-Sponsored Lectures

### Thursday, October 22

The 2009 Don Yoder Lecture (William Westerman, Princeton University; Epistemology of the Flail and the Politics of Inductive Reasoning): *Kestrels*, 7:30—9:00 PM (Sponsored by the Folk Belief and Religious Folklife Section)

The 2009 Phillips Barry Lecture (Rosalie Sorrels, Boise, Idaho: A Life in Song): *Merlins*, 7:30—9:00 PM (Sponsored by the Music and Song Section)

### Friday, October 23

The 2009 Mediterranean Studies Section Lecture (Michael Herzfeld, Harvard University; Folklorism and its Victims: The Neoliberal Picturesque in Southern Europe): *Payette River*, 6:00—7:30 PM

## Special Events

### Thursday, October 22

Women's Section Croning: *Salmon River, Snake River, and Payette River*, ca. 9:00—11:00 PM

### Friday, October 23

The 2009 Daniel Crowley Storytelling Concert (Rosalie Sorrels, Boise, Idaho): *Summit*, 8:00—9:00 PM (Sponsored by the Storytelling Section)



## GENERAL INFORMATION

### Receptions

#### Thursday, October 22

AFS Fellows Reception for Students: *Flying Hawk*, 6:00—7:30 PM (for students and AFS Fellows only)

#### Friday, October 23

Indiana University Reception: *Merlins*, 8:00—10:00 PM

University of Missouri Reception: *Cottonwoods* and *Douglas Firs*, 8:00—10:00 PM

The Ohio State University Dessert Reception: *Salmon River* and *Snake River*, 9:00—10:30 PM

### Publishers' Receptions

#### Thursday, October 22

University of Illinois Press, the University Press of Mississippi, and the University of Wisconsin Press Reception and Open House for the *Folklore Studies in a Multicultural World Series: Peregrines*, 3:00—4:00 PM

Trinity University Press Reception and Book Signing for *Remedios: The Healing Life of Eva Castellanoz*, by Joanne Mulcahy: Douglas Firs, 6:00—7:30 PM

### Saturday Night Dinner and Dance Party

Our traditional annual dinner and dance party will be held at the social hall of the Boise Basque community, located at the end of the “Basque Block,” one block away from the Grove Hotel at 601 Grove Street.

Chris Ansotegui and the staff of the renowned Epi's Basque Restaurant of nearby Meridian, Idaho—which will close for the evening so the entire staff can serve us—will prepare a wide range of excellent Basque fare, based on home traditions from Euskal Herria, the Basque country of northeastern Spain and southwestern France, including a full set of vegetarian options. A cash bar, operated for the benefit of the Basque Center, will be open throughout the event.

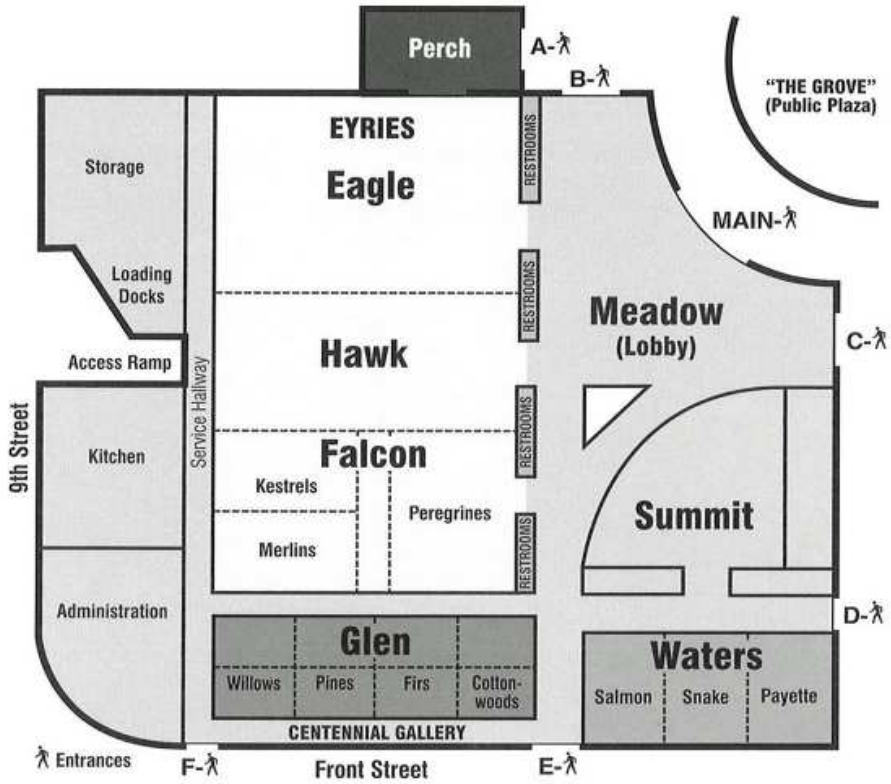
Our band for the evening will be Boise's own Amuma Says No [“Amuma” means “Grandma” in Euskara/Basque], a seven-member group that plays traditional and contemporary Basque music and is recognized throughout the region for fine musicianship, creative transformations of tradition, and lively performances. The band will also provide instruction in traditional forms of Basque dance, though knowledge of these traditions is not necessary to enjoy or dance to their music!

A limited number of tickets to the dinner and dance party will be available for **\$45** per person at the AFS meeting registration desk until 4:00 PM, Thursday, October 22, or until the tickets are sold, whichever comes first.





# THE BOISE CENTRE





## PROGRAM SUMMARY

(For details, please see the Program Schedule, pp. 1-36.)

### WEDNESDAY, OCTOBER 21

#### WEDNESDAY, 8:00 AM—12:00 Noon

Professional Development Workshop: Introduction to Digital Audio Field Recording: *Cottonwoods*

#### WEDNESDAY, 8:00 AM—5:00 PM

Folklore Studies in a Multicultural World Workshop (for invited participants only): *The Perch*

#### WEDNESDAY, 9:00 AM—5:00 PM

Newcomers and Old-Timers Pre-Meeting Tour

Western Landscapes Pre-Meeting Tour

AFS Executive Board Meeting: *Willows*

Professional Development Workshop: Writing About Place: A One-Day Workshop with Teresa Jordan: *Payette River*

#### WEDNESDAY, 1:00—5:00 PM

Professional Development Workshop: Digital Preservation for Folklore Fieldworkers: *Cottonwoods*

#### WEDNESDAY, 2:00—4:00 PM

Basque Boise Walking Tour

#### WEDNESDAY, 7:00—8:00 PM

Opening Ceremonies: *Golden Eagle*

#### WEDNESDAY, 8:00—9:00 PM

Annual Meeting Committee Invited Plenary Address: *Golden Eagle*



**THURSDAY, OCTOBER 22**

**THURSDAY, 8:00—10:00 AM**

- 01-01 Translating Place and Land: Ethics of Transformation in Colonial and Global Contexts: *Golden Eagle*
- 01-02 Constructing and Contesting Authority Online: Folkgroups, Folklore and the Internet: *Flying Hawk*
- 01-03 In Place/Out of Place: Practices of Transformation and Transgression: *Summit*
- 01-04 Preferred Landscapes: Differential Interpretations of Community Aesthetics and Common Good: *Kestrels*
- 01-05 Meet the West: Horace Axtell: *Merlins*
- 01-06 AFS Executive Board Welcome Breakfast for First-Time Attendees, International Participants, and Stipend Recipients: *Salmon River*
- 01-07 Blue Ridge Mountain Music History, Video, and Performance: *Snake River*
- 01-08 Narrative I: The Storyteller's Position in Personal Experience  
Narrative: *Payette River*
- 01-09 Female and Domestic Cultural Performances: *Cottonwoods*
- 01-10 Forum: Text and Community: Teresa Jordan's *Riding the White Horse Home: Douglas Firs*
- 01-11 Language and Authenticity: *Ponderosa Pines North*
- 01-12 Placing Ethics: Public Folklore and the University Setting: *Ponderosa Pines South*
- 01-13 Constructing Knowledges: *Willows North*
- 01-14 Folklore in European Settings: *Willows South*
- 01-15 Innovative Pedagogy: *The Perch*

**THURSDAY, 10:15 AM—12:15 PM**

- 02-01 AFS Invited Plenary Address: *Golden Eagle*

**THURSDAY, 12:15—1:30 PM**

AFS Section Business Meetings:

- AFS Cultural Diversity Task Force: *Salmon River*
- Dance and Movement Analysis: *Ponderosa Pines South*
- Folklore and Education: *Douglas Firs*
- Folklore and Literature: *Merlins*
- Independent Folklorists: *Cottonwoods*
- Jewish Folklore and Ethnology: *Payette River*
- Politics, Folklore, and Social Justice: *Snake River*

PACT: Preserving America's Cultural Traditions Meeting:  
*Willows North*

Goucher College Cultural Sustainability Program Information  
Session: *Ponderosa Pines North* (lunch will be provided)



## PROGRAM SUMMARY

### THURSDAY, 1:30—3:30 PM

- 04-01 Practice Theory: *Golden Eagle*
- 04-02 Watery Places: *Flying Hawk*
- 04-03 Media Session: *Red Rock Rondo: Zion Canyon Song Cycle: Summit*
- 04-04 The Future of Communications in Folklore I: Journals: *Kestrels*
- 04-05 Meet the West: Rosalie Sorrels: *Merlins*
- 04-06 Ethos of Place in Children's Folklore: *Salmon River*
- 04-07 Cultural Identity and Expression through Music and Dance: *Snake River*
- 04-08 Narrative II: Functions and Dysfunctions of Contemporary Legend:  
*Payette River*
- 04-09 A Conversation with Carlos Vélez-Ibáñez: *Cottonwoods*
- 04-10 The Ethnographic Compass: Four Nonfiction Writers Navigate Their  
Way "Home": *Douglas Firs*
- 04-11 Vernacular Scripts and Performance in Southwest China: *Ponderosa  
Pines North*
- 04-12 Professional Development Session: Job Search Skills and Alternative  
Careers for Folklorists: *Ponderosa Pines South*
- 04-13 Latinas and Dress: *Willows North*
- 04-14 Forum: Regional Folklorists' Convenings: The Folk Family Reunion:  
*Willows South*
- 04-15 Forum: Folk Arts in Museum Education: *The Perch*

### THURSDAY, 3:00—4:00 PM

University of Illinois Press, the University Press of Mississippi, and  
the University of Wisconsin Press Reception and Open House for the  
*Folklore Studies in a Multicultural World Series: Peregrines*

### THURSDAY, 3:45—5:45 PM

- 05-01 Forum: Philosophical Foundations of Folkloristics: Post-  
structuralism, Postmodernism: *Golden Eagle*
- 05-03 Media Session: *Whatever Happened to Zulay?: Summit*
- 05-04 The Future of Communications in Folklore II: Books: *Kestrels*
- 05-05 Meet the West: Eva Castellanoz: *Merlins*
- 05-06 Cultural Implications for Children in Place and Play: *Salmon River*
- 05-07 Music, Performance, and Song: *Snake River*
- 05-08 Narrative III: Well-Placed and Re-Placed Tales: *Payette River*
- 05-09 A Conversation with Roger Welsch: *Cottonwoods*
- 05-11 Forum: Folk Performances and Local Identity in Changing China:  
*Ponderosa Pines North*
- 05-12 Negotiating Identities in Display and Practice: *Ponderosa Pines South*
- 05-13 Studies in Identity, Clothing, and Body Art: *Willows North*
- 05-14 Forum: Stories We Tell Ourselves: The Ethics and Aesthetics of  
Performing Community Stories: *Willows South*
- 05-15 Forum: Voices Sharing Traditions: The Art of Interviewing Tradition  
Bearers: *The Perch*



## PROGRAM SUMMARY

### THURSDAY, 6:00—7:30 PM

AFS Fellows Reception for Students: *Flying Hawk*

Trinity University Press Reception for *Remedios: The Healing Life of Eva Castellanoz* by Joanne Mulcahy: *Douglas Firs*

### THURSDAY, 7:30—9:00 PM

07-04 The 2009 Don Yoder Lecture: *Kestrels*

07-05 The 2009 Phillips Barry Lecture: *Merlins*

### THURSDAY, 8:00—11:00 PM

Women's Section Meeting and Croning: *Salmon River, Snake River, and Payette River*

### THURSDAY, 9:00—12:00 PM

Instrumental Music Jam Session: *Cottonwoods*

Vocal Music Jam Session: *Ponderosa Pines*

## FRIDAY, OCTOBER 23

### FRIDAY, 8:00—10:00 AM

09-01 The Form of Value in Globalized Traditions: *Golden Eagle*

09-02 Folklore Research, Scholarship, and History: *Flying Hawk*

09-03 Media Session: *Zora Neale Hurston: Jump at the Sun: Summit*

09-04 Dislocations, Beyond the Here and Now: *Kestrels*

09-05 Vardis Fisher: WPA Guidebooks and Public Cultural Studies: *Merlins*

09-06 AFS Executive Director's Breakfast Meeting with Section Conveners: *Salmon River*

09-07 Narrative IV: Narrating Identity: *Snake River*

09-08 Remembering, Revisioning, and Belonging: *Payette River*

09-09 Poster Session: Ethics and Aesthetics of Spaces: *Cottonwoods*

09-10 Spiritual and Emotional Technology: *Douglas Firs*

09-11 Examining Maine's Ethics of Place: *Ponderosa Pines North*

09-12 Museums, Tourism, and Place: *Ponderosa Pines South*

09-13 Forum: Tapes, Slides, Fieldnotes and Fodder: Finding a Permanent Home for Your Collection: *Willows North*

09-14 Current Studies in Folk Art: *Willows South*

09-15 Forum: Opening Up the Wonders of Place: Folklorists and Place-Based Education: *The Perch*



**PROGRAM SUMMARY**

**FRIDAY, 10:15 AM—12:15 PM**

10-01 AFS Fellows Invited Plenary Address: *Golden Eagle*

**FRIDAY, 12:15—1:30 PM**

AFS Fellows Business Meeting: *Douglas Firs*

AFS Section Business Meetings:

- Archives and Libraries: *Willows North*
- British Folk Studies: *Willows South*
- Children's Folklore: *Salmon River*
- Folk Belief and Religious Folklife: *Ponderosa Pines South*
- Graduate Student Section: *Merlins*
- Music and Song: *Cottonwoods*
- Space, Place, and Landscapes: *Snake River*
- Storytelling: *Ponderosa Pines North*

**FRIDAY, 1:30—3:30 PM**

- 12-01 Forum: Loving and Learning the Vernacular: Plural Memories of and Lessons from Archie Green: *Golden Eagle*
- 12-02 The Stigmatized Vernacular: Where Reflexivity Meets Untellability: *Flying Hawk*
- 12-03 Media Session: *The Fall of '55: Summit*
- 12-05 The Future of Communications in Folklore III: New Media: *Merlins*
- 12-06 Exploring the Ethics of Place in the Slavic World: *Salmon River*
- 12-07 Repurposing Folktales I: *Snake River*
- 12-08 Forum: Storytelling and Place: *Payette River*
- 12-09 Poster Session: Transmission, Change and Study: *Cottonwoods*
- 12-10 Forum: Learning to Be Uncomfortable: Ethnography, Pedagogy, and Place: *Douglas Firs*
- 12-11 Imagineering Place and Placelessness: *Ponderosa Pines North*
- 12-13 Forum: Histories Past, Present, and Future: Some Notes on Ethnographic Archival Collections: *Willows North*
- 12-15 Forum: Dancing in the Dark: Partnerships in Folklife Education: *The Perch*

**FRIDAY, 3:45—5:45 PM**

- 13-01 Forum: Culture, Community Life and the Road to Recovery: Enacting the Vision of Archie Green in American Public Programs and Policies: *Golden Eagle*
- 13-02 On the Ground, Out of Place: Territorial Imaginaries and Human Obstructions: *Flying Hawk*
- 13-03 Forum: An Engineered Panic: Boise's Homosexual Scandal of 1955-1956: *Summit*



## PROGRAM SUMMARY

- 13-04 Folklore and Domestic Cultural Policy in the US I: The Role of Folklore in Domestic Policy Research: *Kestrels*
- 13-05 Meet the Editors: *Merlins*
- 13-06 Performative Voices and Activist Audiences: *Salmon River*
- 13-07 Repurposing Folktales II: *Snake River*
- 13-08 Approaching Places Ethically and Spiritually: *Payette River*
- 13-09 Poster Session: Representations in Festivals, Foodways, and Museums: *Cottonwoods*
- 13-11 Work, Place and Ethics: *Ponderosa Pines North*
- 13-12 Humorous Spaces: *Ponderosa Pines South*
- 13-13 Technology in the Field, the Archives, and the Study: *Willows North*
- 13-14 Alistair Cooke, Archives and Oral History: *Willows South*
- 13-15 Roundtable: Sustaining the Folk Arts in Education Field I: *The Perch*

### FRIDAY, 6:00—7:30 PM

The 2009 Mediterranean Studies Section Lecture: *Payette River*

### FRIDAY, 7:00—8:30 PM

Public Programs Section Meeting: *Kestrels*

### FRIDAY, 8:00—9:00 PM

The 2009 Daniel Crowley Storytelling Concert: *Summit*

### FRIDAY, 8:00—10:00 PM

Indiana University Reception: *Merlins*

University of Missouri Reception: *Cottonwoods* and *Douglas Firs*

### FRIDAY, 9:00—10:30 PM

The Ohio State University Dessert Reception: *Salmon River* and *Snake River*

### FRIDAY, 9:00—12:00 PM

Instrumental Music Jam Session: *Willows*

Vocal Music Jam Session: *Ponderosa Pines*

## SATURDAY, OCTOBER 24

### SATURDAY, 7:30—9:00 AM

AFS Fellows Breakfast of (Folklore) Champions: *Kestrels*



## PROGRAM SUMMARY

### SATURDAY, 8:00—10:00 AM

- 17-01 Why Vernacular Religion Won't Go Away: *Golden Eagle*
- 17-02 Belief, Power and Place-Making: *Flying Hawk*
- 17-03 Media Session: *The Waltz to Westphalia: Summit*
- 17-05 Folklore and Literature I: Folklore and Literature of the Fantastic: *Merlins*
- 17-06 Teaching Nordic Folklore: *Salmon River*
- 17-07 Foodways and Identity Away from Home: *Snake River*
- 17-09 Forum: Welsh with a Spanish Accent: Research, Documentation and Identity in Welsh Patagonia: *Cottonwoods*
- 17-10 Forum: Finding Home: Creativity and the Expression of Place, Part I: Writing: *Douglas Firs*
- 17-11 Architecture and Culture: *Ponderosa Pines North*
- 17-12 It Begins—but Doesn't End—with Sauna: History, Architecture, and Culture of the Finns of Long Valley, Idaho: *Ponderosa Pines South*
- 17-13 Forum: Differential Ideologies: Global Folklore for the Accidental Folklorist: *Willows North*
- 17-14 Myth: Unities and Oppositions: *Willows South*

### SATURDAY, 8:00 AM—12:30 PM

17-08/18-08

16th Annual Folklore and Education Workshop  
Del Corazón: Folk Artists in the Classroom: *Payette River*

### SATURDAY, 10:15 AM—12:15 PM

- 18-01 Laborlore, Occupational Folklore, and the Future: *Golden Eagle*
- 18-02 Cultural Sustainability: *Flying Hawk*
- 18-03 Media Session: "The Orient" Meets "The Occident": Presentations of Chinese Foodways in the United States: *Summit*
- 18-04 Folklore and Domestic Cultural Policy in the US II: A Conversation with Holly Sidford: *Kestrels*
- 18-05 Folklore and Literature II: Recontextualizing Folklore in Literary Works: *Merlins*
- 18-06 Historical Perspectives on the Ethics of Place, Sacred and Secular: *Salmon River*
- 18-07 Acequia Culture and Local Food Systems: *Snake River*
- 18-09 The Body of Heritage: Performing Heritage to the Senses: *Cottonwoods*
- 18-10 Forum: Finding Home: Creativity and the Expression of Place, Part II: Traditional Arts and Integration in Newcomer Communities: *Douglas Firs*
- 18-11 Handmade Identities: *Ponderosa Pines North*
- 18-12 Folklore and Humor: *Ponderosa Pines South*
- 18-13 Stand in Your Place and Know You Are There: Claiming Place: *Willows North*
- 18-14 Spatial/Ritual Analysis: *Willows South*





## PROGRAM SUMMARY

### SATURDAY, 12:15—1:30 PM

AFS Section Business Meetings:

Folk Art: *Payette River*  
Folk Narrative: *Merlins*  
Folklore and Creative Writing: *Douglas Firs*  
Folklore Latino, Latinoamericano, y Caribeño, and Chicano/a  
Folklore: *Ponderosa Pines North*  
Foodways: *Willows South*  
LGBTQA: *Ponderosa Pines South*  
Medieval Folklore: *Snake River*  
Mediterranean Studies: *Kestrels*  
Nordic Folklore: *Cottonwoods*

Folklore Resources on the Library of Congress Website: *Salmon River*

Middle Atlantic Folklife Association Brown Bag Lunch Meeting: *Willows North*

### SATURDAY, 1:30—3:30 PM

- 20-01 Folklore and Domestic Cultural Policy in the US III: Should the United States Have a Secretary of Culture?: *Golden Eagle*
- 20-02 Forum: Tradition in the 21st Century: Locating the Role of the Past in the Future: *Flying Hawk*
- 20-03 Forum: Curatorial Conversations: Discourses of Cultural Heritage Representation and the Smithsonian Folklife Festival: *Summit*
- 20-04 Remembrances of Archie Green: *Kestrels*
- 20-05 Folklore and Literature III: Ethnographic Literary Criticism and Application: *Merlins*
- 20-06 Recontextualizations: Issues of Authority and Authenticity: *Salmon River*
- 20-07 Forum: Folklore as Ethics of Place in Shakespeare's England: *Snake River*
- 20-08 Cultural Intersections, Unstable Identities: *Payette River*
- 20-09 Negotiating Ethnic and Gender Identities through Performance: *Cottonwoods*
- 20-10 National Identity-Making: *Douglas Firs*
- 20-11 Translocation, Translation, Transformation: *Ponderosa Pines North*
- 20-12 Sacred Places and Imagined Spaces: Land, Community, and Nation in Japan: *Ponderosa Pines South*
- 20-13 Folk Artists in Context: *Willows North*
- 20-14 There's No Place Like Camelot: Quest and Religion in Created Places: *Willows South*
- 20-15 Roundtable: Sustaining the Folk Arts in Education Field II: *The Perch*

### SATURDAY, 3:45—4:30 PM

Candidates' Forum: *Golden Eagle*

### SATURDAY, 4:30—5:30 PM

Annual Business Meeting: *Golden Eagle*



**PROGRAM SUMMARY**

**SATURDAY, 5:30—6:30 PM**

AFS 2009 Presidential Address: *Golden Eagle*

**SATURDAY, 7:00—11:00 PM**

AFS Dinner and Dance Party: Basque Center,  
601 West Grove Street

**SATURDAY, 9:00—11:00 PM**

AA Meeting

**SATURDAY, 9:00—12:00 PM**

Instrumental Music Jam Session: *Cottonwoods*

Vocal Music Jam Session: *Ponderosa Pines*



# AMERICAN FOLKLORE SOCIETY 2009 ANNUAL MEETING PROGRAM

## WEDNESDAY, OCTOBER 21

### WEDNESDAY, 8:00 AM—12:00 Noon

#### **Professional Development Workshop: Introduction to Digital Audio Field Recording**

(Sponsored by the Archives and Libraries Section)

*Cottonwoods*

**John B. Fenn** (University of Oregon) and **Douglas Boyd** (University of Kentucky), workshop leaders

### WEDNESDAY, 8:00 AM—5:00 PM

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

(For invited participants only)

*The Perch*

**Erika Brady** (Western Kentucky University), **Simon J. Bronner** (Pennsylvania State University), and **Judith McCulloh** (University of Illinois Press, *emerita*), mentors

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

### WEDNESDAY, 9:00 AM—5:00 PM

#### **Pre-Meeting Tour: Newcomers and Old-Timers**

**Maria Carmen Gambliel** (Idaho Commission on the Arts), tour leader

#### **Pre-Meeting Tour: Western Landscapes**

**Bob McCarl** (Boise State University), tour leader

#### **AFS Executive Board Meeting**

*Willows*

#### **Professional Development Workshop: Writing About Place: A One-Day Workshop with Teresa Jordan**

(Sponsored by the Folklore and Creative Writing and the Public Programs Sections)

*Payette River*

**Andrea Graham** (Independent) and **Teresa Jordan** (Salt Lake City, Utah), workshop leaders



WEDNESDAY, OCTOBER 21-THURSDAY, OCTOBER 22, 2009

**WEDNESDAY, 1:00—5:00 PM**

**Professional Development Workshop:  
Digital Preservation for Folklore Fieldworkers**  
(Sponsored by the Archives and Libraries Section)  
*Cottonwoods*

**Marcia Segal** (American Folklife Center) and **Nathan Georgitis**  
(University of Oregon Libraries), workshop leaders

**WEDNESDAY, 2:00—4:00 PM**

**Basque Boise Walking Tour**

**Patty Miller** (Basque Museum and Cultural Center), tour leader

**WEDNESDAY, 7:00—8:00 PM**

**Opening Ceremonies**  
*Golden Eagle*

**Elaine J. Lawless** (University of Missouri; AFS President), presiding

**WEDNESDAY, 8:00—9:00 PM**

**Annual Meeting Committee Invited Plenary Address**  
*Golden Eagle*

**María Carmen Gambliel** (Idaho Commission on the Arts) and **Bob McCarl** (Boise State University), chairs

**Carlos Vélez-Ibáñez** (Arizona State University), The Ethics of Institutions: Pitfalls of an Engaged Folklore and Tales from the Federal Courts

## THURSDAY, OCTOBER 22

**THURSDAY, 8:00—10:00 AM**

**01-01 Translating Place and Land: Ethics of Transformation in Colonial and Global Contexts**

*Golden Eagle*

**Cristina Bacchilega** (University of Hawai'i at Mānoa), chair

8:00 **Ku'ualoha Ho'omanawanui** (University of Hawai'i at Mānoa),  
Displacing Place: "Translating" Pele in Cyberspace

8:30 **Aiko Yamashiro** (University of Hawai'i at Mānoa), "I'm Just a  
Kamaaina Now": Hapa-Haole Music in Hawaiian Hospitality

9:00 **Bryan Kuwada** (University of Hawai'i at Mānoa), Translated State:  
Mis-Reading Hawaiian State Symbols

THURSDAY, OCTOBER 22, 2009

9:30 **Incoronata Inserra** (University of Hawai'i at Mānoa), Travelling Ethics of Place: The Global Translation of Southern Italian Tammurriata Music and Dance

**01-02 Constructing and Contesting Authority Online: Folkgroups, Folklore and the Internet**  
*Flying Hawk*

**Merrill Kaplan**, chair

8:00 **Robert G. Howard** (University of Wisconsin, Madison), Keeping Mothers in Their Place: Vernacular Authority in Digital Enclaves

8:30 **Katie Ramos** (University of Wisconsin, Madison), "You Can Has Prezidency": Patterns of Folk Punditry in Political Image Macros

9:00 **Montana Miller** (Bowling Green State University), Facebook, Faculty-Student "Friendship," and the Erosion of Traditional Boundaries in Academic Culture

9:30 **Merrill Kaplan** (The Ohio State University), Remixing Iceland's Revolution: Protest Culture on YouTube

**01-03 In Place/Out of Place: Practices of Transformation and Transgression**  
*Summit*

**Michael L. Murray**, chair

8:00 **Rosina Miller** (The Philadelphia Center), Transgression, Power, and the Ethics of Place

8:30 **Michael L. Murray** (Princeton University), "Join Proud Irishmen...": Place, Memory, and Protest in an Irish-American Community

9:00 **Nancy L. Watterson** (Cabrini College), Where "Movement and Stillness Meet": T'ai Chi, Healing Arts, and Innovative Spaces for Social Justice Education

**01-04 Preferred Landscapes: Differential Interpretations of Community Aesthetics and Common Good**  
*Kestrels*

**Katherine Roberts**, chair

8:00 **Debra Lattanzi Shutika** (George Mason University), Landscapes of Discontent: "Saving" the Commonwealth for Future Generations

8:30 **Katherine Roberts** (University of North Carolina), Cleaning House for Company: Abandoned Property Ordinances and Gentrification in West Virginia

9:00 **Sandy Rikoon** (University of Missouri), Challenging Otters: Competing Discourses and Social Power in Constructing South Central Missouri Landscapes

9:30 **Kent Ryden** (University of Southern Maine), discussant



THURSDAY, OCTOBER 22, 2009

**01-05 Meet the West: Horace Axtell**

(Sponsored by the 2009 Annual Meeting Committee)

*Merlins*

**Maria Carmen Gambliel** (Idaho Commission on the Arts), chair

**Horace Axtell** (Nez Perce elder; Lewiston, Idaho)

**01-06 AFS Executive Board Welcome Breakfast for First-Time Attendees, International Participants, and Stipend Recipients**

*Salmon River*

**01-07 Blue Ridge Mountain Music History, Video, and Performance**

*Snake River*

**Cece Conway**, chair

8:00 **John Martin** (Appalachian State University), Slide Country Music and American Culture

8:30 **Steve Kruger** (University of North Carolina, Chapel Hill), Sweet River, Happy Valley: A Geography of Sound Along the Yadkin River

9:00 **Cece Conway** (Appalachian State University), African Roots of the Banjo and Video, Funded by the National Endowment for the Arts

9:30 **Eddie Huffman** (University of North Carolina, Chapel Hill), discussant

**01-08 Narrative I: The Storyteller's Position in Personal Experience Narrative**

*Payette River*

**Barbro Klein**, chair

8:00 **Teresa Keeler** (Pasadena City College), Imagination and Interpretation in Personal Experience Narrating

8:30 **Eerika Koskinen-Koivisto** (University of Jyväskylä), Disappearing Landscapes—Sense of Self and Metaphoric Place in the Life Story of a Female Factory Worker

9:00 **Kristiana M. Willsey** (Indiana University), Safekeeping Stories: Privacy, Authority, and Narrative in Children's Assemblages

9:30 **Barbro Klein** (Swedish Collegium for Advanced Study), The Child as Witness in Verbal and Visual Folk Art

**01-09 Female and Domestic Cultural Performances**

*Cottonwoods*

**Christine L. Garlough**, chair

8:00 **Christine L. Garlough** (University of Wisconsin, Madison), Ethos and South Asian American Feminist Folklore

8:30 **Cherry P. Levin** (Louisiana State University), Weddings as Cultural Performance

9:00 **Patricia M. Gaitely** (Middle Tennessee State University), It's an Easy Life: Women Serpent-Handlers in Contemporary Appalachia

9:30 **Christina Bishop** (George Mason University), Creating One's Own Safe Haven: How the Unmarried Latter-Day Saint Finds Place in Between the Singles Ward and the Family Ward



THURSDAY, OCTOBER 22, 2009

**01-10 Forum: Text and Community: Teresa Jordan's *Riding the White Horse Home***

(Sponsored by the Folklore and Creative Writing Section)

*Douglas Firs*

**Margaret Yocom** (George Mason University), chair

**Darcy Holtgrave** (University of Missouri, Columbia), **Teresa Jordan** (Salt Lake City, Utah), **David Stanley** (Westminster College), **Polly Stewart** (Salisbury University)

**01-11 Language and Authenticity**

*Ponderosa Pines North*

**Terri M. Jordan**, chair

8:00 **Terri M. Jordan** (Sam Noble Oklahoma Museum of Natural History), Weaving Words, Connecting Lives: Seven Years (and Counting!) of the Oklahoma Native American Youth Language Fair

8:30 **Monica Foote** (Indiana University), This One Time...At French Camp...: The Use of Authenticity at an Immersion-Based Language Camp

9:00 **Fredericka Schmadel** (Indiana University), How Far Can You Trust a Translation?—A Practicum

9:30 **Shannon Dosemagen** (University of Wisconsin, Milwaukee), "The Worst Thing after Katrina Was the Silence": Reclaiming Community through the Language of Public Memory

**01-12 Placing Ethics: Public Folklore and the University Setting**

*Ponderosa Pines South*

**John B. Fenn**, chair

8:00 **Kingston W. Heath** (University of Oregon), The Finney House in Nevada City, Montana and the Notion of Heritage Transformation

8:30 **Kristin G. Congdon** (University of Central Florida), ChinaVine Part 1: The Making of ChinaVine.org

9:00 **Douglas Blandy** (University of Oregon), ChinaVine Part 2: Interpreting Culture within a Web 2.0 Environment

9:30 **John B. Fenn** (University of Oregon), Ethics, Politics, and Goals in Establishing a Regional Public Folklore Program in the Pacific Northwest

**01-13 Constructing Knowledges**

*Willows North*

**Tok F. Thompson**, chair

8:00 **Andrea Kitta** (East Carolina University), "Polio Pics" and "The Doctor from Toronto": The Use of Vaccination Contemporary Legends by the Public and the Medical Community

8:30 **Tok F. Thompson** (University of Southern California), Do Animals Tell Stories? A Closer Look at the Narrative Dimensions of the Human-Animal Divide

9:00 **Brandon Barker** (University of Louisiana, Lafayette), Sacred Emotions: A Folkloristic Approach to Cognitive Literary Universals



THURSDAY, OCTOBER 22, 2009

**01-13 Continued**

9:30 **Ruth E. Goldstein** (University of California, Berkeley), *The Ethics of Placing the Human in a Taxonomy of Scale*

**01-14 Folklore in European Settings**

*Willows South*

**Charles A. Baker-Clark**, chair

8:00 **Ilhan Mehmet Basgoz** (Indiana University) and **Sultan Yetkin** (Indiana University), *The Transmission of Folktales in Modern Society*

8:30 **Susan Kalčík** (Retired), *Kroje Slovenska: Folk Dress and Slovak Identity in the Old and New Worlds*

9:00 **Charles A. Baker-Clark** (Grand Valley State University), *The Gastronomic Shepherd*

**01-15 Innovative Pedagogy**

*The Perch*

**Seán Galvin**, chair

8:00 **Seán Galvin** (LaGuardia Community College), *Proto-Personal Experience Narratives and ePortfolios: Some Examples*

8:30 **Rosemary V. Hathaway** (West Virginia University), *Of Mice and Fieldworkers: Using Art Spiegelman's Maus to Teach Ethnography*

9:00 **Rory Turner** (Goucher College), *Cultural Sustainability: Beginnings*

THURSDAY, 10:15 AM—12:15 PM

**02-01 AFS Invited Plenary Address**

*Golden Eagle*

**Barre Toelken** (Utah State University, *emeritus*), chair

**Roger Welsch** (Danebrog, Nebraska), *Confessions of a Wannabe: When the Prime Directive Backfires*

THURSDAY, 12:15—1:30 PM

**AFS Section Business Meetings:**

**AFS Cultural Diversity Task Force:** *Salmon River*

**Dance and Movement Analysis:** *Ponderosa Pines South*

**Folklore and Education:** *Douglas Firs*

**Folklore and Literature:** *Merlins*

**Independent Folklorists:** *Cottonwoods*

**Jewish Folklore and Ethnology:** *Payette River*

**Politics, Folklore, and Social Justice:** *Snake River*

**PACT: Preserving America's Cultural Traditions Meeting:**

*Willows North*

**Goucher College Cultural Sustainability Program Information**

**Session:** *Ponderosa Pines North* (lunch will be provided)





THURSDAY, OCTOBER 22, 2009

THURSDAY, 1:30—3:30 PM

**04-01 Practice Theory**

*Golden Eagle*

**Simon J. Bronner**, chair

- 1:30 **Simon J. Bronner** (Pennsylvania State University), Practice and Praxis in Folkloristics
- 2:00 **Jay Mechling** (University of California, Davis), The American Common Sense and the Problem of Common Knowledge
- 2:30 **Jeanmarie Rouhier-Willoughby** (University of Kentucky), The Practice of Practice Theory: Contemporary Russian Life-Cycle Rituals
- 3:00 **Maribel Alvarez** (University of Arizona), Can Manual Workers be Reflexive?: Observations on the Praxis of Mechanical Reproduction

**04-02 Watery Places**

*Flying Hawk*

**Susan Charles Groth**, chair

- 1:30 **Scott A. Mellor** (University of Wisconsin), Ships that Pass in the Night: Narrative and Åland Identity
- 2:00 **Maggie Holtzberg** (Massachusetts Cultural Council), Place Matters: A Wooden Boat Builder in the 21st Century
- 2:30 **John Laudun** (University of Louisiana, Lafayette), The Ethics of Creativity on the Rice Prairies of Louisiana
- 3:00 **Susan Charles Groth** (Bucks County Community College), Shad Stories and Island Rules: Narrative Stewardship and River Community at the Lewis Fishery, Lambertville, New Jersey

**04-03 Media Session: *Red Rock Rondo: Zion Canyon Song Cycle* (film, 57 min.)**

*Summit*

**Hal Cannon** (Western Folklife Center), filmmaker

**Christina Barr** (Nevada Humanities)

**04-04 The Future of Communications in Folklore I: Journals**

(Sponsored by the AFS Communications in Folklore Working Group; see also 05-04 and 12-05)

*Kestrels*

**Jason Baird Jackson** (Indiana University), chair

**Robert Baron** (New York State Council on the Arts), **Giovanna P. Del Negro** (Texas A&M University; co-editor, *Journal of American Folklore*), **Robert G. Howard** (University of Wisconsin, Madison; editor, *Western Folklore*), **Maira Smith** (Indiana University; editor, *Journal of Folklore Research*), **Tok F. Thompson** (University of Southern California; co-editor, *Cultural Analysis*)



THURSDAY, OCTOBER 22, 2009

**04-05 Meet the West: Rosalie Sorrels**

(Sponsored by the 2009 Annual Meeting Committee)  
*Merlins*

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

**Rosalie Sorrels** (Singer, songwriter; Boise, Idaho)

**04-06 Ethos of Place in Children's Folklore**

(Sponsored by the Children's Folklore Section)  
*Salmon River*

**John H. McDowell**, chair

1:30 **Carole Carpenter** (York University), Listening to Migrant Children on the Process of Negotiating a New Ethos of Place

2:00 **Robert J. Smith** (Southern Cross University), The Folklore of Schoolchildren: Broadening the View

2:30 **Elissa R. Henken** (University of Georgia), Paying Attention: Folk Games of College Students

3:00 **John H. McDowell** (Indiana University), Processing Place through Play: Michael's Vision of Acapulco

**04-07 Cultural Identity and Expression through Music and Dance**

*Snake River*

**Mark Y. Miyake**, chair

1:30 **Holly Everett** (Memorial University of Newfoundland), Harry Choates and the Construction of Cajun East Texas

2:00 **Monique G. Dupas** (University of Louisiana, Lafayette), Embodied Tradition in Cajun and Creole Dance

2:30 **Mark Y. Miyake** (Indiana University), "Proud, Poor, Primitive, and Fast with a Knife": Appalachian Migration and the Origin Story of Bluegrass Music

**04-08 Narrative II: Functions and Dysfunctions of Contemporary Legend**

*Payette River*

**Anika Wilson**, chair

1:30 **Jodi McDavid** (Memorial University of Newfoundland), Heroes and Villains?: Legendary Priests in Cape Breton Folklore

2:00 **Kimberly Ball** (University of California, Irvine), UFO-Abduction Narratives and Technologies of Tradition

2:30 **Anika Wilson** (University of Wisconsin, Milwaukee), The Nightmare of AIDS from a Familiar Stranger

3:00 **Kate Parker** (The Ohio State University), Out of Place: Local Narratives Post-Katrina

**04-09 A Conversation with Carlos Vélez-Ibáñez**

(Sponsored by the 2009 Annual Meeting Committee)  
*Cottonwoods*

**Bob McCarl** (Boise State University), chair

**Carlos Vélez-Ibáñez** (Arizona State University)

THURSDAY, OCTOBER 22, 2009

**04-10 The Ethnographic Compass: Four Nonfiction Writers Navigate Their Way “Home”**

*Douglas Firs*

**Bonnie S. Sunstein**, chair

- 1:30 **Rossina Z. Liu** (University of Iowa), *The Sorceress of Westminster: A Writer Finds Ethnographic Lenses*
- 2:00 **Vicki Krajewski** (University of Iowa), *Floating over Delhi: Blogging the Baha’i House of Worship*
- 2:30 **Eric Siegel** (University of Iowa), *Harmonizing Loneliness: Contemporary Shape Note Music and Community Singing*
- 3:00 **Bonnie S. Sunstein** (University of Iowa), *Traversing Parallel Lines: Geometry Students Write across a Country*

**04-11 Vernacular Scripts and Performance in Southwest China**

(Sponsored by the Eastern Asia Folklore Section)

*Ponderosa Pines North*

**Mark Bender**, chair

- 1:30 **Eric D. Mortenson** (Guilford College), *Reified Religion: The Connection between Naxi Pictographic Literacy (or Lack Thereof) and Ritual Efficacy (or Lack Thereof)*
- 2:00 **Jessica Anderson Turner** (Indiana University), *Songwriters, Economic Developers, and the Goddess of Creation: Rewriting the Cultural Landscape of Leye County, Guangxi*
- 2:30 **Mark Bender** (The Ohio State University), *“To Speak of Dumi”: The Survival of Vernacular Script and Yi Epic Narrative*
- 3:00 **Nathan E. Bender** (University of Idaho), discussant

**04-12 Professional Development Workshop: Job Search Skills and Alternative Careers for Folklorists**

(Sponsored by the Independent Folklorists Section)

*Ponderosa Pines South*

**Joe Goodwin** (Ball State University), workshop leader

**04-13 Latinas and Dress**

*Willows North*

**Rachel V. Gonzalez**, chair

- 1:30 **Norma E. Cantú** (University of Texas, San Antonio), *Wearing Identity: Chicanas Wearing Huipiles*
- 2:00 **Lori Hall-Araujo** (Indiana University), *Writing a Museum Narrative with Women’s Zapotec Dress*
- 2:30 **Rachel V. Gonzalez** (Indiana University), *Absent or Adorned?: Examining Choice in Quinceañera Dress Styles*
- 3:00 **Pravina Shukla** (Indiana University), discussant



THURSDAY, OCTOBER 22, 2009

**04-14 Forum: Regional Folklorists' Convenings: The Folk Family Reunion**  
*Willows South*

**Sally A. Van de Water** (Mid Atlantic Arts Foundation), chair

**Carol Edison** (Utah Arts Council), **Andrea Graham** (Independent),  
**Lisa L. Higgins** (Missouri Folk Arts Program), **Teresa Hollingsworth**  
(Southern Arts Federation), and **Julie Throckmorton-Meunier** (Rivers  
of Steel National Heritage Area)

**04-15 Forum: Folk Arts in Museum Education**  
*The Perch*

**Marsha MacDowell** (Michigan State University Museum), chair

**Patty Miller** (Basque Museum and Cultural Center), **John Robinson**  
(Madison Children's Museum)

**THURSDAY, 3:00—4:00 PM**

**University of Illinois Press, the University Press of Mississippi, and  
the University of Wisconsin Press Reception and Open House for  
the *Folklore Studies in a Multicultural World Series***  
*Peregrines*

**THURSDAY, 3:45—5:45 PM**

**05-01 Forum: Philosophical Foundations of Folkloristics:  
Poststructuralism, Postmodernism**  
*Golden Eagle*

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

**Lynn Gelfand** (The University of Advancing Technology), **Gregory  
Hansen** (Arkansas State University), **Kimberly J. Lau** (University of  
California, Santa Cruz), **Michael MacDonald** (University of Alberta),  
**Kay Turner** (New York University)

**05-03 Media Session: *Whatever Happened to Zulay?*** (rough cut; 30-50  
min.)  
*Summit*

**Sharon R. Sherman** (University of Oregon), filmmaker

**05-04 The Future of Communications in Folklore II: Books**  
(Sponsored by the AFS Communications in Folklore Working Group;  
see also 04-04 and 12-05)  
*Kestrels*

**Jason Baird Jackson** (Indiana University), chair

**Harris M. Berger** (Texas A&M University/co-editor, *Journal of American  
Folklore*), **Craig Gill** (University Press of Mississippi), **Marsha  
MacDowell** (Michigan State University Museum), **Judith McCulloh**



THURSDAY, OCTOBER 22, 2009

(University of Illinois Press, *emerita*), **John H. McDowell** (Indiana University; editor, *Journal of Folklore Research Reviews*), **Timothy R. Tangherlini** (University of California, Los Angeles)

**05-05 Meet the West: Eva Castellanoz**

(Sponsored by the 2009 Annual Meeting Committee)

*Merlins*

**Joanne Mulcahy** (Lewis and Clark College), chair

**Eva Castellanoz** (Healer and artist; Nyssa, Oregon), **Jens Lund** (Washington State Parks), **Bob McCarl** (Boise State University), **Steve Siporin** (Utah State University)

**05-06 Cultural Implications for Children in Place and Play**

(Sponsored by the Children's Folklore Section)

*Salmon River*

**Jacqueline S. Thursby**, chair

3:45 **Jacqueline S. Thursby** (Brigham Young University), Boiseko Ikastola: Boise's Basque Language Immersion Preschool

4:15 **Steve Stanzak** (Indiana University), Manipulating Play Frames: The Yo' Momma Joke Cycle on YouTube

4:45 **Irene Chagall** (Independent) and **Cecilia Riddell** (California State University, Dominguez Hills; Pasadena City College, *emerita*), Will the Real Sally Walker Please Stand Up?

5:15 **Kathryn A. McCormick** (Independent), Let Them Play: Puppet Play

**05-07 Music, Performance, and Song**

*Snake River*

**Ian Russell**, chair

3:45 **Peter Narvaez** (Memorial University of Newfoundland), The Satirical Song Tradition of the Northeast, Collective Consciousness and Labor Song: A Newfoundland Example

4:15 **Irene Watt** (University of Aberdeen), The Power of the Lullaby

4:45 **Ian Russell** (University of Aberdeen), Small Instruments for Small Spaces: Understanding the Performance Role of Melodeons, Mouth Harmonicas, and Jews Harps in Northeast Scotland

**05-08 Narrative III: Well-Placed and Re-Placed Tales**

*Payette River*

**Johnston A. Njoku**, chair

3:45 **Fumihiko Kobayashi** (The Hebrew University of Jerusalem), Why Are Animal-Wife Tales so Attractive to Japanese Listeners?

4:15 **Nancy C. McEntire** (Indiana State University), The Tall Tale and the American West

4:45 **Kevin Cordi** (Ohio Dominican University) and **Todd E. Smith** (The Ohio State University), Stories out of the Box: Securing a Place for Story

5:15 **Johnston A. Njoku** (Western Kentucky University), There's Got to be a Tortoise in It



THURSDAY, OCTOBER 22, 2009

**05-09 A Conversation with Roger Welsch**

(Sponsored by the American Folklore Society)  
*Cottonwoods*

**Barre Toelken** (Utah State University, *emeritus*), and **William A. Wilson** (Brigham Young University, *emeritus*), chairs

**Roger Welsch** (Dannebrog, Nebraska)

**05-11 Forum: Folk Performances and Local Identity in Changing China**

(Sponsored by the Eastern Asia Folklore Section)  
*Ponderosa Pines North*

**Juwen Zhang** (Willamette University), chair

**Mingzhi Jiang** (Sun Yat-Sen University), **Baocheng Kang** (Sun Yat-Sen University), **Xiaochun Liu** (Sun Yat-Sen University), **Junhua Song** (Sun Yat-Sen University)

**05-12 Negotiating Identities in Display and Practice**

*Ponderosa Pines South*

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

3:45 **Mary Kay Gaydos Gabriel** (Utah State University), Lily Dale: Forgotten Images and Resurrected Memories, Ordinary Stories in an Extraordinary Town

4:15 **Jeannine Huenemann** (Utah State University), Teachers, Technology, and Tales of Our Times

4:45 **Jennifer Bateman** (Utah State University), Utah Sings Out: Gender Issues and the Urban Folk Music Revival, 1950-1960s

5:15 **Jeannie B. Thomas** (Utah State University), discussant

**05-13 Studies in Identity, Clothing, and Body Art**

*Willows North*

**Carrie Hertz**, chair

3:45 **Carrie Hertz** (Indiana University), Costuming Potential: The Repurposing of Old Clothes through Conceptual Transformation

4:15 **Callie E. Clare** (Indiana University), Rules of Re-Enactment: Dress and the Modern Rendezvous

4:45 **Janice E. Frisch** (Indiana University), Scrapbooks in Fabric: Memory, Identity, and the T-Shirt Quilt

5:15 **Rhonda R. Dass** (Minnesota State University, Mankato), Homesteading Heritage: Appropriating Authority through Tattoos

**05-14 Forum: Stories We Tell Ourselves: The Ethics and Aesthetics of Performing Community Stories**

(Sponsored by the Storytelling Section)  
*Willows South*

**Jo Radner** (American University), chair



THURSDAY, OCTOBER 22, 2009

**Milbre Burch** (University of Missouri, Columbia), **Teresa Clark** (National Storytelling Network), **Pat Jasper** (Surviving Katrina and Rita in Houston), **Carl Lindahl** (Surviving Katrina and Rita in Houston), **Theresa Osborne** (Southeast Kentucky Community and Technical College; Western Kentucky University)

**05-15 Forum: Voices Sharing Traditions: The Art of Interviewing Tradition Bearers**

*The Perch*

**Carol Spellman** (Independent), chair

**Maria Carmen Gambliel** (Idaho Commission on the Arts), **Ruth Piispanen** (Idaho Commission on the Arts)

THURSDAY, 6:00—7:30 PM

**AFS Fellows Reception for Students**

*Flying Hawk*

**Jay Mechling** (University of California, Davis; AFS Fellows President), host

**Trinity University Press Reception for *Remedios: The Healing Life of Eva Castellanoz*, by Joanne Mulcahy**

*Douglas Firs*

THURSDAY, 7:30—9:00 PM

**07-04 The 2009 Don Yoder Lecture**

(Sponsored by the Folk Belief and Religious Folklife Section)

*Kestrels*

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

**William Westerman** (Princeton University), Epistemology of the Flail and the Politics of Inductive Reasoning

**07-05 The 2009 Phillips Barry Lecture**

(Sponsored by the Music and Song Section)

*Merlins*

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

**Rosalie Sorrels** (Singer, songwriter; Boise, Idaho), *A Life in Song*

THURSDAY, 8:00—11:00 PM

**Women's Section Meeting and Croning**

*Salmon River, Snake River, and Payette River*



THURSDAY, OCTOBER 22—FRIDAY, OCTOBER 23, 2009

THURSDAY, 9:00—12:00 PM

**Instrumental Music Jam Session**

(Sponsored by the Music and Song Section)

*Cottonwoods*

**Vocal Music Jam Session**

(Sponsored by the Music and Song Section)

*Ponderosa Pines*

**FRIDAY, OCTOBER 23**

FRIDAY, 8:00—10:00 AM

**09-01 The Form of Value in Globalized Traditions**

*Golden Eagle*

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

8:00 **Dorothy Noyes** (The Ohio State University), *Dear Relics, Dear Oriflammes: The Tradition of Objectification and Its Alternatives*

8:30 **Sadhana Naithani** (Jawaharlal Nehru University), *Bridges: Local, Global and Transnational*

9:00 **Candace Slater** (University of California, Berkeley), *Rethinking the Region: Ideas of the Regional and the Local in 21st-Century Northeast Brazilian Narratives*

9:30 **Charles L. Briggs** (University of California, Berkeley), *Against Circulation*

**09-02 Folklore Research, Scholarship, and History**

*Flying Hawk*

**Jerrold Hirsch**, chair

8:00 **Linda Dégh** (Indiana University), *Contemporary Trends in Folklore Research*

8:30 **Theresa A. Vaughan** (University of Central Oklahoma), *Feminist Scholarship in Folklore: Lessons Learned from Editing an Encyclopedia*

9:00 **Sita Bell** (Utah State University), *Developing an Anti-Semitic Motif Index: A Work in Progress*

9:30 **Jerrold M. Hirsch** (Truman State University), *"Tell It to the Angel": B. A. Botkin and Richard Dorson as Friends and Adversaries*

**09-03 Media Session: Zora Neale Hurston: *Jump at the Sun* (film, 84 min.)**

*Summit*

**Barrie M. McClune** (California Newsreel), filmmaker





FRIDAY, OCTOBER 23, 2009

**09-04 Dislocations, Beyond the Here and Now**

*Kestrels*

**Ray Cashman**, chair

- 8:00 **Pravina Shukla** (Indiana University), Displaced Fantasies: Carnival Costumes in Afro-Brazil
- 8:30 **Ray Cashman** (The Ohio State University), Dislocation and Supernatural Encounters on the Irish Border
- 9:00 **Tom Mould** (Elon University), In This World but Not of It: Dislocation in LDS Revelation
- 9:30 **Henry Glassie** (Indiana University), Prince Twins Seven-Seven: A Yoruba View of the World

**09-05 Vardis Fisher: WPA Guidebooks and Public Cultural Studies**

(Sponsored by the 2009 Annual Meeting Committee)

*Merlins*

**Bob McCarl** (Boise State University), chair

**Debbie Fant** (Northwest Folklife), **Maria Carmen Gambliel** (Idaho Commission on the Arts), **Steve Siporin** (Utah State University)

**09-06 AFS Executive Director's Breakfast Meeting with Section Conveners**

*Salmon River*

**09-07 Narrative IV: Narrating Identity**

*Snake River*

**Kelly Roubo**, chair

- 8:00 **Phillip H. McArthur** (Brigham Young University, Hawai'i), From the Marshall Islands to Idaho and Back Again: The Dialogic Ethnography and the Play of Tricksters
- 8:30 **Tiffany L. Kershner** (Kansas State University), Classifying Time, Experience, and Memory in Chisukwa Narratives
- 9:00 **Karen H. Lambert** (Utah State University), The Burmese Refugees: Stories of Civil War, Refugee Camps and Your New Neighbors
- 9:30 **Kelly Roubo** (Memorial University of Newfoundland), White Identity, Narrative Structuring and Powering-Down

**09-08 Remembering, Revisioning, and Belonging**

*Payette River*

**Janferie Stone**, chair

- 8:00 **Diane Tye** (Memorial University of Newfoundland), Life Pictures and Family Stories: Grave Markers as Auto/biography
- 8:30 **James B. Seaver** (Indiana University), Written in Stone: Representing Memory and National Identity in Western Europe's World War II Cemeteries
- 9:00 **Janferie Stone** (California State University, Sacramento), Gifts over Time



FRIDAY, OCTOBER 23, 2009

**09-09 Poster Session: Ethics and Aesthetics of Spaces**

*Cottonwoods*

**Gabrielle A. Berlinger**, chair

**Gabrielle A. Berlinger** (Indiana University), Back Yard, Front Yard, or on the Roof: Jewish Ritual Space in the 21st Century

**Zilia C. Estrada** (Indiana University), Wild Gardens and Controlled Spaces: Backyard Wildlife Habitats in Bloomington, Indiana

**Maria E. Kennedy** (Indiana University), From Print to Commons: Theories of Public Space

**Jodine Perkins** (Indiana University), Cooking in Place: Community Cooking and Identity in Community Cookbooks

**09-10 Spiritual and Emotional Technology**

*Douglas Firs*

**Barry Jean Ancelet**, chair

8:00 **Barry Jean Ancelet** (University of Louisiana, Lafayette), Begging in the Ballpark and Blogging for a Chicken: Mardi Gras in Evolving Communities

8:30 **Michael D. Lee** (Indiana University), Audio Technologies, Space, and American Christian Cultures of Listening

9:00 **Kate Ristau** (University of Oregon), Going to the Chapel and We're Gonna Get Married Online: Navigating the Communal Religious Experience in Second Life

9:30 **Anthony B. Buccitelli** (Boston University), Virtually a Local: Google, Hyperlocality, and Folk Geography

**09-11 Examining Maine's Ethics of Place**

*Ponderosa Pines North*

**Pauleena M. MacDougall**, chair

8:00 **James Francis** (Penobscot Nation; University of Maine), The History of Maine Indian Place Name Research

8:30 **Karen Miller** (University of Maine), Experienced Place: Weather Lore of Maine

9:00 **Pauleena M. MacDougall** (Maine Folklife Center), Narratives of Place from the Northeast Archives of Folklore and Oral History

9:30 **Jeff Todd Titon** (Brown University), discussant

**09-12 Museums, Tourism, and Place**

*Ponderosa Pines South*

**Kara N. Bayless**, chair

8:00 **Kara N. Bayless** (Indiana University), Creation of Authenticity and Nostalgia in the Public and Private Space of the Clabber Girl Museum

8:30 **Stephen Kidd** (Smithsonian Institution), Folklorists Online: A New Model to Change the Way Museums Work



FRIDAY, OCTOBER 23, 2009

9:00 **Y. Ozan Say** (Indiana University), *Tourism and the Politics of Place: Framing Heritage, History, People, and an Island in Western Turkey*

9:30 **Lucy M. Long** (Bowling Green State University), *Culinary Tourism in Southern Appalachia: From Other to Center*

**09-13 Forum: Tapes, Slides, Fieldnotes and Fodder: Finding a Permanent Home for Your Collection**

(Sponsored by the Archives and Libraries Section)  
*Willows North*

**Michael Taft** (American Folklife Center), chair

**Peggy A. Bulger** (American Folklife Center) and **David Taylor** (American Folklife Center)

**09-14 Current Studies in Folk Art**

*Willows South*

**Carrie Roy**, chair

8:00 **Jon Kay** (Indiana University), *Hoosier Mingei: Making Rugs for the “Japanese Ladies”*

8:30 **Carrie A. Roy** (University of Wisconsin, Madison), *Crafting a Double Hermeneutic: Dynamic Traditions in Scandinavian Woodcarving*

9:00 **Willow G. Mullins** (University of Missouri), *The Armchair Adventurer’s Guide to Central Asian Art: The Effects of Colonial Discourse in Mass Media on the Consumption of Global Folk Art*

9:30 **Patricia A. Turner** (University of California, Davis), *From Katrina Shrouds to Obama Quilts: Threads of Worldview*

**09-15 Forum: Opening Up the Wonders of Place: Folklorists and Place-Based Education**

*The Perch*

**Paddy Bowman** (Local Learning), chair

**Ruth Olson** (Center for the Study of Upper Midwestern Cultures),  
**Gregory Sharrow** (Vermont Folklife Center), **Greg Smith** (Lewis and Clark College)

FRIDAY, 10:15 AM—12:15 PM

**10-01 AFS Fellows Invited Plenary Address**

*Golden Eagle*

**Jay Mechling** (University of California, Davis; AFS Fellows President), chair

**Wolfgang Mieder** (University of Vermont), *“It Takes a Village to Change the World”: Proverbial Politics and the Ethics of Place*



FRIDAY, OCTOBER 23, 2009

**FRIDAY, 12:15—1:30 PM**

**AFS Fellows Business Meeting:** *Douglas Firs*

**AFS Section Business Meetings:**

**Archives and Libraries:** *Willows North*

**British Folk Studies:** *Willows South*

**Children's Folklore:** *Salmon River*

**Folk Belief and Religious Folklife:** *Ponderosa Pines South*

**Graduate Students:** *Merlins*

**Music and Song:** *Cottonwoods*

**Space, Place, and Landscapes:** *Snake River*

**Storytelling:** *Ponderosa Pines North*

**FRIDAY, 1:30—3:30 PM**

**12-01 Forum: Loving and Learning the Vernacular: Plural Memories of and Lessons from Archie Green** (see also 13-01)  
*Golden Eagle*

**Peggy A. Bulger** (American Folklife Center) and **Nick Spitzer**  
(*American Routes*; Tulane University), chairs

**12-02 The Stigmatized Vernacular: Where Reflexivity Meets Untellability**  
*Flying Hawk*

**Diane E. Goldstein**, chair

- 1:30 **Amy Shuman** (The Ohio State University), Discourses of Veneration and Repudiation in Folklore Research
- 2:00 **Sheila Bock** (The Ohio State University), Institutional Challenges to the Study of Diabetes and Stigma
- 2:30 **Ann K. Ferrell** (The Ohio State University), "It's Really Hard to Tell the True Story of Tobacco": Stigma, Tellability, and Reflexive Scholarship
- 3:00 **Diane E. Goldstein** (Memorial University of Newfoundland), Rethinking Ventriloquism: Untellability, Chaotic Narratives, Social Justice and the Choice to Speak For, About, and Without

**12-03 Media Session: *The Fall of '55*** (film, 82 min.)  
(Sponsored by the Lesbian Gay Bisexual Transgender Queer and Allies Section; the History and Folklore Section; and the Politics, Folklore, and Social Justice Section; see also 13-03)  
*Summit*

**Joe Goodwin** (Ball State University), chair

**Seth Randal** (Boise, Idaho), filmmaker; **Jeanette Ross** (Boise, Idaho)



FRIDAY, OCTOBER 23, 2009

**12-05 The Future of Communications in Folklore III: New Media**

(Sponsored by the AFS Communications in Folklore Working Group;  
see also 04-04 and 05-04)

*Merlins*

**Jason Baird Jackson** (Indiana University), chair

**Robert G. Howard** (University of Wisconsin, Madison), **Jon Kay**  
(Traditional Arts Indiana), **John Laudun** (University of Louisiana,  
Lafayette; editor, AFS website), **Tom Mould** (Elon University), **Amber  
Ridington** (Independent), **Steve Zeitlin** (City Lore)

**12-06 Exploring the Ethics of Place in the Slavic World**

*Salmon River*

**Svitlana P. Kukhareno** and **Jeanmarie Rouhier-Willoughby**

(University of Kentucky), chairs

1:30 **Natalie Kononenko** (University of Alberta), Presenting Ukrainian Folk  
Medicine

2:00 **Svitlana P. Kukhareno** (University of Alberta), The Curse as a Magic  
Weapon in Contemporary Ukraine

2:30 **Inna Golovakha-Hicks** (Rylsky Institute for Folklore and  
Ethnography), Ukrainian Contemporary Graffiti through the Eyes of  
the Folklorist

**12-07 Repurposing Folktales I**

(Sponsored by the Folk Narrative Section; see also 13-07)

*Snake River*

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

1:30 **Adam Zolkover** (Indiana University), Rewriting Remus: Clever  
Rabbits, Sticky Situations, and the Politics of Reinterpretation

2:00 **Jeana Jorgensen** (Indiana University), Magical Mirrors and  
Transformations: From Fairy Tale to Medicine

2:30 **Mary Hufford** (University of Pennsylvania), An Eco-Critical Approach to  
Fairy Tales

3:00 **K. Elizabeth Spillman** (University of Pennsylvania), The Power of Pink  
Plastic: Fairy Tales, Commodification, and Carnival

**12-08 Forum: Storytelling and Place**

*Payette River*

**Zora D. Zimmerman** (Iowa State University), chair

**Nikki Bado-Fralick** (Iowa State University), **Michael McDermott**  
(Black Earth Institute), **Patricia Monaghan** (DePaul University),  
**Mary Swander** (Iowa State University), **Eric Waite** (Iowa State University)



FRIDAY, OCTOBER 23, 2009

**12-09 Poster Session: Transmission, Change and Study**

*Cottonwoods*

**Brooke E. Bryan** (Antioch University, McGregor), The Why Here/Why Now Project: On Be-ing in a Built Place

**Carol L. Tilley** (University of Illinois), What If We Could Start From Scratch? Enhancing Description of Folk Narratives and Related Materials to Improve Discovery and Access

**Heather Hoyt** (Arizona State University), From Tribes to Tourists: The Camel as Site of Cultural Change in the Middle East

**12-10 Forum: Learning to Be Uncomfortable: Ethnography, Pedagogy, and Place**

Sponsored by the Folklore and Creative Writing Section

*Douglas Firs*

**William Westerman** (Princeton University), chair

**Susan Davis** (University of Illinois), **Paulina Guerrero** (George Mason University), **Sophie Jin** (Princeton University), **Joanne Mulcahy** (Lewis and Clark College), **Leslie Prosterman** (New School University), **Nancy Watterson** (Cabrini College)

**12-11 Imagineering Place and Placelessness**

*Ponderosa Pines North*

**David Stanley**, chair

1:30 **Bradley A. Hanson** (Brown University), Turn Your Dial Up and Stay Around with Us: Small-Town Radio, Barn Dance Entertainment, and the Representation of Place in East Tennessee

2:00 **David Stanley** (Westminster College), The Ethics of Placelessness in Cowboy Poetry

2:30 **Mustafa K. Mirzeler** (Western Michigan University), Poetry of Landscape and Memory

3:00 **Erik Aasland** (Fuller Theological Seminary), Dynamics of the Kazakh Understanding of Place as Expressed in Kazakh Proverbs

**12-13 Forum: Histories Past, Present, and Future: Some Notes on Ethnographic Archival Collections**

(Sponsored by the Archives and Libraries Section and the History and Folklore Section)

*Willows North*

**Guha Shankar** (American Folklife Center), chair

**Robert Baron** (New York State Council on the Arts), **Brent Björkman** (Vermont Folklife Center), **James P. Leary** (University of Wisconsin, Madison), **Tom Rankin** (Duke University), **Nicole Saylor** (University of Iowa Libraries)



FRIDAY, OCTOBER 23, 2009

**12-15 Forum: Dancing in the Dark: Partnerships in Folklife Education**

*The Perch*

**Anne Pryor**, chair

**Nelda R. Ault** (American West Heritage Center), **Jean Irwin** (Utah Arts Council), **Gwen K. Meister** (Nebraska Folklife Network), **Ruth Olson** (University of Wisconsin, Madison), **Anne Pryor** (Wisconsin Arts Board), **Lisa Rathje** (Institute for Cultural Partnerships), **Carol Spellman** (Independent)

FRIDAY, 3:45—5:45 PM

**13-01 Forum: Culture, Community Life and the Road to Recovery: Enacting the Vision of Archie Green in American Public Programs and Policies** (see also 12-01)

*Golden Eagle*

**Peggy A. Bulger** (American Folklife Center) and **Nick Spitzer** (*American Routes*; Tulane University), chairs

**13-02 On the Ground, Out of Place: Territorial Imaginaries and Human Obstructions**

*Flying Hawk*

**Dorothy Noyes** (The Ohio State University), chair

3:45 **Carol Silverman** (University of Oregon), Unruly, Disorderly “Others”: Balkan Roma and Exclusions from the “Nation”

4:15 **Drew Lyness** (University of Wyoming), “Family Kidnapped By Ninjas, Need \$4 Karate Lessons”: The Ambiguous Imaginings of Homelessness in Online Communities

4:45 **Elo-Hanna Seljamaa** (The Ohio State University), Imagining and Integrating a Fifth Column: Russians in Post-Soviet Estonia

5:15 **Margaret Mills** (The Ohio State University), On Being Human Terrain: Afghan and Foreign Discourses of Occupation

**13-03 Forum: An Engineered Panic: Boise’s Homosexual Scandal of 1955-1956**

(Sponsored by the Lesbian Gay Bisexual Transgender Queer and Allies Section; the History and Folklore Section; and the Politics, Folklore, and Social Justice Section; see also 12-03)

*Summit*

**Polly Stewart** (Salisbury University, *emerita*), chair

**Peter Boag** (Washington State University); **Byron Johnson** (Boise, Idaho); **Wayne Kidwell** (Boise, Idaho); **Rosalie Sorrels** (Boise, Idaho); **Alan Virta** (Boise State University)



FRIDAY, OCTOBER 23, 2009

**13-04 Folklore and Domestic Cultural Policy in the US I: The Role of Folklore in Domestic Policy Research**

(Sponsored by AFS, the Alliance for California Traditional Arts, the Fund for Folk Culture, the National Council for the Traditional Arts, and PACT: Preserving America's Cultural Traditions; see also 18-04 and 20-01)  
*Kestrels*

**Amy Kitchener** (Alliance for California Traditional Arts), chair

**Maribel Alvarez** (University of Arizona), **Jennifer Novak** (WolfBrown),  
**William Westerman** (Princeton University)

**13-05 Meet the Editors**

(Sponsored by the American Folklore Society)  
*Merlins*

**Harris M. Berger and Giovanna P. Del Negro** (Texas A&M University; editors, *Journal of American Folklore*), **John Laudun** (University of Louisiana, Lafayette; editor, AFS web site), **Thomas A. DuBois** and **James P. Leary** (University of Wisconsin; editors-designate, *Journal of American Folklore*)

**13-06 Performative Voices and Activist Audiences**

*Salmon River*

**Sarah M. Gordon**, chair

3:45 **Sarah M. Gordon** (Indiana University), No One Said Anything to Us: Strategic Double-Voicing in *If Only We Had Known: The Story of Port Radium as Told by the Sahtuo't'ine*

4:15 **Jeremy Stoll** (Indiana University), Voicing Dissent in the Naming of Nonhuman Animals

4:45 **Katie Dimmery** (Indiana University), Tibet Literature and the Specter of Magic Realism

5:15 **Susan Seizer** (Indiana University), discussant

**13-07 Repurposing Folktales II**

(Sponsored by the Folk Narrative Section; see also 12-07)  
*Snake River*

**Adam D. Zolkover** (Indiana University), chair

3:45 **Linda J. Lee** (University of Pennsylvania), Ugly Stepsisters and Unkind Girls: Rethinking Reality TV's Fairy Tales

4:15 **Benjamin G. Aldred** (Indiana University), Putting the "I" in Interdiction: Function and Interactivity in Fairy Tale Games

4:45 **Sandra K. Dolby** (Indiana University), Folktales as Self-Help Narratives

5:15 **Donald Haase** (Wayne State University), discussant

**13-08 Approaching Places Ethically and Spiritually**

*Payette River*

**R. Troy Boyer**, chair





FRIDAY, OCTOBER 23, 2009

- 3:45 **R. Troy Boyer** (Indiana University), Folklore and Fields of Care: Toward a Place-Based Ethics
- 4:15 **Jason M. Morris** (George Mason University), Folklore, Place and Alternative Energy: Seeking Contemporary Connections
- 4:45 **Jill T. Rudy** (Brigham Young University), Indian Fairy Books, Indigeneity, and Actual Communities, or Turning Benedict Anderson on His Feet

**13-09 Poster Session: Representations in Festivals, Foodways, and Museums**

*Cottonwoods*

- Cynthia A. Byrd** (Salisbury University), From Marsh to Table: Hunting, Trapping, and Eating Traditions on Delmarva
- Angus K. Gillespie** (Rutgers University), Traditions of German-Americans at the New Jersey Folk Festival
- Rosalynn Rothstein** (University of Oregon), The Self-Representation of Marginalized Communities in Localized Museum Settings

**13-11 Work, Place and Ethics**

*Ponderosa Pines North*

**Nancy Groce**, chair

- 3:45 **Christiaan Frederick Swanepoel** (University of South Africa), Basotho Miners' Chants and the Ethics of Place
- 4:15 **Carolyn E. Ware** (Louisiana State University), Legends in Veterinary Culture
- 4:45 **Peter Harle** (University of Minnesota; Macalester College), Common Ground : Cemetery Workers as Caretakers of the Living and the Dead
- 5:15 **Nancy Groce** (American Folklife Center), The Folklore of Wall Street: Expressions of Culture and Tradition on New York's Trading Floors

**13-12 Humorous Spaces**

*Ponderosa Pines South*

**Shelley M. Ingram** (University of Missouri), chair

- 3:45 **LuAnne Roth** (University of Missouri), Sexing the Turkey: A Bird's-Eye View of Gender and Power at Thanksgiving
- 4:15 **Maggie McDermott** (University of Missouri), Humor: Laugh It Off and Make Some Space
- 4:45 **Todd Richardson** (University of Missouri), Folk Humor of Caspiar
- 5:15 **Claire M. Schmidt** (University of Missouri), "We're in Prison Too, You Know!": Occupational Humor of Corrections Officers

**13-13 Technology in the Field, the Archives, and the Study**

*Willows North*

**Timothy R. Tangherlini**, chair

- 3:45 **Kimberly J. Marshall** (Indiana University), The EVIA Digital Video Archives as Data Analysis Tool: Advantages and Disadvantages



FRIDAY, OCTOBER 23, 2009

**13-13 Continued**

- 4:15 **Vincent J. Bisson** (University of Oregon), New Media Technology's Qualitative Effect on Interviews
- 4:45 **Thomas A. McKean** (University of Aberdeen), Beyond Literacy
- 5:15 **Timothy R. Tangherlini** (University of California, Los Angeles), Ministers, Murderers, Manor Lords and Ghosts: Supervised Learning and Classification in a Large Folklore Corpus

**13-14 Alistair Cooke, Archives and Oral History**

*Willows South*

**Randy Williams**, chair

- 3:45 **Stephen D. Winick** (American Folklife Center), Letters and Songs From America: Alistair Cooke and American Folklife
- 4:15 **Kristi A. Young** (Brigham Young University), Putting the Folk Back into the Lore: A Look at Folklore Archives
- 4:45 **Randy Williams** (Utah State University), Collaborative Oral History Work: The Latino/a Voices Project

**13-15 Roundtable: Sustaining the Folk Arts in Education Field I**

*The Perch*

**Rita Moonsammy** (Independent) and **Paddy Bowman** (Local Learning), chairs

**FRIDAY, 6:00—7:30 PM**

**14-08 The 2009 Mediterranean Studies Section Lecture**

*Payette River*

**Luisa Del Giudice** (Independent), chair

**Michael Herzfeld** (Harvard University), Folklorism and its Victims: The Neoliberal Picturesque in Southern Europe

**FRIDAY, 7:00—8:30 PM**

**Public Programs Section Meeting**

*Kestrels*

**FRIDAY, 8:00—9:00 PM**

**15-03 The 2009 Daniel Crowley Storytelling Concert: Report from Grimes Creek after a Hard Winter: Stories of an Idaho Family**

(Sponsored by the Storytelling Section)

*Summit*

**Jo Radner** (American University, *emerita*), host

**Rosalie Sorrels** (Singer, songwriter; Boise, Idaho)



FRIDAY, OCTOBER 23—SATURDAY, OCTOBER 24, 2009

**FRIDAY, 8:00—10:00 PM**

**Indiana University Reception**

*Merlins*

**University of Missouri Reception**

*Cottonwoods and Douglas Firs*

**FRIDAY, 9:00—10:30 PM**

**The Ohio State University Dessert Reception**

*Salmon River and Snake River*

**FRIDAY, 9:00—12:00 PM**

**Instrumental Music Jam Session**

(Sponsored by the Music and Song Section)

*Ponderosa Pines*

**Vocal Music Jam Session**

(Sponsored by the Music and Song Section)

*Willows*

**SATURDAY, OCTOBER 24**

**SATURDAY, 7:30—9:00 AM**

**AFS Fellows Breakfast of (Folklore) Champions**

(Sponsored by the AFS Fellows and the Graduate Student Section;  
open to pre-registrants only)

*Kestrels*

**SATURDAY, 8:00—10:00 AM**

**17-01 Why Vernacular Religion Won't Go Away**

*Golden Eagle*

**Erika Brady**, chair

8:00 **Margaret Kruesi** (American Folklife Center), Memorial Trees: Ethics and Ritualized Landscapes of Remembrance

8:30 **Deborah A. Bailey** (University of Missouri), The Tasteless Wafer vs. The Sacred Meal: Vernacular Religion and the Last Supper in a Community of Roman Catholic Women Religious

9:00 **Leonard Norman Primiano** (Cabrini College), From Our Lady of Lourdes to Bill Maher: Vernacular Catholicism Goes to the Movies

9:30 **Erika Brady** (Western Kentucky University), discussant



**SATURDAY, OCTOBER 24, 2009**

**17-02 Belief, Power and Place-Making**

*Flying Hawk*

**Steve Siporin**, chair

8:00 **Mark Allan Jackson** (Middle Tennessee State University), *Blind Lemon Jefferson's Righteous Blues: Black Response to the Ethics of Racial Injustice*

8:30 **Steve Siporin** (Utah State University), *The Kashrut Con Game: Keeping Kosher in Prison*

9:00 **Michael Evans** (Indiana University), *Intermediality, Conflict, and the American Indian Movement*

9:30 **David Shorter** (University of California, Los Angeles), *Indigenous Place-Making and the Uses of Non-Literate Cartography*

**17-03 Media Session: *The Waltz to Westphalia* (rough cut, 35 min.)**

*Summit*

**Joe Weed** (Highland Publishing), filmmaker

**17-05 Folklore and Literature I: Folklore and Literature of the Fantastic**

*Merlins*

**Timothy H. Evans**, chair

8:00 **Esther A. Clinton** (Bowling Green State University), *Proppian Character Roles in Elite and Popular Literature and Wonder Tales*

8:30 **Lisa L. Close** (Brigham Young University), *The Mythic Vampire in Contemporary Literature*

9:00 **Jeffrey Tolbert** (Indiana University) and **Carlea Holl-Jensen** (Indiana University), *New-Minted from the Brothers Grimm: Fairy Tales as Metafictional Intertexts in *Harry Potter**

9:30 **Timothy H. Evans** (Western Kentucky University), *Folklore and Intertextuality in the Works of Neil Gaiman*

**17-06 Teaching Nordic Folklore: Strategies and Syllabi**

(Sponsored by the Nordic Folklore Section)

*Salmon River*

**Thomas A. DuBois** (University of Wisconsin), **Valdimar Tr. Hafstein** (University of Iceland), **Merrill Kaplan** (The Ohio State University), **Hanne Pico Larsen** (Columbia University), **James P. Leary** (University of Wisconsin, Madison), **Timothy R. Tangherlini** (University of California, Los Angeles)

**17-07 Foodways and Identity Away from Home**

*Snake River*

**Janet C. Gilmore**, chair

8:00 **Rebecca A. Karr** (Western Kentucky University), *From Mèrida to Atlanta: Arepas in a Venezuelan-American Kitchen*



SATURDAY, OCTOBER 24, 2009

- 8:30 **Janet C. Gilmore** (University of Wisconsin, Madison), *Locavores and Flexitarians in the Classroom: Place-Based Food Ideologies in an Urban Ghetto*
- 9:00 **Wendi D. Wilkerson** (University of Louisiana, Lafayette), *Rice and Gravy in Translation: Cajun Food and Identity in the Florentine Context*
- 9:30 **Rita J. Colavincenzo** (Memorial University of Newfoundland), *"A Place Apart": The Reawakening of Irish Food Culture in West Cork*

**17-09 Forum: Welsh with a Spanish Accent: Research, Documentation and Identity in Welsh Patagonia**  
*Cottonwoods*

**Betty J. Belanus** (Smithsonian Institution), chair

**Maria Teresa Agozzino** (Western Kentucky University), **Walter A. Brooks** (Cardiff University), **Cristina Diaz-Carrera** (Smithsonian Institution), and **Charles Weber** (Smithsonian Institution)

**17-10 Forum: Finding Home: Creativity and the Expression of Place, Part I: Writing** (see also 18-10)  
*Douglas Firs*

**Susan Eleuterio** (Company of Folk), chair

**Amy E. Skillman** (Institute for Cultural Partnerships), **Rupal Soni** (Neighborhood Writing Alliance), **Steve Zeitlin** (City Lore)

**17-11 Architecture and Culture**  
*Ponderosa Pines North*

**John M. Vlach**, chair

8:00 **John M. Vlach** (George Washington University), *"Of the Structure and Solidity of a House of Cards": The First Phase of English Folk Housing in America*

8:30 **Adam Grydehøj** (Island Dynamics), *No One's Heritage: Uninherited Heritage in Island Communities*

9:00 **Stephanie M. de Montigny** (University of Wisconsin, Oshkosh), *The Grand Ethics of Place and the Opera House of Oshkosh, Wisconsin*

9:30 **Marcia Gaudet** (University of Louisiana, Lafayette), *Cypress Stave Cisterns in South Louisiana*

**17-12 It Begins—but Doesn't End—with Sauna: History, Architecture, and Culture of the Finns of Long Valley, Idaho**  
(Sponsored by the 2009 Annual Meeting Committee)  
*Ponderosa Pines South*

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

**Frank Eld** (Roseberry, Idaho)



**SATURDAY, OCTOBER 24, 2009**

**17-13 Forum: Differential Ideologies: Global Folklore for the Accidental Folklorist**

*Willows North*

**Katherine M. Borland** (The Ohio State University) and **Sabra J. Webber** (The Ohio State University), chairs

**17-14 Myth: Unities and Oppositions**

*Willows South*

**Daniel J. Peretti**, chair

8:00 **Gregory A. Schrempp** (Indiana University), Origin Scenarios: Mythic and Scientific

8:30 **Mary Magoulick** (Georgia College), Mything Women – Feminism's Founding Myth and Its Influence Today

9:00 **Daniel J. Peretti** (Indiana University), The Apotheosis of Our Former Selves: Myth, Jokes and Nostalgia

**SATURDAY, 8:00 AM—12:30 PM**

**17-08/18-08**

**16th Annual Folklore and Education Workshop: Del Corazón: Folk Artists in the Classroom**

(Sponsored by Local Learning: The National Network for Folk Arts in Education, and the Folklore and Education Section)

*Payette River*

**Paddy Bowman** (Local Learning) and **Gwen K. Meister** (Nebraska Folklife Network), workshop leaders

**SATURDAY, 10:15—12:15 AM**

**18-01 Laborlore, Occupational Folklore, and the Future**

*Golden Eagle*

**Bob McCarl** (Boise State University) and **Tom Walker** (Independent)

**18-02 Cultural Sustainability**

*Flying Hawk*

**Burt Feintuch** and **Jeff Todd Titon**, chairs

10:15 **Jeff Todd Titon** (Brown University), An Ecological Approach to Cultural Sustainability

10:45 **Jon Lohman** (Virginia Folklife Program), [www.savethemummers.com](http://www.savethemummers.com)

11:15 **Peggy A. Bulger** (American Folklife Center), Cultural Sustainability and Self-Documentation: Controlling Intellectual Property

11:45 **Burt Feintuch** (University of New Hampshire), Sustaining Cape Breton Music



SATURDAY, OCTOBER 24, 2009

**18-03 Media Session: “The Orient” Meets “The Occident”:** Presentations of Chinese Foodways in the United States

*Summit*

*Why Are We Cooking? Chinese Foodways in America* (2008; 13 min.)

*Chef Jevon’s Dinner* (2009; 35 min.)

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

**18-04 Folklore and Domestic Cultural Policy in the US II: A Conversation with Holly Sidford**

(Sponsored by AFS, the Alliance for California Traditional Arts, the Fund for Folk Culture, the National Council for the Traditional Arts, and PACT: Preserving America’s Cultural Traditions; see also 13-04 and 20-04)  
*Kestrels*

**Betsy Peterson** (Consultant), chair

**Holly Sidford** (Helicon Collaborative)

**18-05 Folklore and Literature II: Recontextualizing Folklore in Literary Works**

*Merlins*

**David A. Allred**, chair

10:15 **Charlotte Artese** (Agnes Scott College), The Folktale Sources and Models of Shakespeare’s *Cymbeline*

10:45 **John V. Anderson** (University of Louisiana, Lafayette), The Function of Folklore in John Wood’s *The Gates of the Elect Kingdom*

11:15 **Wanda G. Addison** (National University), Power in a Blues Place: Disruption and Maintenance in Gayl Jones’ *Corregidora*

11:45 **David A. Allred** (Snow College), Cultural Authenticity and Literature: A Folkloristic Perspective on Recent Mormon Fiction

**18-06 Historical Perspectives on the Ethics of Place, Sacred and Secular Salmon River**

**Jennifer E. Attebery**, chair

10:15 **Susan H. Swetnam** (Idaho State University), “Bound in Community with This Place for a Hundred Years”: Foodways and Evolving Land-Use Ethics at a Benedictine Convent in Idaho

10:45 **Jennifer E. Attebery** (Idaho State University), Midsommar as Enactment and Renactment of the Ethics of Place

11:15 **James Deutsch** (Smithsonian Institution), Heathens and Christians, Before and After: The Case of Pat Tyhee

11:45 **Sam Schrager** (The Evergreen State College), Populism as the Ethos of Place in North Idaho



**SATURDAY, OCTOBER 24, 2009**

**18-07 Acequia Culture and Local Food Systems**

(Sponsored by the Chicano and Chicana Section; the Foodways Section; and the Politics, Folklore, and Social Justice Section)  
*Snake River*

**Mario Montaña**, chair

- 10:15 **Devon G. Peña** (University of Washington), Deep, Slow, and Local: Environmental Anthropology of Acequia Food Systems
- 10:45 **Mario Montaña** (The Colorado College), Food, Sociality, and Place: The Social Organization of Chicos del Horno
- 11:15 **Sandra Santa Cruz** (Adams State College; Las Comadres de San Luis), Las Comadres de San Luis: Food Sovereignty across the Generations
- 11:45 **Olivia Cadaval** (Smithsonian Institution), discussant

**18-09 The Body of Heritage: Performing Heritage to the Senses**

*Cottonwoods*

**Valdimar Tr. Hafstein**, chair

- 10:15 **Hanne Pico Larsen** (Columbia University), The Taste of Time: Cooking Nordic at the Restaurant Noma, Denmark
- 10:45 **Kristin Kuutma** (University of Tartu), Singing the Heritage: Knowledge, Performance, and the Politics of Senses
- 11:15 **Ergo-Hart Västriik** (Estonian Literary Museum), Performing Votianness: Heritage Production, Museum, and Votian Village Feasts
- 11:45 **Valdimar Tr. Hafstein** (University of Iceland), Wrestling with the Present: The Subject of Heritage

**18-10 Forum: Finding Home: Creativity and the Expression of Place, Part II: Traditional Arts and Integration in Newcomer Communities**

(see also 17-10)

*Douglas Firs*

**Lynne B. Williamson** (Institute for Community Research), chair

**Winifred Lambrecht** (Independent), **Laura R. Marcus** (Independent), **Steve Rainey** (Community scholar)

**18-11 Handmade Identities**

*Ponderosa Pines North*

**Glenn Hinson**, chair

- 10:15 **Glenn Hinson** (University of North Carolina, Chapel Hill), I Miss Each Picture When It Goes: A Meditation on Creativity, Remembering, and Longing in Memory Artistry
- 10:45 **Teri Klassen** (Indiana University), Building Common Culture on the Home Front during the Mexican American War
- 11:15 **Jacqueline M. Fulmer** (University of California, Berkeley), Doll Collectors in Norcal: An Identity out of Spare Parts
- 11:45 **Nicole K. Nieto** (The Ohio State University), St. Joseph's Day Altars: Collective Identity and Narrative in Post-Katrina New Orleans





SATURDAY, OCTOBER 24, 2009

**18-12 Folklore and Humor**

*Ponderosa Pines South*

**Moira Smith**, chair

10:15 **Susan Seizer** (Indiana University), Shake It Up: Narrative Moves into Movement on the Stand-up Comedy Stage

10:45 **Moira Smith** (Indiana University), The Art of the Practical Joker

11:15 **Ian Brodie** (Cape Breton University), Simile and Proverbial Comparison in Stand-Up Comedy

**18-13 Stand in Your Place and Know You Are There: Claiming Place**

*Willows North*

**Jennifer Spitulnik**, chair

10:15 **Jennifer A. Wolf** (George Mason University) Campus Safe Zones: Exclusively Inclusive Spaces

10:45 **Paulina Guerrero** (George Mason University) Women's Reproductive Health Returns Home

11:15 **Jennifer Spitulnik** (George Mason University) Backstage Passings: Sense of Place in the Ambassador Theatre

11:45 **Debra Lattanzi Shutika** (George Mason University), discussant

**18-14 Spatial/Ritual Analysis**

*Willows South*

**Cassandra Chambliss**, chair

10:15 **Cassandra Chambliss** (Indiana University), The Resonance of Sufism: Defining Islamic Space through Sufi Cultural Performances

10:45 **John F. Moe** (The Ohio State University), Tradition, Cultural Landscape and the Reverence for Place: Experiencing Social Ethics through Attitudes Toward Spatial (Re)Presentation

11:15 **Susan Roach** (Louisiana Tech University), Out of Place and Time: Ethics of Displacing and Re-Placing a Dogtrot

11:45 **Anne Lafferty** (Memorial University of Newfoundland), Practical Reasons for Variation in Newfoundland Funeral Processions

SATURDAY, 12:15—1:30 PM

**AFS Section Business Meetings:**

**Folk Arts:** *Payette River*

**Folk Narrative:** *Merlins*

**Folklore and Creative Writing:** *Douglas Firs*

**Folklore Latino, Latinoamericano, y Caribeño, and**

**Chicano and Chicana Folklore:** *Ponderosa Pines North*

**Foodways:** *Willows South*

**LGBTQA:** *Ponderosa Pines South*

**Medieval Folklore:** *Snake River*

**Mediterranean Studies:** *Kestrels*

**Nordic Folklore:** *Cottonwoods*



SATURDAY, OCTOBER 24, 2009

SATURDAY, 12:15—1:30 PM - Continued

**Folklore Resources on the Library of Congress Website:** *Salmon River*

**Middle Atlantic Folklife Association Brown Bag Lunch Meeting:**  
*Willows North*

SATURDAY, 1:30—3:30 PM

**20-01 Folklore and Domestic Cultural Policy in the US III: Should the United States Have a Secretary of Culture?**  
(Sponsored by AFS, the Alliance for California Traditional Arts, the Fund for Folk Culture, the National Council for the Traditional Arts, and PACT: Preserving America's Cultural Traditions; see also 13-04 and 18-04)  
*Golden Eagle*

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

**Bill Ivey** (Vanderbilt University) and **Richard Kurin** (Smithsonian Institution)

**20-02 Forum: Tradition in the 21st Century: Locating the Role of the Past in the Future**  
*Flying Hawk*

**Robert G. Howard** (University of Wisconsin, Madison), chair

**Trevor Blank** (Pennsylvania State University), **Simon J. Bronner** (Pennsylvania State University), **Merrill Kaplan** (The Ohio State University), **Elliott Oring** (California State University, Los Angeles), and **Tok F. Thompson** (University of Southern California)

**20-03 Forum: Curatorial Conversations: Discourses of Cultural Heritage Representation and the Smithsonian Folklife Festival**  
*Summit*

**Olivia Cadaval** (Smithsonian Institution), chair

**Betty J. Belanus** (Smithsonian Institution), **Stephen Kidd** (Smithsonian Institution), **Jack Santino** (Bowling Green State University), **Cynthia L. Vidaurri** (Smithsonian Institution), and **Steve Zeitlin** (City Lore)

**20-04 Remembrances of Archie Green**  
(Sponsored by the 2009 Annual Meeting Committee)  
*Kestrels*

**Bob McCarl** (Boise State University), chair



SATURDAY, OCTOBER 24, 2009

**20-05 Folklore and Literature III: Ethnographic Literary Criticism and Application**

*Merlins*

**Cassie R. Patterson**, chair

- 1:30 **Claudia E. Mendez** (Christopher Newport University), Marco Polo and Rustichelo de Pizza: Two Story Tellers
- 2:00 **David Todd Lawrence** (University of St. Thomas), "Telling the Story of My Life": Collaboration and Privileged Voice in *What is the What*
- 2:30 **Tabatha C. Lingerfelt** (Indiana University), *The Fairy Trials* of Cook County, Illinois
- 3:00 **Cassie R. Patterson** (The Ohio State University), Exploring Ethnographic Criticism: Subversive Strategies in Harriette Simpson Arnow's "The Goat Who Was a Cow"

**20-06 Recontextualizations: Issues of Authority and Authenticity**

*Salmon River*

**Sabina Magliocco**, chair

- 1:30 **Jeannie Banks Thomas** (Utah State University), The Cemetery as Marketplace in Salem, Massachusetts
- 2:00 **Sabina Magliocco** (California State University, Northridge), Religious Rights/Rites and the Ethics of Place: Modern Pagans and the Reburial Controversy in Britain
- 2:30 **Corrie Kiesel** (Louisiana State University), "A Literary Festival with a Twist": Celebrating Jane Austen's England in Louisiana
- 3:00 **Willie Smyth** (Washington State Arts Commission), Kirtan: Secularization of the Sacred or Vice Versa

**20-07 Forum: Folklore as Ethics of Place in Shakespeare's England**

(Sponsored by the Medieval Folklore Section)

*Snake River*

**Judith K. Lanzendorfer** (The University of Findlay), chair

**Jessica Knoll** (The University of Findlay), **Diane Susdorf**, (The University of Findlay), and **Tiffany Umin** (The University of Findlay)

**20-08 Cultural Intersections, Unstable Identities**

*Payette River*

**Elizabeth Mathias**, chair

- 1:30 **Marilyn M. White** (Kean University), Contested Ethics of Place in Little Cayman
- 2:00 **Claire E. Aubrey** (Independent), Beyond the Falls: Niagara County's Changing Rural Landscape
- 2:30 **Suzanne K. Seriff** (University of Texas, Austin), Forgotten Gateway: The Ethics of Place through Immigrant Eyes
- 3:00 **Elizabeth Mathias** (St. John's University), Generating Poetry: Shepherd's Oral Literature, and the "Spirit of Place" in Central Sardinia



SATURDAY, OCTOBER 24, 2009

**20-09 Negotiating Ethnic and Gender Identities through Performance**

*Cottonwoods*

**Theresa Preston-Warner**, chair

- 1:30 **Barret T. Bell** (University of Louisville), "Good Eatin' Dirt":  
Considering the Ethics of Place in American Geophagy Scholarship
- 2:00 **Puja Sahney** (Indiana University), Celebrating Ethnic Identity: A  
Comparative Study of a Women's Festival from India
- 2:30 **Theresa Preston-Warner** (Northwestern University), A Cup of Coffee  
and a Conversation: Cooperation and Competition in Women's Talk
- 3:00 **Sandra J. Grady** (University of Pennsylvania), How to be a Good  
Spouse: African Film in the Project of Somali Bantu Self-Imagining

**20-10 National Identity-Making**

*Douglas Firs*

**Solimar Otero**, chair

- 1:30 **Nephi J. Henry** (Brigham Young University), The Rhetoric and Myth of  
a Refugee Nation: The Problem of "Free Tibet"
- 2:00 **Catherine Hiebert Kerst** (American Folklife Center), Folklore, Ideology,  
and Politics: Ethnographic Documentation and the Ethics of Place in  
Rural Kerala
- 2:30 **Solimar Otero** (Louisiana State University; Harvard Divinity School), Cuba  
as Mother, Santeras as Nation: Gender and the Ethics of Territorialization
- 3:00 **Rachel A. Ulrich** (University of Kentucky), Power and Pride: The  
Mythologization of the Cossack Figure in Russian History and Its  
Impact on Modern Russian National Identity

**20-11 Translocation, Translation, Transformation**

*Ponderosa Pines North*

**Lisa Gilman**, chair

- 1:30 **Danille Elise Christensen** (Indiana University), Topography on Tour:  
Slack Key Guitar as Island Style
- 2:00 **Lisa Gabbert** (Utah State University), Children's Neon, Mardi Gras Beads  
and Winter Sports: The Appropriation of Style in Two Winter Carnival Parades
- 2:30 **Lynne S. McNeill** (Utah State University), Acting Out the Small World Theory:  
The Promotion of Enhanced Locality through Web-Based Collaboration
- 3:00 **Lisa Gilman** (University of Oregon), Grounding the Troops: Music,  
Place, and Memory in the War in Iraq

**20-12 Sacred Places and Imagined Spaces: Land, Community, and Nation  
in Japan**

*Ponderosa Pines South*

**Michael Foster**, chair

- 1:30 **Michael Foster** (Indiana University), Shapeshifting Landscapes and  
the Legend of the Counterfeit Train



SATURDAY, OCTOBER 24, 2009

- 2:00 **Yutaka Suga** (University of Tokyo), Substituted Sacred Place  
 2:30 **Miyuki Hirayama** (Ritsumeikan University), Public Space, Folk Belief, and Memorialization: Jizo Bodhisattva in Urban Kyoto  
 3:00 **Hideyo Konagaya** (University of Nagasaki, Siebold), The National Imaginary in the Folkloristic Performances of Okinawa

**20-13 Folk Artists in Context**  
*Willows North*

**Martha C. Sims**, chair

- 1:30 **Thomas A. DuBois** (University of Wisconsin, Madison), A Lithuanian Wood Carver in His Contemporary Context  
 2:00 **Luisa Del Giudice** (Independent), The Watts Towers Common Ground Initiative  
 2:30 **Joseph Sciorra** (Queens College), "Why a Man Make the Shoes?": Southern Italian Material Culture, Folk Aesthetics, and the Philosophy of Work in Rodia's Watts Towers  
 3:00 **Martha C. Sims** (The Ohio State University), "His Hands Seem Tied, but There Is Always Hope...": The Vision of Life in Mary Borkowski's Art

**20-14 There's No Place Like Camelot: Quest and Religion in Created Places**  
 (Sponsored by the Medieval Folklore Section)  
*Willows South*

**Lauren Welker**, chair

- 1:30 **Lauren Welker** (The Ohio State University), Re-examining Thor's Journey to Utgard and Ilya of Murom's Encounter with Svyatogor  
 2:00 **Christina Francis** (Bloomsburg University), Suited Visionaries and Courtroom Forests: Medieval Narrative in *Eli Stone*  
 2:30 **Kate Schramm** (Indiana University), Otherworld Souls and the Expression of Doubt  
 3:00 **Suzanne Godby Ingalsbe** (Indiana University), Stained Glass Storyteller: Bill Lambdin's Artistic Alterations to Aldersgate UMC

**20-15 Roundtable: Sustaining the Folk Arts in Education Field II**  
*The Perch*

**Rita Moonsammy** (Independent) and **Paddy Bowman** (Local Learning), chairs

SATURDAY, 3:45—4:30 PM

**Candidates' Forum**  
*Golden Eagle*

**Solimar Otero** (Louisiana State University; AFS 2009 Nominating Committee chair), chair



**SATURDAY, OCTOBER 24, 2009**

**SATURDAY, 4:30—5:30 PM**

**Annual Business Meeting**

*Golden Eagle*

**Elaine J. Lawless** (University of Missouri; AFS President), presiding

**SATURDAY, 5:30—6:30 PM**

**AFS 2009 Presidential Address**

*Golden Eagle*

**C. Kurt Dewhurst** (Michigan State University; AFS President-Elect), chair

**Elaine J. Lawless** (University of Missouri; AFS President), Folklore as a Map of the World: Rejecting “Home” as a Failure of the Imagination

**SATURDAY, 7:00—11:00 PM**

**AFS Dinner and Dance Party**

Basque Center, 601 West Grove Street

(Featuring the food of Epi’s Basque Restaurant, Meridian, Idaho, and the traditional and contemporary Basque music of Amuma Says No)

**SATURDAY, 9:00—11:00 PM**

**AA Meeting**

**SATURDAY, 9:00—12:00 PM**

**Instrumental Music Jam Session**

(Sponsored by the Music and Song Section)

*Cottonwoods*

**Vocal Music Jam Session**

(Sponsored by the Music and Song Section)

*Ponderosa Pines*



## **ABSTRACTS OF PLENARY SESSIONS**

**WEDNESDAY, October 21**

**8:00—9:00 PM**

**Annual Meeting Committee Invited Plenary Address**

*Golden Eagle*

**Carlos Vélez-Ibáñez** (Arizona State University)

### **The Ethics of Institutions: Pitfalls of an Engaged Folklore and Tales from the Federal Courts**

Maribel Alvarez, in a recent beautifully crafted overview of the shifts and changes made by and to folklore, states that among other important changes, folklore and its multicultural allies have moved dynamically towards a development of “an emerging politics of social, cultural, and economic justice.” After carefully delineating the many issues surrounding this dynamic, Alvarez calls to situate folklore to larger structural aspects of social policy, such as demographic change and human rights among others. I think she is right, and folklore may contribute greatly to the identification of “on the ground” cultural and social issues too often missed by those most concerned with social and economic justice.

But I have a caveat or two that concerns not the ethical dimensions of folklore, because these have been long laid out, in which protection of the populations is a major principle. Rather once folklore interacts with institutional ethical realms in this larger interaction, the question arises whether folklore’s highly ethical and many times localized principles will coincide especially with juridical contexts in which the underlying principles of protection of the rights of defendants is compromised by the adversarial relationship of all juridical proceedings. Questions of intellectual property, mythic claims to ancestral lands and ritual settings, practices involving animals, and community practices of a cultural community regarding dress, styles, and presentations in public places and so on would be part of the cultural iota that might be highly useful in juridical settings. Yet all would become part and parcel of the adversarial context in which each would be opposed by equal or stronger countervailing processes. The implications for cultural practitioners may be profound and lead to totally unexpected outcomes and in some cases detrimental to those whom the cultural worker seeks to protect, explain, or support.

I would like to share with you two tales thirty years apart in which I attempted in the first case to utilize cultural folk knowledge about relationships and gender expectations to help explain the impact of non-consenting sterilization of Mexican women in Los Angeles in 1978 in the case of Madrigal versus Quilligan. In the second case, I sought to bring to bear an explanation of the folk practice of rotating savings and credit associations to the judicial proceedings of the United States of America versus Paloma Rivera in 2008 (pseudonym and date slightly changed). For folklorists, one case is instructive of the misuse of the information we are expert in by the court system, and in the second, concerns how the judicial system ignored the information provided because of its “exoticness.” Both are of the highest ethical concerns and although in the realm of unintended consequences, we still are responsible for their outcomes.



**ABSTRACTS OF PLENARY SESSIONS**

**THURSDAY, October 22**

**10:15 AM—12:15 PM**

**AFS Invited Plenary Address**

*Golden Eagle*

**Roger Welsch** (Dannebrog, Nebraska)

**Confessions of a Wannabe: When the Prime Directive Backfires**

Some folklorists, perhaps many, I can even imagine most, wind up hopelessly and emotionally entangled in the culture they are trained to study at a distance, objectively, scientifically, unemotionally, professionally. What then? Worse, what happens when the detachment totally evaporates and we become One Of Them? Literally. What are we to do when there is the realization that we aren't even Wannabes any longer but Gottabes, when our lives are no longer our lives without the elements of the culture we once approached cautiously from afar? It's not as if there is always a choice.

**FRIDAY, October 23**

**10:15 AM—12:15 PM**

**AFS Fellows Invited Plenary Address**

*Golden Eagle*

**Wolfgang Mieder** (University of Vermont)

**“It Takes a Village to Change the World”:  
Proverbial Politics and the Ethics of Place**

Proverbs in political rhetoric help grassroots efforts to bring about human and social improvements regionally, nationally, and globally. Drawing on the proverbial prowess of such national figures as Abraham Lincoln, Frederick Douglass, Elizabeth Cady Stanton, Susan B. Anthony, Franklin D. Roosevelt, John F. Kennedy, Martin Luther King, Barack Obama, and others, it will be shown that they employ proverbs based on spatial metaphors or proverbs in general that help to bring into focus the ethics of place that is ever more concerned with global matters. Proverbs as “monumenta humana” are part and parcel of the ongoing struggle towards progress on many social and political fronts in an interconnected world. As traditional and also more recent shared wisdom, proverbs play a significant role in relating local and national issues to the global sphere of politics aimed at the equality of all people and their inalienable right for life, liberty, and the pursuit of happiness.





**ABSTRACTS OF PLENARY SESSIONS**

**SATURDAY, October 24**

**5:30—6:30 PM**

**AFS Presidential Address**

*Golden Eagle*

**Elaine J. Lawless** (University of Missouri; AFS President)

**Folklore as a Map of the World:  
Rejecting “Home” as a Failure of the Imagination**

Relying on the work of Ruth Behar, Terry Tempest Williams, Kathleen Stewart, Belinda Straight, and many folklorists who write about the conception and redemption of “home,” I will examine the multiple difficulties that arise when one cannot, or has not, been able to reconcile the positive aspects of “home,” when images, memories, even material objects, do not resonate with nostalgia, stability, and desire. In this talk, I will share my own “homework” to illustrate how we might re-cover the significance of home as a viable map of the world, even when trauma, ignorance, violence, and despair seem to be the only markers visible in our recollections of our material and emotional “home.” I will argue that these viable maps of our world(s) are based on the folklore of our families and communities. These markers on our maps have been indelibly etched on our subconscious selves and can be utilized for positive effect if we are willing to do the difficult work of examining how folklore has determined our “maps.” To refuse “home,” I will argue, is not a failure of home itself but a failure of our imagination.



## **ABSTRACTS OF AFS SECTION-SPONSORED SPECIAL PRESENTATIONS**

(Note: Many AFS sections are also sponsoring regular meeting sessions. Find their abstracts in the "Abstracts of Pre-organized Sessions" section of this book.)

**THURSDAY, October 22**

**7:30—9:00 PM**

### **The 2009 Don Yoder Lecture (07-04)**

(Sponsored by the Folk Belief and Religious Folklife Section)

*Kestrels*

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

**William Westerman** (Princeton University)

### **Epistemology of the Flail and the Politics of Inductive Reasoning**

In 1963, Don Yoder famously wrote, "Perhaps a flail can teach us more...than a Civil War sword." This lecture uses this idea as a jumping off point for an analysis of the epistemology of folklife studies and what makes our approach distinct. More broadly, the talk will discuss this quote as a metaphor for the inductive method folklorists employ whether studying belief or occupational folklife. It argues this orientation leads to an inherent politics of practice based on our unique disciplinary sociological and methodological positioning.

### **The 2009 Phillips Barry Lecture (07-05)**

(Sponsored by the Music and Song Section)

*Merlins*

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

**Rosalie Sorrels** (Singer, songwriter; Boise, Idaho)

### **A Life in Song**

Rosalie Sorrels was born in Idaho seventy-five years ago, and lives there now in a log cabin her father built thirty miles outside of Boise. She has traveled this country, usually driving herself, for half a century, and wherever she has stopped she has made lifelong friends. She began her career as a folklorist in the 1950s, and has amassed an encyclopedic knowledge of the folk idiom, ranging from the English ballads to Mormon songs to the work of contemporary songwriters. She has studied not just the songs but also the tradition from which they are derived. Her original songs and stories serve to create and preserve the oral tradition. Rosalie has recorded twenty-five albums, the most recent of which is *Strangers in Another Country*, a compilation of songs by Bruce "Utah" Phillips, which was nominated for a Grammy Award. She has also written three books, including *Way Out in Idaho*, a monumental collection of songs, stories, pictures,



and recipes gathered in the course of three years spent traveling around her home state and listening to its people, and published in honor of the Idaho centenary. In this lecture, Rosalie Sorrels will offer her recollections of an eventful career as both a folklorist and a performer, and will sing songs she has collected and written over the years.

**FRIDAY, October 23**

**6:00—7:30 PM**

**The 2009 Mediterranean Studies Section Lecture (14-08)**

*Payette River*

**Luisa Del Giudice** (Independent), chair

**Michael Herzfeld** (Harvard University)

**Folklorism and its Victims: The Neoliberal Picturesque in Southern Europe**

Folklore's long engagement with nationalism offers the historical backdrop to a frequent spectacle: the commoditization of folklore and tradition as instruments for relegating the European "south" to a marginal place in the production of economic and technological modernity. This process provides the material basis for a Faustian pact between the southern poor and neoliberal governance. The fading of academic folklore in southern Europe, while partly signifying the decline of romantic nationalism, and despite the emergence of new "Mediterranean" identities, reinforces the assumption that anything "folkloric" belongs to bygone ages. I will thus argue that neoliberal economics and "audit culture" governance increasingly deploy charges of "folklorism" to serve the goals of a newly emergent "global hierarchy of value."

**8:00—9:00 PM**

**The 2009 Daniel Crowley Storytelling Concert (15-03): Report from Grimes Creek after a Hard Winter: Stories of an Idaho Family**

(Sponsored by the Storytelling Section)

*Summit*

**Jo Radner** (American University, *emerita*), host

**Rosalie Sorrels** (Singer, songwriter; Boise, Idaho)

Spend a marvelous evening with Rosalie Sorrels, who comes from a long line of Westerners, most of them extraordinary artists in media that include music, building, farming, gardening, and words. Her grandfather so loved literature that he even swore at his horses in Shakespearean language. Her mother, Nancy Stringfellow, wrote intense and brilliant memoirs. Rosalie says her family's wealth was the "knowledge of how to make something out of nothing." Her father built the cabin on Grimes Creek, thirty miles from Boise, where Rosalie lives now, a place whose logs "glow with the life invested in them." Her mother created a garden so long-lasting that even now, "everywhere you put your foot, a cloud of fragrance envelopes you."



## **ABSTRACTS OF PROFESSIONAL DEVELOPMENT WORKSHOPS**

**WEDNESDAY, October 21**

**8:00 AM—12:00 Noon**

**Introduction to Digital Audio Field Recording**  
(Sponsored by the Archives and Libraries Section)  
*Cottonwoods*

**John B. Fenn** (University of Oregon) and  
**Douglas Boyd** (University of Kentucky), workshop leaders

This workshop is 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.

**9:00 AM—5:00 PM**

**Writing About Place: A One-Day Workshop with Teresa Jordan**  
(Sponsored by the Folklore and Creative Writing Section and  
the Public Programs Section)  
*Payette River*

**Andrea Graham** (Independent), and  
**Teresa Jordan** (Salt Lake City, Utah), workshop leaders

The place where we live shapes us and we in turn shape it. The literature of place explores this two-way dynamic, and this workshop will explore ways in which we can invoke the power of place through elements of the writer's craft such as character, voice, geography and atmosphere. Bring plenty of pens and paper and your life experience. With these tools in hand, we can help the places we love come to life on the page.

**1:00—5:00 PM**

**Digital Preservation for Folklore Fieldworkers**  
(Sponsored by the Archives and Libraries Section)  
*Cottonwoods*

**Marcia Segal** (American Folklife Center) and  
**Nathan Georgitis** (University of Oregon Libraries), workshop leaders

The preservation of digital fieldwork materials forces a radical reconsideration of traditional approaches to preserving archival resources. This workshop will provide an introduction to current archival best practices for the preservation of



## ABSTRACTS OF PROFESSIONAL DEVELOPMENT SESSIONS

multimedia digital resources. We will provide guidelines to insure the longevity of the research collections of folklorists 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 digital multimedia materials, and will cover obsolescence cycles, digital storage options, file formats, file management, and analog to digital conversion for preservation and access purposes. We will examine the technological needs for appropriately processing digital audio, images, and video for archival and preservation purposes; and we will include a special focus on digital audio preservation as it relates to the use of hard disc and Compact Flash card based audio recorders.

**THURSDAY, October 22**

**1:30—3:30 PM**

### **Job Search Skills and Alternative Careers for Folklorists (04-12)**

(Sponsored by the Independent Folklorists Section)

*Ponderosa Pines South*

**Joe Goodwin** (Ball State University), workshop leader

Folklorists' skills can be used in many careers. How does one understand and articulate what those skills are and how they can be applied to other types of work? This workshop will be tailored to the interests of those attending; they will set the agenda through their questions. Among the topics that may be included are skills and values identification; matching jobs with skills; identifying careers that require the types of skills folklorists have; networking; and conducting a professional job search. Since roughly eighty percent of jobs are never advertised, our discussion will also include tapping the hidden job market.

**SATURDAY, October 24**

**8:00 AM—12:30 PM**

### **16th Annual Folklore and Education Workshop**

#### **Del Corazón: Folk Artists in the Classroom (17-08/18-08)**

(Sponsored by Local Learning: The National Network for Folk Arts in Education, and the Folklore and Education Section)

*Payette River*

**Paddy Bowman** (Local Learning) and **Gwen Meister** (Nebraska Folklife Network; Co-convener, Folklore and Education Section), workshop leaders

Local artists and tradition bearers are cultural experts who can teach young people not only how to make art but also how to live life meaningfully and to contribute to their communities. This workshop highlights models for folk artist residencies in a variety of settings. We are also honored to host a hands-on learning opportunity to make azhares, Mexican paper and wax flowers, with National Heritage Fellow Eva Castellanoz, who puts teaching "from the heart" at the center of her art and of her life. This workshop is supported by funding from the National Endowment for the Arts Folk Arts Program.



## ABSTRACTS OF PRE-ORGANIZED SESSIONS

**01-01 Translating Place and Land: Ethics of Transformation in Colonial and Global Contexts.** This panel explores how competing notions of land are at stake in current translations of Native Hawaiian and Southern Italian traditions. 'Āina, terra, and land have different cultural valences and histories. In discussing the circulation of Hawaiian political symbols during Hawai'i's fiftieth anniversary of statehood, the tourist appeal of hapa-haole music, the transnational festival revival of tammurriata dances, and New Age representations of the goddess Pele on the web, these papers consider linguistic and cultural processes of (mis)translation and human consequences of displacement.

**01-02 Constructing and Contesting Authority Online: Folkgroups, Folklore and the Internet.** How do groups construct, contest, and negotiate different kinds of authority in digital space? Political authority is criticized at [www.punditkitchen.com](http://www.punditkitchen.com), where captioned photos satirize public figures, and on YouTube, where official voices are remixed into techno-beat protest videos. Participatory network media allow the formation of enclaves where vernacular authority trumps that of the American Medical Association. Professors on Facebook share online territory with students and struggle with whether and how to assert the authority they claim in the classroom. Online networks can empower or disempower their members, and they may both amplify and silence dissent. These four papers explore how.

**01-03 In Place/Out of Place: Practices of Transformation and Transgression.** Folklorists have long considered the role of place in our work, from articulating the impact of situational context or environment on performance to questioning how a sense of place is constituted through vernacular practices to considering the folklorist's own assertion of a position on the periphery of the academic establishment. In thinking about an ethics of place, we extend the conversation to more deliberately engage with the role place plays in our disciplinary ways of knowing. Drawing on the influential work of cultural geographer Tim Cresswell, we pay special attention to ideology and power as they are articulated, transformed and transgressed through situated practices. As ethnographers, teachers, and theorists, we aim to look to those moments when attention is drawn to place precisely because things are not as expected.

**01-04 Preferred Landscapes: Differential Interpretations of Community Aesthetics and Common Good.** When we look at landscapes, we often unwittingly read a master narrative about common good. Each panel presentation examines how ideas about the common good translate to human actions that shape the material landscape. An anti-immigration ordinance in a northern Virginia community seeks to discourage new immigrant settlement there and to make immigrant cultural and labor contributions invisible on the landscape. An abandoned property ordinance in rural West Virginia anticipates the taste cultures of affluent newcomers by creating legal frameworks for altering local landscapes. In south-central Missouri, controversy over the successful restoration of the river otter demonstrates how the exercise of social and political power impacts the regional landscape for humans and nonhumans alike.

**01-05 Meet the West: Horace Axtell.** Horace Axtell is a Nez Perce elder from Lewiston, Idaho. He embodies the traditional perspectives of the Nez Perce people as a practitioner of the Seven Drums religion and he continues to dance, drum and speak from this perspective. Yet at the same time, Horace has educated generations of non-Indian people through his speaking and writing about his life. In this session, Horace will be provided an opportunity to present his insights and lead participants into the cultural landscape of the Nez Perce people.

**01-07 Blue Ridge Mountain Music History, Video and Performance Panel.** This panel will explore diverse mountain music traditions along the Mountains, the Yadkin and New River and more. The fiddle joined unaccompanied sacred and secular singing by the



## ABSTRACTS OF PRE-ORGANIZED SESSIONS

18th century. No later than the end of the Civil War, the banjo, already transformed from a gourd African ancestor to an open back mountain banjo reached Wilkes County along the Yadkin River and then Beech Mountain. These traditions intermingled into a regional music joined by the guitar in the early 20th century. These presentations clarify distinct traditions, their transformation into regional music, and the ethics surrounding their documentation.

**01-10 Text and Community: Teresa Jordan's *Riding the White Horse Home*.**

This seminar-like forum invites all to talk about Teresa Jordan's creative non-fiction work that presents several generations of people sharing one place: *Riding the White Horse Home: A Western Family Album* (Vintage 1994). Forum participants Teresa Jordan, David Stanley, and Darcy Holtgrave will present brief statements; then all are welcome to discuss this text. Although attendees are encouraged to read the text in advance, all are welcome. More information on the session and work is available at <http://mason.gmu.edu/~myocom/yocomroad/afs/textcommunity.htm> and <http://www.teresajordan.com>.

**01-12 Placing Ethics: Public Folklore and the University Setting.** Assuming "ethics" to constitute moral principles undergirding a group, field, or form of conduct, this panel will explore the ethical underpinnings of university-based public folklore. If we approach "public interest" as a nexus of folklore, fieldwork, place, and communities—a site where these elements interact in wide ranging engagement with issues of identity, heritage, diversity, and cultural politics—it is prudent to take stock of relationships between institutions, resources, and the kinds of work that furthers ethical impulses (often implicit) in public interest folklore. To put it bluntly: what is the place of public sector work at a university?

**01-15 Innovative Pedagogy.** This first Local Learning: Education@AFS panel introduces writing strategies that will thread through each education session at this year's annual meeting and feed into Sustaining the Field roundtable discussions on Friday and Saturday (13-15 and 20-15). The presenters' papers focus on their innovations in higher education that can serve other settings as well.

**04-01 Practice Theory.** This panel addresses for the first time at an American Folklore Society meeting developments in "practice theory" applied to folklore studies. Generally speaking, practice theorists are generally concerned for repetitive behavior as purposeful action, and as a basis for, everyday life and "tradition." Working with different trajectories of practice theory drawing on ideas of Bourdieu, Giddens, Wittgenstein, and Zygmunt Bauman, among others, panelists explore the application of practice theory in its various forms to problems of folklore. Beginning with an overview of practice theory in folkloristics and its distinction from performance-oriented approaches, panelists examine philosophically and ethnographically dimensions of practice in the cultural construction of "common sense," Russian ritual, and Mexican-border artisanship.

**04-03 Media Session: *Red Rock Rondo: Zion Canyon Song Cycle*.** A hybrid of music and documentary elements, this film attempts to portray a place through a composite of new songs based on history and oral interviews. Phillip Bimstein composed the music working with stories from several people who were featured in the Southern Utah Folklife Festival from the late 1970s as well as more recent residents to this spectacular landscape. Over twenty years in the community, Bimstein was elected mayor of Springdale, Utah, and continues composing music inspired by the landscape and folklife of the area.

**04-04 The Future of Communications in Folklore I: Journals.** The 121-year-old *Journal of American Folklore*, as well as other English-language journals in print (e.g., *Journal of Folklore Research*, *Western Folklore*) and online (e.g., *Cultural Analysis*) testify to the centrality of scholarly journals in modern folkloristics. While some titles have come and gone, the discipline possesses a journals system that has been remarkably stable for a long time. Yet we now have entered a period in which journals and journal articles are being authored, assessed, produced, circulated, bought and sold, consumed, valued, critiqued, taught, searched, cited, preserved, extended, and (sometimes) ignored, in dramatically new ways. In this editors' forum, participants will engage with the audience



## ABSTRACTS OF PRE-ORGANIZED SESSIONS

to discuss the present state and future prospects of folklore journals during a time of rapid change. Organized by the AFS Communications in Folklore Working Group, this session is one of three devoted to assessing the present and future of communications in folklore studies. The topics to be taken up in these three gatherings (journals, books, new media) are important, but they represent only a portion of the current communications system in our field. Future discussions will explore the interconnectedness of the field's mass-mediated communications and its ongoing work in face-to-face settings such as on festival stages, in undergraduate classrooms, in door-to-door community outreach, and in fieldwork. See 05-04, 12-05.

**04-05 Meet the West: Rosalie Sorrels.** Rosalie Sorrels is a folk singer and songwriter who epitomizes Idaho and the West. Her life story and songs reflect the independence and wanderlust of the troubadour, while her expertise and knowledge of the folk and popular music of the West illustrate her abilities as a student of these expressive forms. This session will focus on Rosalie's specific relationship to the people and cultures of Idaho. Many of these songs were included in her publication *Way Out in Idaho*, which was published by Confluence Press in 1990 for the state centennial.

**04-06 Ethos of Place in Children's Folklore.** This set of papers examines the important and complex influence of place on children's folklore in various settings and genres. We show how place presents an ethos, a spirit or a sentiment, that ineluctably shapes the behavior of those who inhabit it, and, significantly for our purposes, conditions the themes, styles, and content of the children's folklore that it sports or supports. In this panel, we will monitor the ethos of place emerging in children's folklore, whether through play and stories formulating a sense of place, or through situated structures of social exchange.

**04-09 A Conversation with Carlos Vélez-Ibáñez.** In this session, moderated by members of the Annual Meeting Committee, audience members will have the opportunity to discuss Carlos Vélez-Ibáñez's plenary lecture, and his other works and ideas, with the author.

**04-10 The Ethnographic Compass: Four Nonfiction Writers Navigate Their Way "Home."** Writers work with natural passion, but often without being able to name the tools we use to bring a cultural place or a group of people to life on the page. As interested and sympathetic "outsiders" to the American Folklore Society, we come to this conference through our interest in the topics and sites folklorists study, but with the academic knowledge of nonfiction writers. We all agree that the formal discipline of ethnographic research, as it sits in folklore studies, has taught us to look at, gather details, and write about cultural "sites" (and those who inhabit them) with more effectiveness and elegance. In short, finding the ethnographic compass offers direction for our work.

**04-11 Vernacular Scripts and Performance in Southwest China.** The relation between orality and writing has long been problematic for folklorists interested in performed verbal art. This panel will explore current issues in the connection of writing to traditional and emergent styles of performance in rituals, epic recitations, and folksong recitals in three distinct traditions in Southwest China. The scope of the presentations offers a look at questions of orality and writing in several of the most prominent cultures in the complex cultural mix of Southwest China. The traditions examined in each paper similarly face the combined forces of government-directed modernization projects and the multi-garbed forces of globalization.

**04-13 Latinas and Dress.** Dress is a potent way to communicate without speaking. The dynamics of dress as a cultural performance is a vibrant area of study within folkloristics. Dress is an artistic process that is part of a chain of self-reflexive, everyday acts. It is one way in which people create individual self-portraits within the contexts of space, place, geography, time, and cultural difference. Choices made at the level of the individual mobilize preferences that are informed by larger social categorizes such as gender, ethnicity, age, economics, and religious affiliation. This panel will focus on three distinct areas of dress study from which to understand the different ways dress and bodily adornment function as a communicative proxy for individuals: everyday dress and





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personal history, the politics of re-contextualizing dress in museums, and the creation of identity through dress in ritual.

**04-14 Regional Folklorists' Convenings: The Folk Family Reunion.** Folklorists' regional convenings use a particular locality while addressing larger themes relevant to the area's folklorists. These gatherings are sites of information sharing, networking, and collegiality. Folklorists find these retreats tremendously rejuvenating and, often, a kind of professional therapy. This interactive Forum will explore the history, evolution, and themes of over twenty-five years of regional gatherings, and discuss the challenges and opportunities present in planning and continuing them. Why are regional gatherings essential to ongoing folkloristic work? We will also discuss findings from the recent FITS (Folklorists in the South) retreat evaluation.

**04-15 Forum: Folk Arts in Museum Education.** Changes in the fields of folk arts in education and museum education over the past decade have created fruitful opportunities for practitioners in both fields to collaborate. This forum presents an opportunity to brainstorm with museum educators about working with museums.

**05-01 Forum: Philosophical Foundations of Folkloristics: Poststructuralism, Postmodernism.** Perhaps it is time to try a new way of doing folklore. Apropos of this, what are you doing now? Do you believe in Claude Lévi-Strauss, Richard Bauman, Alan Dundes? What does Quentin Tarantino or Damien Hirst tell you about how to study folklore? Do you think it will work? What conclusion do you draw from postmodernism or poststructuralism? Does the study of folklore progress? Are there any postmodernist or poststructuralist folklorists? Does this seem like the last days of folklore study? Do you want to talk about it?

**05-03 Media Session: *Whatever Happened to Zulay?*** A sequel to Jorge and Mabel Preloran's film, *Zulay, Facing the 21st Century*, this new video presents how Zulay and the original filmmakers' lives continue to be affected by the original research, the role that gender plays in the choices of the women depicted, and adds Zulay's daughter, Paola, to the narrative. The first film ends by asking Zulay what she will do after living between the worlds of Quinchuqui, Ecuador, and Los Angeles. Our video answers that question, examining one's sense of identity and place, and how Zulay's traditional life has been forever changed. Twenty years later, the new video reflexively portrays Zulay's life in a globalized world and calls attention to film as a constructed reality. Included is the festival of Inti Raymi.

**05-04 The Future of Communications in Folklore II: Books.** What functions do scholarly books play in our work, and in the lives of various communities, today? What is the future of the (folklore) book? What trends are observable in the present book publishing landscape that can help us anticipate the forms that extended presentations of folklore data, interpretation, analysis and theorizing will take in the years ahead? As a historically central genre in our scholarship, the folklore book has both a distinguished history and an uncertain future. In this session, prominent book publishers and authors will join with the audience to discuss the state and fate of the folklore book. Organized by the AFS Communications in Folklore Working Group, this session is one of three devoted to assessing the present and future of communications in folklore studies. See 04-04, 12-05.

**05-05 Meet the West: Eva Castellanoz.** Folk artist, traditional healer and community scholar Eva Castellanoz embodies multiple aspects of ethical responses to place. She uses story and metaphor, coronas for rituals and rites of passage, and traditional healing practices to root young people in traditional Mexican cultural life even as they inhabit and help shape Idaho and Oregon landscapes. Eva has also helped shape the landscape of folklore studies. For over two decades, she has been an iconic figure in American folklore studies. Many folklorists throughout the country have worked with her and been powerfully affected by that experience. This panel features Western folklorists discussing Eva's work, their experience of learning through her artistry and healing practices, and the influence she continues to have on her family, community and the folklore world.



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**05-06 Cultural Implications for Children in Place and Play.** This panel will present four papers on various topics related to children's play and cultural development. Jacqueline Thursby's paper is titled "Boise Ikastola: Boise's Basque Language Immersion Preschool"; Steve Stanzak's paper is "Manipulating Play Frames: The Yo' Momma Joke Cycle on YouTube"; Irene Chagall's and Cecilia Riddell's paper is titled "Will the Real Sally Walker Please Stand Up?"; and Kate McCormick's paper is titled "Let Them Play: Puppet Play." Each paper includes historical and contemporary discussion of children's enculturation through interaction and games.

**05-09 A Conversation with Roger Welsch.** In this session, moderated by Barre Toelken and William A. "Bert" Wilson, audience members will have the opportunity to discuss Roger Welsch's plenary lecture, and his other works and ideas, with the author.

**05-11 Folk Performances and Local Identity in Changing China.** Case studies in this session emphasize the impact of social context on folk performances such as the Hakka folksongs and the nuo (mask) dance, and on the awareness of local identity as seen in the practice of the belief in the Mother Dragon as well as the transformation of a folk drama genre originated in a particular place on boat which were then created into several modern genres of folk performances. These studies also discuss the ideas of space and place in relation to local identity under the current situation of safeguarding intangible cultural heritage in China.

**05-12 Negotiating Identities in Display and Practice.** The papers on this panel explore how ethnic, social, place-based, and religious identities are imagined, performed and constituted across a variety of verbal and material practices. By exploring constitutive sites such as Navajo jewelry, legends told about absent-minded professors, and the role of photography in the town of Lily Dale, panelists seek to better understand processes and negotiations of identity formation in cultural exchange among and between groups and between performers and audiences.

**05-14 Forum: Stories We Tell Ourselves: The Ethics and Aesthetics of Performing Community Stories.** This forum will examine the social ideas, ethical principles, and artistic decisions that shape the recent flowering of public presentations of community oral histories. The participants, who have created solo performances, amateur and professional theatrical productions, and digital presentations, will ask questions about the impact these diverse productions have on their communities and the larger world. What essential elements empower community stories, reframed for public performance, to alter perceptions, heal spiritual wounds, repair rifts between groups, and/or create fellow-feeling? The discussion will be illustrated by a few short video clips and samples of oral performance.

**05-15 Forum: Voices Sharing Traditions: The Art of Interviewing Tradition Bearers.** Each summer the Idaho Department of Education and the Idaho Commission on the Arts (ICA) offer the ArtsPowered Schools Summer Institute, a professional development opportunity that immerses educators in strategies for teaching in and through the arts. This forum focuses on the folk arts strand at the 2009 Institute that was designed to teach educators ways to enhance students' understanding of traditional arts through interviewing tradition bearers in the classroom. The presenters will share reflections gleaned from the folk arts strand of the Institute.

**09-01 The Form of Value in Globalized Traditions.** New epistemologies, technologies, and dispersions of people and culture are resulting in new sites and practices of traditionalization and creating new relationships between form and value. Since economic value is predicated upon scarcity, global cultural objects are often marked—and marketed—as local. Session participants belong to a coalition of scholars from Asia, Europe, Latin America, and the United States that is developing frameworks for analyzing these issues—and helping shape a stronger, more global, and less Eurocentric folkloristics. Papers present four examples of the work that has been informed by this conversation.



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**09-03 Media Session: *Zora Neale Hurston: Jump at the Sun.*** Zora Neale Hurston, path-breaking novelist, pioneering anthropologist and one of the first black women to enter the American literary canon (*Their Eyes Were Watching God*), established the African American vernacular as one of the most vital, inventive voices in American literature. This definitive film biography, eighteen years in the making, portrays Zora in all her complexity: gifted, flamboyant, and controversial but always fiercely original.

**09-04 Dislocations, Beyond the Here and Now.** We seek to extend the ongoing discussions of context and sense of place by contemplating dislocation. The setting of creation, context is more than social and physical surroundings. Context is chiefly setting in the mind. As such context is usually—not rarely—a dislocation, a removal from the immediate place and time into a space that is vast and mutable, a time that is of the past and future as well as the present. Through folklore, people dislocate from the here and now into the imagination, out of which we create, in which we actually live. Our goal is not to devalue the influence of physical setting or audience on performance, but rather to balance the physical and present with the spiritual and imagined.

**09-05 Vardis Fisher, WPA Guidebooks and Public Cultural Studies.** Vardis Fisher compiled the first WPA state guidebook in 1937. Fisher not only faced some significant issues and misperceptions of the West as he labored to complete the guide, he perpetuated many contemporary stereotypes of Idahoans toward the ethnic, occupational, gender-based and regional cultures of the Intermountain West. A host of public folklorists have conducted fieldwork and developed public programming up to the present day in Idaho. This presentation will evaluate some of the trajectories of that programming and analysis since the 1930s. In particular, it will focus on the relationship between the ethos of the region as a democratic landscape of natural beauty and bounty, contrasted with its underlying ethnocentrism, misogyny and colonial mentality. A goal of the presentation is to reveal how the public representation of culture has wittingly or unwittingly played a role in this dynamic.

**09-09 Ethics and Aesthetics of Spaces.** Space presents unique kinds of aesthetic issues and orients people to specific orders of communication. Whether exploring the intersection of contemporary and historic practices surrounding community cookbooks, researching the individual and shared ritual space of the Jewish holiday of Sukkot, investigating the contestations between wild private gardens in public view, or theorizing about communicative practices, this poster session explores questions of geography, vernacular practices, community cohesion, and individual and collective identities. We investigate how ethics and aesthetics are intertwined in the creation of public and private spaces.

**09-11 Examining Maine's Ethics of Place.** Maine's "characteristic spirit" has developed in response to living in a marginal rural place where life relies on natural resources. Maine is a place where four distinct Native American communities have continually lived. The names they gave places on the landscape reflect cultural activities practiced from ancient times until today. Later immigrants from the British Isles and other places cut the forest and farmed the land placing their own unmistakable marks on that land with axes, plows, and fences. Narratives from men and women who have interacted with the forests, quarried the stone and plied the waterways for fish provide insight into the characteristic spirit of the people who today are looking for new solutions to the age-old questions of how to live in a rural place. Our panel examines the ethics of place in Maine through the lenses of Indian place names, weather lore and folk narratives collected from Story Bank, a collaborative project with Cultural Resources, Inc., and the Maine Folklife Center. Much of the material used by panelists comes from the Northeast Archives of Folklore and Oral History at the Maine Folklife Center of the University of Maine.

**09-13 Forum: Tapes, Slides, Fieldnotes, and Fodder: Finding a Permanent Home for Your Collection.** Folklorists who came of age in the 1960s and 1970s are now considering permanent repositories for their amassed recordings, photographs, and manuscripts. After more than thirty years of activity, state art agencies, historical societies and other entities that grew out of federal and state public sector initiatives are also



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considering what to do with their collection of materials generated by field projects, festivals, and exhibitions. This forum will discuss various options and call for a discussion of the problems faced by individuals and agencies as they seek to preserve their lifetimes of work.

**09-15 Forum: Opening Up the Wonders of Place: Folklorists and Place-Based Education.** The place-based education movement is expanding rapidly. Some initiatives focus on ecology; others integrate local culture and ethnography; still others involve students in local community issues and economic development activities. This session provides context and conversation about developing projects and collaborations.

**12-01 Forum: Loving and Learning the Vernacular: Plural Memories of and Lessons from Archie Green.** The late Archie Green was the architect of the public folklore policies, programs, and institutions that support our work. His legacy runs from shipwright to university scholar and public intellectual. Green's achievements include: seminal "public sector folklore" coining and classes; lobbying and legislative efforts to create the American Folklife Center; carefully researched and evocatively written books, essays, and record liner notes on laborlore, traditional music, graphic representations of traditional communities, public policy and vernacular culture broadly writ. These complementary forums look back at the Green legacy and impact on our field; and look forward to enacting Green's vision for cultural continuity in the community aesthetics and values we research and represent at this moment of hope, transition and reckoning about our nation's future.

**12-02 The Stigmatized Vernacular: Where Reflexivity Meets Untellability.** Over the last couple of years there have been a number of panels organized under the title "the stigmatized vernacular." This effort has explored double stigmas, those situations where not only are individuals stigmatized, but so are the vernaculars associated with them. As part of this multi-layered, multi-panel conversation about stigma, we discuss the relationship between the stigmatized individual and our role as researchers. This panel will address our own perspectives as researchers struggling with stigma issues and tellability as well as scholarly reflexive concerns dealing with what can't be said when attempting to represent stigmatized groups or topics to others.

**12-03 Media Session: *The Fall of '55*.** The documentary film *The Fall of '55* is an insider's effort to present the story of Boise's painful 1955-1956 experience contending with a nationally publicized homosexual scandal among its own denizens, known popularly by the outsider name "The Boys of Boise." The filmmaker, a local man, takes a factual and experiential approach, using 1950s footage and newspaper reporting, interviews with people who remembered the events, and with descendants of people involved, presenting a variety of viewpoints without judgment and bias.

**12-05 The Future of Communications in Folklore III: New Media.** Journal articles and books have never been the only genres through which folklorists communicate. The fact that some "new media," such as ethnographic film, now have long histories further problematizes this panel's organizational rubric. Still, there are many scholarly forms that are genuinely new. Digital archives, weblogs, podcasts, online exhibitions, and other digital creations are often a primary means by which we now convey our work, even as these genres build upon older media practices. In this session, folklorists with diverse experiences working with digital media, along with the audience, will contemplate the future of a range of emergent forms of scholarly presentation. Organized by the AFS Communications in Folklore Working Group, this session is one of three devoted to assessing the present and future of communications in folklore studies. See 04-04, 05-04.

**12-06 Exploring the Ethics of Place in the Slavic World.** A connectedness to place and the soil has been characteristic of the Slavic world. Love of the homeland has been explored in novels, films, and scholarly studies. In post-Soviet Ukraine the (home)land is seen as a powerful and sacred, a holy land that needs to be restored to its former glory. Keeping with the conference theme, the panelists explore Slavic places as sources of



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power and healing, as a place where magic rules and curses can have a real effect, and as a place to be controlled and inscribed through graffiti.

**12-07 Repurposing Folktales I.** This panel and its companion (13-07) address the permeability of folktale discourse, its use in everyday life and across modes of cultural production. The papers examine the repurposing of folktales: how these texts are enacted with and on the body as indices of practice and fantasy; their use as interpretive tools; and how they themselves are variously interpreted. Drawing on diverse materials such as self-help literature, ecological literature, medical narratives, RPG/video games, reality television, children's toys, and African American folktales, the participants consider how repurposed folktales serve as a mechanism for, and the site of, negotiations about genre, gender, race, the body, the self, and the environment.

**12-08 Storytelling and Place.** In this forum, a group of writers and scholars will look at stories, oral histories, and legends from around the world and ask several questions: How does storytelling arise from the dynamics of a specific locale? How does the cultural environment provide a context for the tale that is told from a place? How does storytelling anchor a place in time and space when place is always transient? How do deep history and natural history factor into the telling of a story? What about voice and attitude of the teller toward the place? What rituals are created? What ethics are involved for teller and audience? How does "storytelling" exist within the context of new media?

**12-10 Forum: Learning to Be Uncomfortable: Ethnography, Pedagogy, and Place.** "It is not comfortable to be an inhabitant of this globe," wrote Rebecca West in *Black Lamb and Grey Falcon* (1941). Learning to write ethnography is a largely unguided process of becoming simultaneously more and less comfortable in new surroundings. Like all processes of writing, the education continues at all levels. This forum comprises ethnographic writing about place and its concomitant pedagogy. The participants include students and teachers. They will read about uncomfortable places and borderlands between the familiar and the discomfiting: a village in rural China, an abortion clinic, an immigration detention center, a refugee shantytown, and college dorms.

**12-13 Forum: Histories Past, Present, and Future: Some Notes on Ethnographic Archival Collections.** The presentations in this forum focus attention on the both the use of unique historical documentary materials in new media forms and the pioneering ethnographers who produced these rich archival resources. Case studies will focus on specific audio-visual archival collections held in regional and national repositories and their re-emergence and reuse in contemporary venues. The discussions will broaden our understanding of the historical provenance of the documentary records and the mediating presence of the ethnographers/collectors who were instrumental in their production: Américo Paredes, George Pickow, Helen Stratman-Thomas, Alan Lomax, Harry Oster, and Helen and Scott Nearing.

**12-15 Forum: Dancing in the Dark: Partnerships in Folklife Education.** Partnerships can create a synergy of talent that takes the work we do far beyond what we could accomplish alone. Partnerships also can be frustrating endeavors in good intentions gone wrong. This forum will focus on folk arts education partnerships from around the nation. Participants will examine successes and challenges that they have experienced in their work in folk arts education. The goal of the forum will be to identify best practices that can inform current and future partnerships.

**13-01 Forum: Culture, Community Life and the Road to Recovery: Enacting the Vision of Archie Green in American Public Programs and Policies.** The late Archie Green was the architect of the public folklore policies, programs, and institutions that support our work. His legacy runs from shipwright to university scholar and public intellectual. Green's achievements include: seminal "public sector folklore" coining and



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classes; lobbying and legislative efforts to create the American Folklife Center; carefully researched and evocatively written books, essays, and record liner notes on laborlore, traditional music, graphic representations of traditional communities, public policy and vernacular culture broadly writ. These complementary forums look back at the Green legacy and impact on our field; and look forward to enacting Green's vision for cultural continuity in the community aesthetics and values we research and represent at this moment of hope, transition and reckoning about our nation's future.

**13-02 On the Ground, Out of Place: Territorial Imaginaries and Human Obstructions.** What the US military calls the "human terrain" is notoriously difficult to negotiate. People are always getting in the way of ideas, especially ideas about territory as a bounded space that provides a coherent lifeworld for inhabitants and a knowable field of operations for interveners. The presence, agency, and material traces of unauthorized inhabitants are often targeted as "matter out of place" standing for less tangible, less tractable disturbances. Still more complex are efforts to incorporate them into territorial imaginaries once they prove ineradicable.

**13-03 Forum: An Engineered Panic: Boise's Homosexual Scandal of 1955-1956.** The revelation, in October 1955, that Boise was the home of a purported "homosexual ring" of adult men abusing underage boys became a national scandal, forcing the denizens of this small, mostly white, middle-class city to confront frightening possibilities about their own neighbors. The panic was exacerbated by the local press. The trials and imprisonments of numerous local men (as well as the fleeing of other men from the city) left a wound upon the body politic that has never really healed. This forum will provide both theoretical and insider knowledge about the scandal and "moral panic" that accompanied it.

**13-04 Folklore and Domestic Cultural Policy in the US I: The Role of Folklore in Domestic Policy Research.** This session will focus on recent research with policy implications for the field of public folklore. Jennifer Novak (WolfBrown) and Amy Kitchener (Alliance for California Traditional Arts, session chair) will discuss *Cultural Engagement in California's Inland Regions (2008)* a study they co-authored with Alan Brown. Maribel Alvarez (University of Arizona) and Bill Westerman (Princeton University) will share their Ford Foundation-commissioned research on community arts organizations involved with social change in the context of changing American demographics. These researchers will provide a springboard for a wide-ranging discussion examining broader issues in applying folklore frameworks to research impacting public policy.

**13-05 Meet The Editors.** In this session, the current and next editors of the *Journal of American Folklore*, and the incoming editor of the AFS web site, will engage in an open discussion of their visions, policies, plans, and procedures for these AFS publications.

**13-06 Performative Voices and Activist Audiences.** This panel will address the use of performative power, as manifest in voices, texts, and classification systems, to effect social changes through appeals to global audiences. At the same time, it will address the risk that these performative powers obscure individual voices. The three papers focus on different folkloric genres—personal narrative, ethnobiological taxonomies, and folklorized literature—and their potential ability to reconfigure relationships between performers and audiences. The first paper addresses the power of multi-vocal performance in text to call diverse audiences to action in pursuit of a shared activist goal. The second paper addresses the power of performance to re-affirm and question the epistemologies underlying biological taxonomies. And the final paper demonstrates the potential of audiences to respond to a text in ways that obscure an individual voice. These reconfigurations initiate strategic audience responses regarding social activism.

**13-07 Repurposing Folktales II.** This panel and its companion (12-07) address the permeability of folktale discourse, its use in everyday life and across modes of cultural production. The papers examine the repurposing of folktales: how these texts are enacted



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with and on the body as indices of practice and fantasy; their use as interpretive tools; and how they themselves are variously interpreted. Drawing on diverse materials such as self-help literature, ecological literature, medical narratives, RPG/computer games, reality television, children's toys, and African American folktales, the participants consider how repurposed folktales serve as a mechanism for, and the site of, negotiations about genre, gender, race, the body, the self, and the environment.

**13-12 Humorous Spaces.** This session explores the relationship between humor, joking, space, place, and ethics. Humor is a powerful mechanism that allows individuals and communities to manage anxieties, communicate desire, express hostility, and cement relationships. As Elliott Oring, Alan Dundes, Gershon Legman and others note, humor is by no means trivial, but rather plays a very complicated and significant part in culture. Joking behavior draws upon oral tradition, performance, and identity for its effectiveness. Folk humor has the power to create places and spaces for freighted issues, including gender, race, class, sexuality, politics, violence and death. The spaces created by humor are rarely benign, though always interesting.

**13-15 Roundtable: Sustaining the Folk Arts in Education Field I.** Drawing on conference reflections and experiences, this roundtable and its companion (20-15) are envisioned as a step toward articulating current needs and the future of folk arts in education in a conversation that will continue on Saturday and also electronically in the coming months.

**17-01 Why Vernacular Religion Won't Go Away.** Folklife as the study of the total lifeways of any human community was promoted in the United States beginning in the 1950s by Don Yoder. During this period, Yoder especially emphasized the religious dimensions of folklife as a necessary element to tell the fullest story of the way Americans believed and practiced outside of and within institutional religions. This panel considers a variety of theoretical, textual, and ethnographic issues central to contemporary folklife and religious folklife studies. A discussion and analysis of the ecological ex votos known as tree memorials, Catholic spiritual foodways as negotiated by a contemporary community of Roman Catholic sisters, and the representation of lived Catholicism in American popular cinema are complemented by a reflection on the thorny question of the theoretical vitality of Don Yoder's approach to American folklife studies.

**17-03 Media Session: *The Waltz to Westphalia*.** Most fiddlers at the annual National Oldtime Fiddle Contest in Weiser, Idaho, perform the "Westphalia Waltz." Few realize that this "American" tune is really "Pytala Sie Pani," recorded in Poland in 1912, sung by Polish immigrants in New England, the Midwest and Texas, and recorded by Victor in 1930. My documentary illustrates how place determined the tune's American future: Polish Americans in the north embraced their music to preserve identity. In Texas, the dry plains fertilized Polish, Czech, German and southeastern cultures, hybridizing a new genre as post-WWII country music reached a national audience, taking "Westphalia Waltz" with it.

**17-06 Teaching Nordic Folklore: Strategies and Syllabi.** Folklorists from Nordic countries have had and continue to have a significant role in our discipline's formation and sustenance. Likewise the stuff of folklore from Nordic countries and their respective diasporas command broad popular interest. And courses emphasizing both the scholarship and substance of Nordic folklore flourish at universities in Europe and North America. In hopes of improving the practice of our profession, this session brings together veteran and fledgling folklorists to share their syllabi and discuss their strategies for teaching Nordic folklore.

**17-09 Forum: Welsh with a Spanish Accent: Research, Documentation and Identity in Welsh Patagonia.** Welsh descendants in Patagonia, Argentina, express "Welshness" in various ways, including performing in and attending the annual Eisteddfod (literary/music competition) in Trelew. A folklorist and two videographers from the



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Smithsonian, accompanied by a native scholar, spent ten days documenting this event in October 2008. This forum will include a viewing of their edited footage and a discussion about what can and cannot be learned about a place and a people during such a short field and filming period. The discussant, who conducted a longer research project in Patagonian Welsh communities, will compare and contrast her own experience and interpretation.

**17-10 Forum: Finding Home: Creativity and the Expression of Place, Part I: Writing.** While definitions of folk culture often center on oral transmission and tradition, writing is an integral and often overlooked, medium. Writing, including the act, the words themselves, and methods of sharing those words, in print but also through performance, serves to document and describe a folk ethics of place. Programs in three communities—New York City, Chicago, and Harrisburg—will be described, including City Lore's Place Matters, People's Poetry Gathering and City of Memory projects; the Neighborhood Writing Alliance's Journal of Ordinary Thought; and the Institute for Cultural Partnerships Finding Our Voices creative writing project with refugee and immigrant women. (See also 18-10.)

**17-12 It Begins—but Doesn't End—with Sauna: History, Architecture, and Culture of the Finns of Long Valley, Idaho.** Located in west central Idaho, Valley County is a rural, isolated area that was settled by Finnish immigrants arriving from Finland, Oregon, Wyoming, and Michigan in the late 19th century. These early pioneers built many traditional structures, including log cabins and later barns and saunas once the homesteads were complete. Many of their descendants still live there today. This talk, given by one such descendent who also is trained in traditional carpentry methods, offers a historical survey of the region's traditional Finnish architecture, particularly barns and saunas, focusing particularly on their construction and use. The talk concludes with a discussion of the restoration of the town of Roseberry.

**17-13 Forum: Differential Ideologies: Global Folklore for the Accidental Folklorist.** Katey Borland and Sabra Webber of The Ohio State University teach global folklore as a team-taught, video-conferenced, student-led course resulting from shared and complementary teaching and folklore idea(l)s. We use Borland's "Folklore and the Disciplines" manuscript as a way to introduce essential background quickly so our non-folklore students can focus competently on studies of substantive, situated contemporary folklore in global contexts. The conference theme, "Ethics of Place," underscores our project goals: acknowledging a "local" integrity to be studied contrapuntally to global discourse through the aesthetic voices and practices of individual representatives of folk communities. We discern the effects of the global on the "local," and study how the folkloristic "arts of resistance" mediate globalizations.

**17-14 Myth: Unities and Oppositions.** Understanding mythology has been one goal of many disciplines. Folkloristics has strived to emphasize the human element in myth, and this panel will continue that emphasis. It examines myth, one of the core genres of folklore, as it relates to several other genres, disciplines, ideologies, and modes of communication: namely, science, feminism, ritual, and jokes. This panel seeks to explicate the complexities that underlie these relationships, complexities that have often been ignored or taken for granted. It demonstrates the similarities, differences, ambiguities, and misconceptions of myths throughout contemporary and popular culture.

**18-01 Laborlore, Occupational Folklore, and the Future.** This session is supported by the Foundation on Labor Culture, founded and developed by Archie Green. The goal of the session is to determine the status of labor and occupational folklore in folklore and provide an opportunity to discuss its future directions. All are invited to participate.

**18-02 Cultural Sustainability.** In many quarters, discussions of sustainability are broadening, moving from environmentally based concerns to encompass the continuity and vitality of communities. Integrating sociocultural, economic, and environmental perspectives, the presenters in this session will use a wide range of case studies as a way of thinking about how to define, understand, and enact cultural sustainability.





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**18-03 Media Session: “The Orient” Meets “The Occident”:** **Presentations of Chinese Foodways in the United States.** This session vividly presents the cultural interaction between “the Orient” and “the Occident” from a libertarian and non-manipulative perspective. The focus is on presentations of Chinese foodways in the United States, and examines the interaction between Chinese and Americans through cooking and eating Chinese foods. The session will feature two documentaries: one is *Why Are We Cooking? Chinese Foodways in America* (13 minutes) which draws on behavioral perspectives to examine what motivate Chinese chefs and students to cook Chinese food in the USA; the other is *Chef Jevon’s Dinner* (35 minutes) which explores how Chef Jevon, a French American, expresses himself and interacts with his Chinese and his American friends by cooking Chinese.

**18-04 Folklore and Domestic Cultural Policy in the US II: A Conversation with Holly Sidford.** For the past twenty years, Holly Sidford has been centrally involved in shaping national cultural policies in private philanthropy, through her work as Program Director at the Wallace Reader’s Digest Fund, as Senior Investigator for the landmark study *Investing in Creativity*, and as President of Helicon Collaborative, a consulting firm providing research and planning services for nonprofits and funders. For the session, Betsy Peterson will interview Ms. Sidford about her perspectives on culture, creativity, and tradition in community life, with an emphasis on the role and status of traditional arts in a rapidly changing cultural landscape.

**18-06 Historical Perspectives on the Ethics of Place, Sacred and Secular.** The ethics of place is expressed in both sacred and secular realms. This panel takes up two Idaho examples of place-based ethics, examining their development from 19th-century implantation by Germanic/Scandinavian European immigrants to early 21st-century reorientations. In each, changes in traditional expression are related to significant cultural changes within the groups and in the region. We take an interdisciplinary approach to studying the ethics of place as it changes over time, combining the disciplinary perspectives of history and folklore.

**18-07 Acequia Culture and Local Food Systems.** All three presentations in this session address the issues of the loss of diversity, the loss of agricultural and food practices particular to a specific cultural region, the San Luis Valley in southern Colorado. One of the panelists addresses how Hispanics in the San Luis Valley continued to practice irrigation techniques based on a folk cultural institution known as the “acequia.” Another panelist examines how the production of one food crop—corn—is transformed to make a regional food product known locally as “chicos,” and how “chicos” have served to create social networks that extend beyond the community to other Native-American cultures. The final presentation deals with the role of Hispanic women in developing an organization to slow or prevent the loss of food practices—farming and cooking—in the San Luis Valley. Overall, the panel looks at local efforts to contest the corporate food model imposed on the local food systems.

**18-09 The Body of Heritage: Performing Heritage to the Senses.** The panelists explore the sensory spectrum of cultural heritage through studies of singing, listening, cooking, eating, feasting, dancing, playing, and wrestling. Analyzing aural, gustatory, and tactile practices that invoke the past in the present, we present examples from Estonia, Denmark, and Iceland. In seeking to shed light on sensuality and corporeality in the performance, promotion, and preservation of cultural heritage, we emphasize the body as a site of past-present articulation and heritage experiences, as a subject addressed by regimes of heritage and as a tool of investigation.

**18-10 Forum: Finding Home: Creativity and the Expression of Place, Part II: Traditional Arts and Integration in Newcomer Communities.** This forum explores the role of creative expressions in re-formulating “home” in a new place. We examine ways that newcomers ease transition by recreating—or re-inventing—traditional art forms, including visual, performative, language-based, horticultural, or culinary. Brief presentations on current work by folklorists Winifred Lambrecht, Laura Marcus, and



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Lynne Williamson along with Boise-based refugee service providers will precede open discussion on how the creative process, as well as the re-imagining of homelands, memories, and customs, contributes to building a rejuvenated sense of place for those who have relocated. (See also 17-10.)

**18-13 Stand in Your Place and Know You Are There: Claiming Place.** A sense of place influences human experience and shapes perception of the physical and social world. Historical uses of space, traditional practices, and social relations all help shape this sense of place. Sometimes, however, new claims and claimants challenge official designations of space and accepted paradigms of place. The papers in this session explore themes of intention in creating and recreating a sense of place, investigating issues of inclusion and exclusion, creation and control, transition, and transformation.

**20-01 Folklore and Domestic Cultural Policy in the US III: Should the United States Have a Secretary of Culture?** In this session, Bill Ivey, former Chairman of the National Endowment for the Arts and head of the arts and culture transition team for the Obama-Biden administration, and Richard Kurin, Under Secretary for History, Art and Culture at the Smithsonian Institution, will debate the question "Should the US have a Cabinet-level Secretary of Culture?" as a point of entry into an open discussion of the present and possible future place of arts and cultural policy and policymaking in the US federal government.

**20-02 Forum: Tradition in the 21st Century: Locating the Role of the Past in the Future.** In the 21st century, new modes of communication, travel, and globalized cultural and economic dependence have complicated our notions of "tradition." Can a corporate media creation become traditional? How many emailed "forwardables" constitute an "online" tradition? How do folklore professionals reinscribe power relations when they judge something worthy of preservation? This forum brings together several experts to engage the question: "What constitutes the quality of the 'traditional' in the new and emergent forms, locations, behaviors, and performances folklorists document and study in the 21st century?"

**20-03 Forum: Curatorial Conversations: Discourses of Cultural Heritage Representation and the Smithsonian Folklife Festival.** The Smithsonian Folklife Festival has influenced research and public presentation of living cultural heritage and the advocacy of cultural democracy. "Curatorial Conversations" is a collaborative research and publication project that will bring together for the first time the combined expertise of curatorial staff—past and present—in examining the Festival's cultural heritage representation practices and their critical implications for issues of intangible cultural heritage policy, competing globalisms, cultural tourism, sustainable development and environment, and cultural pluralism and identity. This forum will engage scholars who have been involved in the Festival to reflect on their experience with Festival cultural representation discourse.

**20-04 Remembrances of Archie Green.** Archie Green (1917-2009) needs no introduction to folklorists. His lifelong commitment to labor, public cultural discourse and human rights places him as the one of the most influential folklorists of his generation. As a scholar, activist and a teacher, Archie has inspired many of us to commit ourselves to blend our academic interests in vernacular culture and the lives of everyday people, with the desire to work for their rights in the wider political gyre. In this session, everyone who has been in some way influenced by Archie is invited to share his or her experiences.

**20-07 Forum: Folklore as Ethics of Place in Shakespeare's England.** This interactive forum, sponsored by the Medieval Folklore Section, derives from a "Shakespeare and Folklore" class taught at northwestern Ohio's University of Findlay in



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spring 2009. Projects developed for the class focused on the ethics of place—beliefs, fears, etc.—in Shakespeare’s England. Participants include the instructor, who created the class webpage, and three students: the first dealt with the meaning of flowers in Shakespeare’s plays; the second wrote, directed, and acted in a “revisioing” of the *Comedy of Errors* quest; and the third created a lesson plan related to folk belief in magic.

**20-11 Translocation, Translation, Transformation.** In simple terms, “translocal” suggests the interconnection of and identification with multiple places and a consequent unbounding of the local at levels either below or above the nation-state. This panel explores practices of translocality at material and symbolic levels, asking how translocality is constituted through social, affective, aesthetic, value-laden, or other means, to intersect with broader imagined localities to create identities that are translocal in scale. The panel challenges the notion that translocal practices dissolve boundaries, and suggests rather translocalization enhances, expands, and transforms experience.

**20-12 Sacred Places and Imagined Spaces: Land, Community, and Nation in Japan.** This panel explores the complex ways in which an understanding of “space” and “place” is articulated in Japan. Folkloric analysis of narrative, belief, and performance traditions reveals the environment (both physically and conceptually) as a site alternately of veneration, contestation, and community. While individual papers examine legends concerning trains and animals, a major shrine in Tokyo, small sacred sites in Kyoto neighborhoods, and Okinawan performance traditions, all the papers work together to unpack the relationships between humans, folklore, and the landscape, exploring how sacred places and imagined spaces inform the construction of Japan.

**20-14 There’s No Place Like Camelot: Quest and Religion in Created Places.** Conceptualizations of places and borders rapidly changed in the Middle Ages, with the fluidity of imaginary realms today. This panel examines how medieval legends challenge boundaries, how a quest for meaning is communicated through Arthurian motifs in *Eli Stone*’s San Francisco, and how two modern communities have turned to medieval genres of signification. These four papers explore the appeal of interpreting places as each community creates its own place to reflect the object of its quest. Even having lost the ideal place represented by Camelot, these communities undertake imagined quests into the wilderness of northern medieval landscape and urban legal labyrinths, decoding esoteric meanings, and realizing religious artistry.

**20-15 Roundtable: Sustaining the Folk Arts in Education Field II.** Drawing on conference reflections and experiences, this roundtable and its companion (13-15) are envisioned as a step toward articulating current needs and the future of folk arts in education in a conversation that will continue electronically in the coming months.



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**Aasland, Erik** (Fuller Theological Seminary) **Dynamics of the Kazakh Understanding of Place as Expressed in Kazakh Proverbs.** A perennial question in proverb research is whether one can use proverbs to analyze any given culture. I will argue that the best approach to cultural analysis using proverbs involves looking at dynamic tensions between cultural themes in relation to a known cultural distinctive. For this inquiry we will explore Kazakh proverbs concerning the role of hero as it relates to the Kazakh sense of place. We will see that there are two themes in tension which are an integral part of this historically nomadic culture as evidenced by their constancy over time and through cultural change. **12-11**

**Addison, Wanda G.** (National University) **Power in a Blues Place: Disruption and Maintenance in Gayl Jones' *Corregidora*.** The blues song is a powerful gathering of experience, sharing, and giving back to those who hear the words and understand the layered implication. In Gayle Jones' novel, *Corregidora*, the blues become a place of power for the disruption of loss surrounding a threatened history and the maintenance of a matrilineal legacy. **18-05**

**Aldred, Benjamin G.** (Indiana University) **Putting the "I" in Interdiction: Function and Interactivity in Fairy Tale Games.** "What if I don't want to look in the closet?" Fairy tales as a genre lack variation in plot structure. Violation follows interdiction, liquidation follows lack, and so forth until the hero is married. Games as a genre are noted for their variation in potential results, determined through interaction with a system of rules that requires variation. This paper explores the intersection of these genres and the ways in which interactivity and function are combined in games based on fairy tales. Role-playing games, computer games, and card/board games will be examined. **13-07**

**Allred, David A.** (Snow College) **Cultural Authenticity and Literature: A Folkloristic Perspective on Recent Mormon Fiction.** This paper will explore constructions of authenticity in the literary folklore representations of several recent works of Mormon fiction, including Angela Hallstrom's *Bound on Earth*. Balancing Rosemary Hathaway's warnings about "touristic readings" with William A. Wilson's call to study more representative Mormon folk expressions, this paper will suggest that literary authenticity must be dialogic and found in a canon of literary works rather than in a single, stunningly authentic novel, a conclusion with application to the literature of other folk groups. **18-05**

**Alvarez, Maribel** (University of Arizona) **Can Manual Workers be Reflexive? Observations on the Praxis of Mechanical Reproduction.** The men who labor in tourist-oriented artisanal workshops in the U.S.-Mexico border region frequently express complex, dialectical critiques of their labor conditions and of their identities as borderline and hence questionable "folk artists." Starting out from an objective assessment of their material and social positioning vis-à-vis the Mexican state and moving towards a consideration of their feelings, aspirations, and other "imponderable" aspects of their daily lives, these manual workers put into evidence the benefits of approaching social and cultural practices from a praxic perspective (that is, one that bridges the chasm between objective and subjective/material and ideal/force and will/accommodation and resistance). This paper examines the various social theory strands evinced by these vernacular forms of social analysis. **04-01**

**Ancelet, Barry Jean** (University of Louisiana, Lafayette) **Begging in the Ballpark and Blogging for a Chicken: Mardi Gras in Evolving Communities.** This paper explores ways that two evolving communities are renegotiating their traditional Louisiana Mardi Gras runs, historically an expression of social solidarity. In one case, Mardi Gras organizers are innovating ways to visit several local towns in an effort to reflect their expanded sense of community. In another, people from far and wide connected via cyberspace are improvising a hybrid run that uses web sites and email contacts to gather participants who then visit a geographic community. **09-10**



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**Anderson, John V.** (University of Louisiana, Lafayette) **The Function of Folklore in John Wood's *The Gates of the Elect Kingdom*.** In this paper, I look primarily at how the character of Melchior functions as a trickster figure which not only reveals the role of the folk preacher, the attitudes of the community towards that role, their religion, and themselves, but how his trickster role can act as a framing device not only in the tale he tells, but also in how he tells them, which ultimately serves to shape the reader's experience of the work as something that functions more than just as text on a page. **18-05**

**Anderson Turner, Jessica** (Indiana University) **Songwriters, Economic Developers, and the Goddess of Creation: Rewriting the Cultural Landscape of Leye County, Guangxi.** In China's Guangxi Zhuang Autonomous Region, musical performances figure prominently in the promotion of cultural and scenic resources for preservation and tourism. This paper explores the multi-faceted and collaborative songwriting that occurred during the revitalization of Leye County. Songwriters referenced Zhuang folksongs, mythological events, and revolutionary folksongs in new songs meant to heighten a sense of history and culture during recent economic development. Subsequent songs reference these new texts in an intertextual musical discourse. This paper explores this collaborative performance process through an analysis of song texts, performance contexts, and the individuals involved in the performance of these Leye songs. **04-11**

**Artese, Charlotte** (Agnes Scott College) **The Folktale Sources and Models of Shakespeare's *Cymbeline*.** *Cymbeline* is Shakespeare's meditation on the recombinant nature of folktale types and motifs, as well as recurrent elements in his own work. The play questions the traditional literary conception of a work as bounded and individual, and suggests instead Shakespeare's notion of his text as composite and collective, like a folk narrative. To fully understand the play as Shakespeare's fugue on jealousy, we must allow *Cymbeline* to point outside itself to the two folktale types that form its basis as well as to Shakespeare's earlier works, which then inform our understanding of the folktales. **18-05**

**Attebery, Jennifer E.** (Idaho State University) **Midsommar as Enactment and Renactment of the Ethics of Place.** The secular Swedish-American Midsommar tradition has been practiced in the Rocky Mountain West during two ethnic revivals. At heart a celebration expressing human relationship to the changing seasons, Midsommar also has been used, in the early period, to create an ethics of place that located the displaced immigrants, and in the recent neo-revival period, to create an ethics of place that nostalgically locates the participants in an imagined ethnic rural heritage. To document Midsommar in these two periods we have a combination of historic newspapers, manuscript letters, recent advertising and Internet sites, and fieldwork at New Sweden, Idaho. **18-06**

**Aubrey, Claire E.** (Independent) **Beyond the Falls: Niagara County's Changing Rural Landscape.** Niagara County, New York is host to millions of people who visit the region each year to see the "Seventh Wonder of the Natural World," Niagara Falls. Beyond the Niagara Reservation State Park is a county struggling with its identity as it shifts back and forth along an urban/rural spectrum. In this paper I will explore the metamorphosis of rural Niagara County and the strategies employed by both individuals and communities to cope with those changes. This ethnographic analysis will include a survey of festivals and special events held within the county, many of which celebrate the county's agricultural heritage. **20-08**

**Bailey, Deborah A.** (University of Missouri) **The Tasteless Wafer vs. The Sacred Meal: Vernacular Religion and the Last Supper in a Community of Roman Catholic Women Religious.** For observant Roman Catholics, the ritual of Holy Thursday commemorates the night when Jesus instituted the Eucharist, the central sacrament and ritual of the Church. This paper, based on ethnographic fieldwork in a community of Roman Catholic sisters, focuses on their vernacular ritual interpretation of the Last Supper enacted within the celebration of Holy Thursday Mass. I will incorporate Margaret Kellerher's discussion of tasteless wafers as an example of purposeful and clerically imposed "non-food," as well as Caroline Bynum's work on Eucharist and women's food practices, all framed by the insights of Leonard Norman Primiano's theory of vernacular religion. **17-01**



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**Baker-Clark, Charles A.** (Grand Valley State University) **The Gastronomic Shepherd.** This proposal suggests how students' change their perceptions of another culture through culinary tourism. American students participating in a faculty-led study abroad program in northern Italy will be engaged in a variety of activities related to local foodways including cooking classes, field trips to wineries, participation in festivals and visits to markets. Students will also prepare some of their meals and share their culinary accomplishments in communal progressive meals. Students will reflect on their experiences through written and photographic essays. Students' changes in their perceptions of Italian food and culture will be assessed and described to attendees. **01-14**

**Ball, Kimberly** (University of California, Irvine) **UFO-Abduction Narratives and Technologies of Tradition.** I suggest that UFO-abduction narratives employ the motif of an extraterrestrial otherworld in order to spatially represent the future. In these narratives, produced at a time when the proliferation of increasingly sophisticated technologies is seen as threatening to overwhelm that which is considered to be characteristically "human," the future is figured as "alien." In particular, UFO-abduction narratives reflect concerns over developments in technologies for transmitting information over time and space, i.e., mass and new media. This paper will explore how UFO-abduction narratives thematize the circumstances of their own transmission, and developments in the transmission of traditional lore more generally. **04-08**

**Barker, Brandon** (University of Louisiana, Lafayette) **Sacred Emotions: A Folkloristic Approach to Cognitive Literary Universals.** The present ideas of cognitive poetics and linguistics can work with the ideas of folkloristics much the same as the theories of Boaz, Sapir, and Hymes did in the previous century. Specifically I contend that Patrick Colm Hogan's *The Mind and Its Stories: Narrative Universals and Human Emotions* (2003) can work symbiotically with folklorists. More exactly, his cognitive-emotion structures continue to unravel the mysteries of polygenesis, but his lack of categorical separation of the standard folkloristic oral narrative genres—fluid though they may be—leaves important formal and contextual gaps in his theories on the human conception of emotion. Specifically, this essay asks of Hogan's work an old folkloristic question, "What is emotionally different about sacred narrative?" **01-13**

**Basgoz, Ilhan Mehmet** (Indiana University) and **Yetkin, Sultan** (Indiana University) **The Transmission of Folktales in Modern Society.** Our paper deals with a fieldwork experiment conducted in Van, Turkey, in 2005 with the aim of understanding how a folktale is changed during the narration from one teller to the other. The objective of the research was to analyze the impact of the personality that is the cognitive system, the age, profession, education, family life, and the mood of the subject in the time of receiving and retelling a tale. Forty-nine individuals from various backgrounds were selected for this experiment. Oya Orhun, a graduate student and high school teacher, narrated a folktale (Aarne-Thompson Type no. 425-425A) to the subjects one by one, or in small groups. After seven or fifteen days the subjects were asked to narrate the folktale; both narrations were recorded. The analysis of the data indicated that the place of narration, the psychology of the subjects at the time of listening to and then retelling the story, his or her values and the family tradition had major impact on the transmission and changing of the folktale. **01-14**

**Bateman, Jennifer** (Utah State University) **Utah Sings Out: Gender Issues and the Urban Folk Music Revival, 1950-1960s.** I will explore Utah's urban folk music revival, during the 1950s and 1960s, and how gender was important. Through further fieldwork, I explore why there were fewer female performers (I have come across only three out of at least twenty Utah participants) and why more men performed folk music in Utah. Males and females were probably influenced, positively or negatively, by the consequences of the sexualization of art. I explore how gender affected the division of "ethnic" and "commercial" performers. Were men or women more likely to participate on one side or the other of the authenticity debate? **05-12**



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**Bayless, Kara N.** (Indiana University) **Creation of Authenticity and Nostalgia in the Public and Private Space of the Clabber Girl Museum.** Located in Terre Haute, Indiana, the Clabber Girl Museum is not simply a museum celebrating Clabber Girl, the baking powder product and company. The Clabber Girl Museum is a negotiation of public and private space celebrating the cultural history of a place, Terre Haute, as well as the cultural innovations spanning two centuries of American history. Most intriguing are not the actual cultural items being documented and preserved, but how these items are being represented and the meaning created through their representation. This paper will consider the notions of authenticity and nostalgia consciously created for and unconsciously interpreted by visitors. **09-12**

**Bell, Barret T.** (University of Louisville) **“Good Eatin’ Dirt”: Considering the Ethics of Place in American Geophagy Scholarship.** Academic work on geophagy, or dirt eating, in the American South is fragmented at best; a cohesive or evolving conversation has been thwarted by inconsistent terminology across disciplines and time, not to mention the enduring social stigma. Epistemological obstacles aside, few studies have recognized, let alone detailed, geophagy as a community folk tradition. Nevertheless, by bringing together 20th century anthropological research and disparate works from other disciplines, one finds geophagy a rich site to consider how folk cultures engage their physical surroundings, and how that contact simultaneously shapes and affirms community identity and order. **20-09**

**Bell, Sita** (Utah State University) **Developing an Anti-Semitic Motif Index: A Work in Progress.** Anti-Semitism, much of which is expressed and communicated through folklore, has a long history and continues unabated. Anti-Semitic expressions and incidents are scattered throughout countless texts, but no single comprehensive reference work that compiles all forms of anti-Semitic folklore motifs exists. This paper examines the need for said index and the process whereby an index of anti-Semitic folklore motifs is developed. Based on Stith Thompson’s methodology for indexing and Heda Jason’s formula for adding new motifs, this index is my response to the exponential geopolitical growth and denial of anti-Semitism. **09-02**

**Bender, Mark** (The Ohio State University) **“To Speak of Dumi”: The Survival of Vernacular Script and Yi Epic Narrative.** An ancient writing system with many local forms has been in use among the Yi people of Southwest China for hundreds of years. Based on recent fieldwork in Southwest China, this paper will discuss the vernacular nature of the script and its historic and contemporary connections to ritual and epic narrative performance in traditional and emergent contexts. A major focus will be on how local-level government research institutions interact with tradition-bearers in attempts to preserve and promote the script tradition today. **04-11**

**Berlinger, Gabrielle A.** (Indiana University) **Back Yard, Front Yard, or on the Roof: Jewish Ritual Space in the 21st Century.** This poster examines the vernacular architecture that characterizes Sukkot, a Jewish holiday when Jews erect temporary huts as symbolic reminders of the period of displacement after the Exodus from Egypt. Using fieldwork with Jewish residents of Bloomington, Indiana, I question how they construct and relate to their surroundings as they define both identity and community. This poster further proposes an expanded comparative study of Sukkot practice in three urban centers to understand how the design, construction, and interpretation of spaces reflect social behaviors and cultural worldviews, and to investigate the coexistence of diverse cultural expression in steadily integrating cities. **09-09**

**Bishop, Christina** (George Mason University) **Creating One’s Own Safe Haven: How the Unmarried Latter-Day Saint Finds Place in Between the Singles Ward and the Family Ward.** Congregations of The Church of Jesus Christ of Latter-day Saints (wards) reflect the most basic unit of the church, the family. Wards, determined by geographical boundaries, marital status, and age, create a liminal space between them. Family wards, comprised of young, old, single and married members differ from singles wards, which are designed for single adults, ages 18-31. This paper will discuss ways in which unmarried members of the church create, and have created for them, a sense of



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place and identity as it relates directly to their current ward and the boundaries that exist between family and singles wards. **01-09**

**Bisson, Vincent J.** (University of Oregon) **New Media Technology's Qualitative Effect on Interviews.** The format of an interview and the technology surrounding this communicative genre—personal, written, phone, email, web cam—affects both the social dynamic of the interview as well as the nature of the data gathered. Given folklore's personal nature as a discipline built upon face-to-face interaction, how does new media technology impact the interview process? What are the benefits and drawbacks of using new media devices in terms of qualitative analysis? In this paper, I examine the use of new media technology such as email, Facebook messaging, and Skype's web cam service and their effects on the interview process. **13-13**

**Blandy, Douglas** (University of Oregon) **ChinaVine Part 2: Interpreting Culture Within a Web 2.0 Environment.** ChinaVine's mission is to educate English-speaking children, youth, and adults about the cultural heritage of China. This mission is achieved, in part, through ChinaVine.org. This presentation describes how this website interprets China's cultural heritage using text, images, audio clips, and streaming video. The larger context of emerging trends in education associated with the use of technology to support learning within a Web 2.0 environment will be considered. Interpretation consistent and congruent with the visual conventions and interpretive discourse of all partners will be discussed. Best practices in website design for maintenance, access, and navigation are offered. **01-12**

**Bock, Sheila** (The Ohio State University) **Institutional Challenges to the Study of Diabetes and Stigma.** In my fieldwork with diabetics, health professionals, and lay educators engaged in community-based diabetes education programs, I have explored how "ways of knowing" and modes of communication are implicated in processes of stigmatization, particularly in relation to type 2 diabetes. In this paper, I recount the institutional constraints that have shaped both my fieldwork and writing processes, with the goal of illuminating how institutional structures have affected how I address the stigmatized vernacular. **12-02**

**Boyer, R. Troy** (Indiana University) **Folklore and Fields of Care: Toward a Place-Based Ethics.** At the 2004 AFS Annual Meeting, I put forward the notion that folklorists have a calling toward exploring places that geographer Yi-Fu Tuan terms "fields of care." I further argued that the concern for places leads us toward an engagement with the feminist ethics of care. The morality of care stresses empathy, encouragement, and support for those with whom we share community. Extending this ethic to place requires us to be mindful of our own places and those of others. Here, I investigate further the ethics of place and propose some positive notions of what an ethics of place must comprise. Moreover, I would like this to be a next step toward developing not just an ethics of place but an ethics of care that has at its heart the concern human beings must begin to show toward specific places on the earth. **13-08**

**Briggs, Charles L.** (University of California, Berkeley) **Against Circulation.** Globalization, as a scholarly buzzword, is dead. Many competing notions seek to take its place, such as mobility, flow, network, and circulation. Here I examine the epistemological presuppositions and practices that make concepts of "circulation" work, that seem to enable them to describe and explain features of contemporary social life. I am not really against circulation, but I am interested in providing researchers with a set of questions that they can ask themselves in locating the presuppositions that guide their use of this and similar notions, thus opening up new analytical possibilities. **09-01**

**Brodie, Ian** (Cape Breton University) **Simile and Proverbial Comparison in Stand-Up Comedy.** In stand-up comedy a performer will describe a person or situation by a direct analogy to a seemingly unrelated person or situation. Comedians tend to eschew the potential ambiguity of metaphor and instead employ the directness of simile. The comparative referents are the folk ideas or traditions already known to an audience to demonstrate an understanding of the audience's worldview and thus imply an insider status within it.





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These proverbial comparisons also reveal the kernel narratives known to a group, and the comedian can cover a large swath of material through metonymic invocation rather than through deliberate explication. **18-12**

**Bronner, Simon J. (Pennsylvania State University) Practice and Praxis in Folkloristics.** This paper establishes several rhetorical meanings for “practice” as it has been used from the 19th century to the present to raise the question of the keyword’s compatibility with trends surrounding “practice theory” in anthropology, sociology, and media studies. Looking ahead to joining such trends to the problematics of folklore studies, another concern is the distinction between practice and performance in the conceptualization of folklore and folklife. The paper argues that a practice-centered folkloristics is well situated to analyze purposeful action thought of as tradition with its attention to everyday life and the role of individuals within cultural scenes shaped by historical processes. **04-01**

**Bryan, Brooke E. (Antioch University, McGregor) The Why Here/Why Now Project: On Be-ing in a Built Place.** Embracing the footwork of the folklorist and interactive new media, this web-based project situates personal narrative as a means to explore the social landscape and how conflicting identities are contested in a small Ohio town. Place is found to be a socially palpable, emergent quality of the actual environment (both built and natural), and how people and institutions animate its space. The ethics of this place is a tension between cultural-political identities advocating for “progress and growth” and those advocating for “greenspace and localization.” **12-09**

**Buccitelli, Anthony B. (Boston University) Virtually a Local: Google, Hyperlocality, and Folk Geography.** By allowing users to integrate expressive data, such as photographs, videos, and blog entries, into a virtual representation of the physical world, “geotagging” provides users with the ability to communicate on a “hyperlocal” level previously accessible only to those who actually lived in that particular area. As such, I will argue that by exploring virtual spaces keyed to physical locations, users will increasingly be able to acquire the kind of folk geographic knowledge normally associated with local identity. In doing so, I hope to open up space for a new kind of dialog about the nature and importance of this identity. **09-10**

**Bulger, Peggy A. (American Folklife Center) Cultural Sustainability and Self-Documentation: Controlling Intellectual Property.** The problems surrounding the sustainability of culture in the 21st century are complex and international in scope. As the custodians of culture, folklorists and archivists have a moral obligation to both protect and provide appropriate access to the precious cultural heritage of others. The American Folklife Center at the Library of Congress has entered into a partnership with the World Intellectual Property Organization and the Center for Documentary Studies at Duke University to train indigenous community members on all aspects of documenting and archiving their own traditional cultural expressions. A pilot project has been initiated with the Maasai people of Laikipia, Kenya, developing procedures and standards for folk communities to maintain control over the uses of, and access to, documentation of their cultural traditions and lore. This paper reports on lessons learned in the pilot project and suggests new ways of ensuring the protection of, and appropriate sharing of, cultural heritage. **18-02**

**Byrd, Cynthia A. (Salisbury University) From Marsh to Table: Hunting, Trapping, and Eating Traditions on Delmarva.** The Lower Shore Traditions program at the Ward Museum of Wildfowl Art, Salisbury University has broadened the reach of the Museum into the rich cultural landscape of the maritime, agricultural, and marsh communities of the Delmarva Peninsula. Fieldwork forms the basis for an exploration of the ways art, history, foodways, and land heritage connect. Images, maps, recipes, and stories from this year’s fieldwork, narrative stage, and tasting event allow what has been learned from these tradition bearers to be shared with a larger audience of folklorists while highlighting the role that museums may play in folklore research and public folklore programming. **13-09**



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**Cantú, Norma E.** (University of Texas, San Antonio) **Wearing Identity: Chicanas Wearing Huipiles.** “Every huipil has a story,” a Chicana professional told me as she explained why she wears the colorful cotton blouses traditionally worn by Indigenous women in Mexico. Using ethnographic data collected over the last six years, I argue that for Chicanas, wearing huipiles is a political and social statement. Chicanas reclaim their indigenous roots by wearing traditional dress. Chicanas affirm their subject position within the *mestizaje* they inhabit. *Mestizas*, like myself, who more likely than not would tend to disidentify rather than identify with indigenous groups for a number of reasons, celebrate that identity through their wearing of huipiles. **04-13**

**Carpenter, Carole** (York University) **Listening to Migrant Children on the Process of Negotiating a New Ethos of Place.** Based on two extensive field studies separated by two decades, this presentation explores the inner world of child migrants to Canada as expressed in their personal experience narratives of coming to and adapting to life in Canada in terms of their embracing (or not) the country as “an accustomed place” or home. In negotiating their cultural selves, child migrants embody the significant transformation of the characteristic spirit of Canadians through multiculturalism. **04-06**

**Cashman, Ray** (The Ohio State University) **Dislocation and Supernatural Encounters on the Irish Border.** The supernatural narratives of one Irish storyteller convey his core beliefs and reveal a sense of place extending beyond his immediate visible surroundings. Packy Jim McGrath’s nonfictional stories of encounters with spiritual beings—wraiths, ghosts, and fairies—describe border crossings between this world and the next. These stories of dislocation, wherein the supernatural bursts into everyday life, force us to question the shape of reality and point to a divine plan. Signs of the Otherworld in this world reveal a cosmology, teleology, and eschatology that shape Packy Jim McGrath’s storytelling repertoire and inform his entire worldview. **09-04**

**Chagall, Irene** (Independent) and **Riddell, Cecilia** (California State University, Dominguez Hills; Pasadena City College, *emerita*) **Will the Real Sally Walker Please Stand Up?** “Little Sally Walker” is one of the most robust children’s games played and collected in the English-speaking world. Such folklore scholars as Alice Gomme, William Newell, Iona and Peter Opie, Bessie Jones, and Bess Hawes have published their collections and insights regarding this ring game. This paper focuses upon comprehensive analysis of lyrics, melodies, and movements, drawing from publications, archival materials, and fieldwork. The presentation integrates video documentation from historically and geographically diverse contexts. This original monograph, “Will the Real Sally Walker Please Stand Up?” offers insights regarding how this ring game has flourished and evolved. **05-06**

**Chambliss, Cassandra** (Indiana University) **The Resonance of Sufism: Defining Islamic Space through Sufi Cultural Performances.** Every year a festive parade commemorates the taking of Luxor, Egypt, as Muslim, Hajjaji space by the 13th-century Muslim saint Abul Hajjaj. Today the Hajjaji family must negotiate the physical space of the mosque/shrine and the boundaries of “acceptable” practice of Islam with government representatives who argue for an Islam free of “folk practices” like saint veneration. This paper examines the sonic production of Islam and how the descendants of Abul Hajjaj exploit the conventional and generic expectations of Sufi performances in order to counter and transcend the architectural and administrative restrictions created by agents of the state. **18-14**

**Christensen, Danille Elise** (Indiana University) **Topography on Tour: Slack Key Guitar as Island Style.** This paper explores the emergence of translocal networks centered around *kīhō‘alu*, a musical genre commonly marketed as “Hawaiian Slack Key Guitar.” Specifically, I consider how slack key discourse foregrounds topographic and botanical features of the Islands. These place-based links enable the formation of oppositional and inclusive identities, both within Hawai‘i and among populations living abroad, and they demonstrate the role of performance practices and commercial marketing in the production of translocal affect and affiliation. **20-11**



## ABSTRACTS OF INDIVIDUAL PRESENTATIONS

**Clare, Callie E.** (Indiana University) **Rules of Re-Enactment: Dress and the Modern Rendezvous.** The modern rendezvous (a recreation of the rendezvous from the fur trade era in North America) takes many forms. Some rendezvous focus on trade and authenticity of dress while others, such as those held by the National Muzzle Loading Rifle Association in Friendship, Indiana, are more lax on rules of dress and emphasize the element of competition. In this paper, I explore the ways in which the participants of the NMLRA rendezvous use, and define, their rendezvous dress and costume to help express their individual identity, their aesthetic preferences, and their desire to connect to America's past. **05-13**

**Clinton, Esther A.** (Bowling Green State University) **Proppian Character Roles in Elite and Popular Literature and Wonder Tales.** Do the character roles described by Vladimir Propp in his *Morphology of the Folktale* apply to written literary genres (both popular and elite)? How many of Propp's character roles are common to most narrative forms and how many, if any, are unique to folk literature? Those roles that are specific to folktales could tell us a lot about the generic differences between wonder tales and literature. This leads to a consideration of the nature of narrative itself. Character roles can also illustrate the similarities between different popular literary genres (such as adolescent literature, fantasy fiction, and detective fiction) and wonder tales. **17-05**

**Close, Lisa L.** (Brigham Young University) **The Mythic Vampire in Contemporary Literature.** Contemporary vampiric literature illustrates a different folkloric vampire than in the preceding centuries. The vampire protagonists in novels by Stephenie Meyer, Robin McKinley, and Nora Roberts are reformed and living "vegetarian" lifestyles while doing their utmost to preserve humanity. Functional analysis of these folkloric vampires explains the purpose behind the reformation, which is to explore the authors' reactions to the permissive nature of modern American society and its tolerance of many actions previously deemed unacceptable. These contemporary vampires revolt against this societal norm and posit that utilizing agency confirms humanity and individuality. **17-05**

**Colavincenzo, Rita J.** (Memorial University of Newfoundland) **"A Place Apart": The Reawakening of Irish Food Culture in West Cork.** For many years local food products like cheese, once common, were almost non-existent in Ireland. However, a locally based economy has reasserted itself in recent years and has gained momentum as individuals attempt to revive and reinvent former food production methods. This notion of innovation can be seen in the way certain food producers use raw materials in innovative ways, which has brought much economic growth to the area. By discussing West Cork's foodways today, I will also be contemplating the weight the past, present and future has and may have on the invention and reinvention of Irish food culture. **17-07**

**Congdon, Kristin G.** (University of Central Florida) **ChinaVine Part 1: The Making of ChinaVine.org.** ChinaVine.org's mission is to educate English-speaking audiences about China's traditional culture. In order to facilitate this goal, partnerships have been made across two universities in the United States and two universities in China. Other organizations in both countries have also assisted with the documentation, interpretation, and development of the site. In this presentation, the collaborative process that has been formed and implemented will be explained. Issues that have been raised and challenges that have faced over the last three years will be discussed. **01-12**

**Conway, Cece** (Appalachian State University) **African Roots of the Banjo and Video, Funded by the National Endowment for the Arts.** This presentation will clarify two types of African gourd lutes (spiked and semi-spiked) that have influenced American banjo playing in the Blue Ridge Mountains. The spiked gourd lute (e.g., the recently recognized akonting folk lute of Senegambia) is an ancestor of the gourd banjar that influenced the banjo's shape and clawhammer playing style. The widely studied semi-spiked lutes (e.g., the jar-shaped ngoni of Mali and halam/xalam of the Wolof) encompass many old-time banjo playing techniques today but not the instrument's round gourd or mountain-shaped construction. **01-07**



## ABSTRACTS OF INDIVIDUAL PRESENTATIONS

**Cordi, Kevin** (Ohio Dominican University) and **Smith, Todd E.** (The Ohio State University) **Stories out of the Box: Securing a Place for Story.** A StoryBox is a resource for collecting stories into which people place oral and written narratives. Personal stories, folktales, videos, tapes or CDs, and other materials have also been placed into StoryBoxes. The original StoryBox, launched in 1995, has traveled as far as Poland, China, and Alaska. There are now more than thirty StoryBoxes traveling in locations around the world. Two presenters, the founder of the project and a researcher in multicultural and equity studies, examine The StoryBox Project in terms of the advancement of the interactive art of storytelling and how tellership and tellability is inherent in the project. **05-08**

**Dass, Rhonda R.** (Minnesota State University, Mankato) **Homesteading Heritage: Appropriating Authority through Tattoos.** In a society comprised of largely immigrant populations how is a connection to place created? My research in the tattoo community points to the appropriation of authority through the application of ethnic symbols. Through marks of difference, I explore how new claims of belonging are created in an adopted homeland. **05-13**

**de Montigny, Stephanie M.** (University of Wisconsin, Oshkosh) **The Grand Ethics of Place and the Opera House of Oshkosh, Wisconsin.** The Grand Opera House of Oshkosh, Wisconsin has acted as a site for the creation and contestation of an ethics of place since the late 1800s. With its first construction, the Grand embodied the vast social and economic disparities of the sawmill era. In the 20th century, local discourse venerated the opulence of industrial era Oshkosh to the exclusion of working class people. Nostalgic metaphors and selective representations of history galvanized the community behind the project to restore the Grand. Renovations facilitated broader participation in public life. Personalized memories augment the Grand's role in local understandings of place and identity. **17-11**

**Dégh, Linda** (Indiana University) **Contemporary Trends in Folklore Research.** Folklore is in a different position now than when it began. As a discipline it does not seem worthy of enjoying the same respect as other fields such as the life sciences. The academy has degraded our scholarship, so our approach is shamefully ethnocentric. But scholars in our profession study human creativity anywhere, not only the primitives and the peasants. There are only a handful of departments in the United States dedicated to the study of this country's diverse population groups. Consequently, there are no jobs for academic folklorists. Only publicly mediated folklore productions offer avenues of employment for the current generation of folklorists. Following the Second World War, the "primitives" vanished, and oral folklore multiplied, carried through all communicative vehicles. In my research, I realized that folklore is not the creation of primitive or simple folk, but of any human group. Folklore is still alive, with the artist at the center. **09-02**

**Del Giudice, Luisa** (Independent) **The Watts Towers Common Ground Initiative.** This paper presents the issues and challenges of accommodating the emergent Italian Tower narrative. It also discusses the "Watts Towers Common Ground Initiative" (October 2010), which seeks to promote socio-economic, ethnic, artistic crossings within the city with Rodia's monument as a symbol of creativity in adversity, while exploring issues of art and migration, as well as art and development. How can civic discourses of "common ground" vs. those of "fault lines" heighten the "symbolic density" of key civic monuments and possibly contribute to progressive social change in Los Angeles? **20-13**

**Deutsch, James** (Smithsonian Institution) **Heathens and Christians, Before and After: The Case of Pat Tyhee.** Photographs of Native Americans taken "before and after" conversion to Christianity were commonly used by missionaries to advertise their evangelical success. The photograph of Pat Tyhee—taken by Benedicte Marie Wrensted in Pocatello—vividly documents the ethical dilemmas faced by Tyhee (and other members of the Shoshone-Bannock community) at the end of the 19th century. Often accompanying such photographs were conversion narratives in which either the Native American proselyte or the Christian missionary describes a rejection of traditional culture and an adoption of new values. **18-06**



## ABSTRACTS OF INDIVIDUAL PRESENTATIONS

**Dimmery, Katie** (Indiana University) **Tibet Literature and the Specter of Magic Realism.** This paper is concerned with short stories by Zhaxi Dawa, an author of Chinese and Tibetan descent, and more broadly with concepts of self-representation and audience. Dawa's writing, which incorporates Tibetan as well as seemingly supernatural elements, has become implicated in debates concerning the meaning of the terms "Tibet literature" and "Magic Realism." The application of the Magic Realist label to Dawa's writing is of limited critical use; however, the issue of Magic Realism has become so prominent in discussions of Tibet literature that authors like Dawa cannot avoid it. Accordingly, Dawa's work demonstrates both an acknowledgment of these discussions as well as a movement beyond them. **13-06**

**Dolby, Sandra K.** (Indiana University) **Folktales as Self-Help Narratives.** Bettelheim with *The Uses of Enchantment*, Bly with *Iron John*, and Sinetar with *Living Happily Ever After* all offer interpretations of folktales with the express purpose of helping us understand and solve individual problems that trouble people today. I aim to expand their work by attending to variations and other folkloric concepts while incorporating the self-help book writers' goal of articulating guidelines and practices that are potentially of help to the individual reader. My primary text will be Dasent's translation of "The Giant Who Had No Heart in His Body," ATU type 302. **13-07**

**Dosemagen, Shannon** (University of Wisconsin, Milwaukee) **"The Worst Thing after Katrina Was the Silence": Reclaiming Community through the Language of Public Memory.** This paper looks at how the use of "Katrinaisms," linguistic terms created or appropriated by Hurricane Katrina survivors, has helped to generate and reinforce public memory and local knowledge in the post-Katrina, New Orleans landscape. In this paper we look at how public recollection is generated around categories of remembrance and the way that political identities are created in survivors. The creation of the new "survivor" identity helps to construct a community that critically remembers tragedy and abandonment, but also is working to create a community based on hope and cultural resurgence. **01-11**

**DuBois, Thomas A.** (University of Wisconsin, Madison) **A Lithuanian Wood Carver in His Contemporary Context.** This paper explores the cultural and religious significance of contemporary Lithuanian wood carving traditions through the eyes and experiences of a single practitioner, the nationally and internationally acclaimed Algimantas Sakalauskas. The complex relations of Lithuanian wood carving to personal, regional, national, and religious identities are examined, with particular attention to the negotiation of meaning in the complex economic and cultural context of contemporary Lithuania. **20-13**

**Dupas, Monique G.** (University of Louisiana, Lafayette) **Embodied Tradition in Cajun and Creole Dance.** The study of folk music in Louisiana has illuminated a complex network of individual musicians, particular texts, and the shaping influences of larger cultural impulses as they get filtered through the former to produce the latter. Left out of the careful documentation of folk music as it is practiced are its diverse audiences. This paper examines one such audience, the scene in front of the musical scène (stage): the dancers that embody, literally, Cajun and Creole culture through their movements on the dance floor, who in their self-expression turn an aesthetics of place into an ethics of place. **04-07**

**Estrada, Zilia C.** (Indiana University) **Wild Gardens and Controlled Spaces: Backyard Wildlife Habitats in Bloomington, Indiana.** How are the ethics, and aesthetics, of place negotiated between community members entertaining differing, as well as overlapping, ideas of public and private spheres? In Bloomington, Indiana, as well as nationally, women leaders are visible and active in creating and promoting urban homesteading, Backyard Wildlife Habitats, and organic gardens in urban and suburban environments. In Bloomington, a core community of women leaders have created the Center for Sustainable Living and promoted the transformation of suburban lawns into organic gardens and habitats suitable for wildlife. This activism invokes an ethics of place and sustainability, and is grounded in historic environmental movements. **09-09**



## ABSTRACTS OF INDIVIDUAL PRESENTATIONS

**Evans, Michael** (Indiana University) **Intermediality, Conflict, and the American Indian Movement.** Since its inception, the American Indian Movement (AIM) has employed numerous techniques to gain exposure in the press, including the occupation of Alcatraz. These activities have been largely successful, but they represent just one part of AIM's overall media strategy. AIM has maintained an active debate in the media, publishing books, writing letters to editors, posting blogs, and taking other steps to offer its views to the world. This paper examines these efforts to illuminate the potential and dangers of intermedial dialogue in the modern world. **17-02**

**Evans, Timothy H.** (Western Kentucky University) **Folklore and Intertextuality in the Works of Neil Gaiman.** The work of British/American writer Neil Gaiman (born 1960) is characterized by its unclassifiable mix of genres and media, written texts and visuals, and its intertextuality. Gaiman constructs narratives out of complex webs of references, drawing on folklore, popular culture and literature, and from cultures around the world. My paper will focus on Gaiman's use of folklore, on his sources and the variety of forms he uses (folktales, myths, legends, proverbs, nursery rhymes, folk beliefs, and others), and at the ways he interweaves these with anything from Shakespeare's plays to Sherlock Holmes to DC comics superheroes, in a search for a universal language of storytelling. **17-05**

**Everett, Holly** (Memorial University of Newfoundland) **Harry Choates and the Construction of Cajun East Texas.** This presentation examines the role of multi-instrumentalist Harry Choates (1922-1951) in the development of an ethics of place for Cajuns living in Texas in the early to mid-1900s. Despite his erratic and often aggressive behavior, Choates was a sought-after performer and in some circles, a hero. As a flamboyant public figure Choates was well situated to function as a locus for beliefs, attitudes, and images expressing Cajun ethnicity in Texas. The social definition of Choates as an outlaw hero enabled a marginalized group to simultaneously affirm Cajun identity and resist Anglo-Texan hegemony in the first half of the 20th century. **04-07**

**Feintuch, Burt** (University of New Hampshire) **Sustaining Cape Breton Music.** Although they don't use the term sustainability, Cape Bretoners worry about the continuity of their exuberant fiddle tradition. That anxiety is strong, and, some would argue, growing. You hear it in local talk about music and witness it in government efforts regarding the music's future. Using sustainability broadly to mean maintaining the vitality and continuity of the music as it is situated in social, cultural and economic contexts and in place, I will discuss the growing Cape Breton anxiety about its music, intentional efforts to ensure the music's well-being, and my view of what true sustainability would require. **18-02**

**Fenn, John B.** (University of Oregon) **Ethics, Politics, and Goals in Establishing a Regional Public Folklore Program in the Pacific Northwest.** In this presentation, I focus on the process of establishing a regional public folklore program for the Pacific Northwest. Housed at the University of Oregon, within the Center for Community Arts and Cultural Policy, this entity is called the Cascadia Cultural Heritage Program and has a mission of serving "the cultural and creative diversity of Cascadia through documentation, public presentation, and educational initiatives focused on cultures and communities." Still very much in the early stages, the Cascadia Program presents an opportunity for articulating and reflecting upon the mechanics and ethics of establishing such an entity at a state (public) university. **01-12**

**Ferrell, Ann K.** (The Ohio State University) **"It's Really Hard to Tell the True Story of Tobacco": Stigma, Tellability, and Reflexive Scholarship.** The story of tobacco as it pertains to today's tobacco farmers is in many ways an untellable story because of the multiple layers of stigma now associated with the crop. In this paper I will reflexively examine how this stigma has affected my interactions, as a researcher and scholar, with multiple audiences, as well as my attempts—at baby showers and family holidays and in grant and fellowship narratives—to shape and reshape the story of tobacco farming into a tellable story about the current situation for this group of farmers. **12-02**



## ABSTRACTS OF INDIVIDUAL PRESENTATIONS

**Foote, Monica** (Indiana University) **This One Time...At French Camp...: The Use of Authenticity at an Immersion-Based Language Camp.** In northern Minnesota every summer hundreds of children from across the country come to one of a consortium of summer camps in order to learn a foreign language in an atmosphere of linguistic and cultural immersion. This paper looks at the culture constructed at the French-language branch of these camps, Lac du Bois, in terms of its authenticity. Staffed by people from all over both the anglophone and francophone worlds, to what extent is the experience offered one of “French” culture and to what extent is it one of “Camp”? Using scholarship derived from the study of tourism, this paper will interrogate the expectations of the participants and the organizers, investigating what is meant and achieved by this idea of cultural immersion. **01-11**

**Foster, Michael** (Indiana University) **Shapeshifting Landscapes and the Legend of the Counterfeit Train.** This paper explores a cycle of legends popular in Japan from the late 19th to the early 20th century. Featuring a deadly confrontation between a tanuki (“raccoon dog”) and a steam train, these narratives enact a conflict between a traditional animal/monster of Japanese folk belief and a new foreign monster that was rapidly transforming the countryside. Accordingly, they betray a profound anxiety about the burgeoning infrastructure of modernity and the changes it would bring to the natural environment. **20-12**

**Francis, James** (Penobscot Nation; University of Maine) **The History of Maine Indian Place Name Research.** This paper examines the discipline of Native American geographic nomenclature in Maine. I will also look at the history of Native American place names in Maine. Using Maine as a case study I will act to define the proper protocols to effectively study Native American geographic nomenclature. It will be clear that by employing the proper protocols you may gain a “window into the past,” to how the Maine indigenous population viewed the landscape. This will lead to the conclusion and a projected look at how this work can benefit the historical interpretation of Maine and its landscape and indigenous populations. **09-11**

**Francis, Christina** (Bloomsburg University) **Suited Visionaries and Courtroom Forests: Medieval Narrative in *Eli Stone*.** In early 2008, the ABC show, *Eli Stone*, catalogued the adventures of a big-city lawyer dealing with a newfound conscience, one dictated by visions he received from God. The show’s events soon started to echo the world of medieval romance. The law firm of WPK became the court of Camelot; the law firm’s patriarch, a figuratively ailing King Arthur figure; and Eli Stone, a somewhat tarnished Lancelot. Each vision Eli received launched him against corporations, or rather, those pesky giants of quest narratives. This paper will map the similarities of medieval romance to the landscapes and characters of *Eli Stone*. **20-14**

**Frisch, Janice E.** (Indiana University) **Scrapbooks in Fabric: Memory, Identity, and the T-Shirt Quilt.** Historically, in the United States, clothing that was worn beyond repair was used in quilts in order to salvage the still usable parts while creating another useful item. Modern quilters, however, generally purchase new cloth to use in their quilts rather than cutting up old clothing. Fairly recently there has been a trend towards constructing quilts out of still wearable clothing items, such as t-shirts. This paper examines how this form of quilting is both a continuation of past practices and an innovation as these quilts are used to mark rites of passage and to express personal identity and memories. **05-13**

**Fulmer, Jacqueline M.** (University of California, Berkeley) **Doll Collectors in Norcal: An Identity Out of Spare Parts.** Adult doll collectors use the activity of collecting certain types of dolls to express aspects of individual and/or communal identity. The identities sought out in doll collecting, making, or “making-over,” however, can be either supported or undermined by the larger community in which the collector resides. As doll collectors select, purchase, arrange, and alter dolls to suit their tastes, the collectors create a personal narrative. Within these steps, collectors piece together narratives about a private identity. I will be looking at the narratives of and communal influence on two informants in Northern California: a collector of golliwogs and a collector of fashion dolls. **18-11**



## ABSTRACTS OF INDIVIDUAL PRESENTATIONS

**Gabbert, Lisa** (Utah State University) **Children's Neon, Mardi Gras Beads and Winter Sports: The Appropriation of Style in Two Winter Carnival Parades.** In 1995, the grand parade of the McCall Winter Carnival incorporated "Mardi Gras" means of celebration into its parade style. The result blends Mardi Gras accoutrements with seemingly incongruous elements, including tropical exotica, nationalist symbols, military displays, Barack Obama pictures, Western themes, and references to winter sports. The Children's Neon Light parade is also co-opting a Mardi Gras style. This paper examines the cross-fertilization and transformation of locality that occurs as a result of the de/recontextualization of style. **20-11**

**Gaitely, Patricia M.** (Middle Tennessee State University) **"It's an Easy Life": Women Serpent-Handlers in Contemporary Appalachia.** While much research has been done in the area of serpent handling in Holiness churches, and some has focused on specific areas and families, none has focused solely and deliberately on the women who practice this tradition. Using interview materials collected from women in three churches (in three different states), this paper will allow the women, in their own words (but supported by my observations and other research in the area) to explain their views on their roles within the church, their attitudes toward appropriate dress, how they perceive the future of the practice, and other issue relating to a lifestyle and expression of worship that is about more than just handling serpents. **01-09**

**Galvin, Seán** (LaGuardia Community College) **Proto-Personal Experience Narratives and ePortfolios: Some Examples.** The creation of an electronic portfolio often includes an autobiographical section. I will posit that in this "About Me" narrative students begin with an undeveloped or "proto"-personal experience narrative, which has a lifespan of one or two iterations before it becomes fixed into its digital form. Although unaware of folkloric conventions, their "stories" inevitably tap into traditionally recognized motifs. **01-15**

**Garlough, Christine L.** (University of Wisconsin, Madison) **Ethos and South Asian American Feminist Folklore.** AFS's theme for the 2009 annual meeting—the ethics of place—suggests interesting theoretical intersections between folklore, ethics, and rhetoric. In this paper, I explore the ways that South Asian women's folklore has been re-imagined by South Asian American feminists in diasporic performances that address issues of place, home, and domestic violence. More specifically, focusing upon an annual public performance of *Yoni Ki Baat* by a feminist group called South Asian Sisters, I reflect upon the ways local women's folk traditions associated with the *Mahabharata* are appropriated to protest against violence in the home. **01-09**

**Gaudet, Marcia** (University of Louisiana, Lafayette) **Cypress Stave Cisterns in South Louisiana.** Until the mid-20th century, large wooden cisterns were the standard source of potable water in homes in rural southern Louisiana. These cisterns were huge barrels, made of cypress staves and banded with galvanized rings. Because of the high water table in the area, well water is too brackish or muddy for household use. As fewer people in Louisiana actually remember functioning cypress stave cisterns, there appears to be an increasing interest in these cisterns as significant, meaning-laden markers on the cultural landscape. This paper will explore the aesthetic appeal and the symbolic role of cisterns in Louisiana today. **17-11**

**Gaydos Gabriel, Mary Kay** (Utah State University) **Lily Dale: Forgotten Images and Resurrected Memories, Ordinary Stories in an Extraordinary Town.** Every summer, Lily Dale, New York, a community founded on Spiritualist beliefs and steeped in an eccentric, explosive past, hosts thousands of visitors seeking to communicate with dead friends and relatives, while the residents lead ordinary lives in the midst of the supernatural hype permeating their town. Townsfolk stories, prior to this research, were considered secondary to the illustrious trappings of the community in which they occurred. My research employs oral histories prompted by personal photographs to showcase the residents' everyday experiences amidst the town's infamy, illuminating the undervalued individual experience of those living in communities of such extraordinary repute. **05-12**





## ABSTRACTS OF INDIVIDUAL PRESENTATIONS

**Gillespie, Angus K. (Rutgers University) Traditions of German-Americans at the New Jersey Folk Festival.** Our festival is a large-scale event that attracts 15,000 people annually. The focus of the festival is on traditional indigenous artists residing in New Jersey and neighboring states. Every year there is an annual heritage theme that focuses on the traditions of a specific ethnic heritage found within our state. Our theme for 2008 was on the traditions of German Americans. This poster project describes our efforts to identify and document examples of the music, dance, and craft traditions of that group. **13-09**

**Gilman, Lisa (University of Oregon) Grounding the Troops: Music, Place, and Memory in the War in Iraq.** Americans fighting in the Iraq war use music to navigate complex associations of place. Soldiers' lives epitomize translocality. They move throughout their military careers, often resulting in a reduced connection to a single place. Deployment is another move, and to a place where soldiers engage in intense activities that can lead to feelings of physical and mental dislocation, intensifying soldiers' need to ground themselves to places where they remember being "normal." Music becomes an important avenue for many to connect to multiple locales, express their identities, and alternately temporarily escape their current physical and psychological contexts. **20-11**

**Gilmore, Janet C. (University of Wisconsin, Madison) Locavores and Flexitarians in the Classroom: Place-Based Food Ideologies in an Urban Ghetto.** A food journaling assignment at an urban university set in a contemporary local foods movement mecca reveals student concerns and challenges with food consumption, health, and individual identities in an ironic context of an urban center with limited food options, an industrialized model of education, and environmental and sociopolitical local foods advocacy on and off campus. The urban campus "food ethos" often opposes either local or "healthy" food ethics. This paper applies an immigrant studies food model to student foodways, and reviews common notions of "healthy eating" that students impose, experience, and manipulate as they navigate a terrain of contradictions. **17-07**

**Glassie, Henry (Indiana University) Prince Twins Seven-Seven: A Yoruba View of the World.** The Nigerian painter Prince Twins Seven-Seven calls his work "contemporary Yoruba traditional art" and classes it as "modern art." Twice correct, he dislocates himself from the quotidian and positions himself between a lost past and an invisible spiritual reality. He has left the mixed, visible scene, he says, to other artists, to artists who work "realistically," while he works conceptually—as the Yoruba artists of the past and the great European modernists did—deriving from his imagination images of an unwitnessed past and an unseen and ultimately unknowable universe inhabited by gods and ghosts. **09-04**

**Godby Ingalsbe, Suzanne (Indiana University) Stained Glass Storyteller: Bill Lambdin's Artistic Alterations to Aldersgate UMC.** Bill Lambdin's transformation of his church's space through creation and installation of stained glass windows has situated him as a storyteller and authoritative tradition bearer in his congregation. This paper examines his alignment with tradition and description of his practice; issues of identity, authority, and transmission will also be considered in this analysis. I argue that Bill's practice positions him as a curator, selecting and arranging elements to communicate to a broader audience. Furthermore, I maintain that the church space itself plays an active role in the cycle of charging and being charged by the stories and objects within it. **20-14**

**Goldstein, Diane E. (Memorial University of Newfoundland) Rethinking Ventriloquism: Untellability, Chaotic Narratives, Social Justice and the Choice to Speak For, About, and Without.** Representational politics in folklore have continually emphasized the inclusion of multiple voices in our texts. Over the years our strategies of representation have been criticized, however, for focusing on the integration of marginal voices by sometimes choosing to speak on behalf of underrepresented communities. Using examples from rape, domestic violence, mental illness and HIV "deliberate" infection, this paper will explore issues that arise in considering representational ideology in the context of chaotic narratives of traumatized and stigmatized research participants. **12-02**



## ABSTRACTS OF INDIVIDUAL PRESENTATIONS

**Goldstein, Ruth E.** (University of California, Berkeley) **The Ethics of Placing the Human in a Taxonomy of Scale.** This paper is situated analytically within folk medicine studies and geographically in a Costa Rican garden called the Sacred Seeds Sanctuary. Pharmaceutical bio-pioneering purports to work within a seamless science and taxonomic narrative while also relying on knowledge classified as traditional, from elders, people who act as living archives. Acknowledgment of ownership and medicinal efficacy has its roots not only in the geographical location of where the plants grow, but also in the plants themselves—in their genetic makeup. Investigating questions about cultural knowledge and biodiversity contributes not only to a better understanding of the bio-cultural discourse shapes the development and delivery of medicine, but also to how species and gender hierarchies inform what scientists consider life worth saving in a taxonomy of scale. **01-13**

**Golovakha-Hicks, Inna** (Rylsky Institute for Folklore and Ethnography), **Ukrainian Contemporary Graffiti through the Eyes of the Folklorist.** This presentation examines contemporary Kyiv graffiti as folklore tradition (anonymous, and collective art) of the Ukrainian urban adolescents. Kyiv graffiti presents a mixture of Soviet and post-Soviet (primarily borrowed) styles, imagery, and texts. The popularity of certain styles and symbols among contemporary performers is the center of the attention. Graffiti always were a part of Ukrainian tradition (we still have graffiti written in the 13th century on the walls of Saint Sophia). But an understanding of contemporary Ukrainian graffiti traditions depends a lot upon the symbolic language of traditional graffiti images around the world. **12-06**

**Gonzalez, Rachel V.** (Indiana University) **Absent or Adorned?: Examining Choice in Quinceañera Dress Styles.** Dress is a key way in which individuals communicate in everyday life. In quinceañera celebrations among Mexican communities in the United States, the dress of the primary female participant, the “quinceañera girl,” serves not only as an expression of cultural and familial ties, but connects young women to a network of influences that manifest themselves intimately, on her body. In this paper I will discuss the influences that shape the choices young Latinas make when choosing a quinceañera dress and the dress of their escorts, both damas and chambelanes and how these choices refer back or diverge from cultural expectations of the event. **04-13**

**Gordon, Sarah M.** (Indiana University) **No One Said Anything to Us: Strategic Double-Voicing in *If Only We Had Known: The Story of Port Radium as Told by the Sahtuo’ine*.** Dèline, Northwest Territories, Canada, is the closest settlement to the abandoned site of Port Radium, the world’s oldest large-scale uranium mine. This paper evaluates polyvocal performance in *If Only We had Known: the Story of Port Radium as Told by the Sahtuo’ine*. Published by the Dèline First Nation, *If Only We had Known* is a collection of personal narratives surrounding Port Radium. The text juxtaposes individual voices of people who lived at Port Radium against a dominant historical narrative of the mine. This essay will analyze the ways that different insider and outsider audiences synthesize these many voices, and will argue that these simultaneous performances combine to solicit an activist audience response to the continued impact of the mine on the people who live in Dèline. **13-06**

**Grady, Sandra J.** (University of Pennsylvania) **How to be a Good Spouse: African Film in the Project of Somali Bantu Self-Imagining.** For children born into the dislocated space of an African refugee camp and later relocated to the housing projects of the American Midwest, what comprises the ethics of place? For Somali Bantu teenagers, the models for adult identity are diverse, including the norms and values of village life they do not directly remember, the practices of the American school system, and their everyday encounter with electronic media. This paper explores a family viewing of the commercially released Nigerian film, *Stronger than Pain*, to consider the role of movies in shaping models of adulthood for teenage refugees in resettlement. **20-09**

**Groce, Nancy** (American Folklife Center) **The Folklore of Wall Street: Expressions of Culture and Tradition on New York’s Trading Floors.** In preparation for the 2001 Smithsonian Folklife Festival’s program on New York City, fieldworkers documented a



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number of iconic urban trades. One of the most tradition-bound turned out to be the workers on Wall Street's three largest trading floors—the New York Stock Exchange (NYSE), the New York Mercantile Exchange (“The Merc”), and the New York Board of Trade (“Coffee, Sugar and Cocoa”). In this paper, I will present an overview of our methodology and findings; and I will argue why studies of such seemingly “non-traditional” folklore topics are important both for their intrinsic findings and for the relevance of the field itself in an era of changing scholarly priorities. **13-11**

**Groth, Susan Charles** (Bucks County Community College) **Shad Stories and Island Rules: Narrative Stewardship and River Community at the Lewis Fishery, Lambertville, NJ.** Anchored since 1888 to Lewis Island on the Delaware River by license and tradition, the Lewis Fishery has long been recognized for preserving the haul seine shad fishing method, the shad, and the river. Yet the ethics of place goes beyond the environmental cause. This fishery's original manifest function, providing food, is being supplanted by a hitherto latent function: providing “food for the soul.” In the postmodern world, a complex storytelling system plays a central role in the fishery island's ethics of place: “Once you come over that bridge, you're in a whole different world.” **04-02**

**Grydehøj, Adam** (Island Dynamics) **No One's Heritage: Uninherited Heritage in Island Communities.** Heritage implies inheritance, which is a locally negotiated concept defying easy historical determinism. Using Shetland, Åland, and Svalbard as case studies, this presentation analyses how the uninherited nature of some built heritage can influence its reception by the local community. This reception influences attempts to harness heritage for nation building or tourism carried out by heritage professionals whose interpretations of heritage objects frequently differs from those of local communities. This presentation argues that heritage-promotion initiatives should take issues of uninherited heritage into account. **17-11**

**Guerrero, Paulina** (George Mason University) **Women's Reproductive Health Returns Home.** Choosing to have a home birth as opposed to a hospital birth changes and reinvigorates the use of home to a birthing space. By choosing a home birth, the woman is the focal point, and the environment revolves around her comfort thus giving the woman more autonomy and control over her labor process. In hospital settings, primary comfort is given to the physician, which enables him ultimate control over the delivery. This paper will investigate a woman's sense of place in the home as a birthing space and why a woman would choose to deliver at home as opposed to a hospital setting. **18-13**

**Hafstein, Valdimar Tr.** (University of Iceland) **Wrestling with the Present: The Subject of Heritage.** The heritage sport of glíma, traditional wrestling, was brought to Iceland from Scandinavia in medieval times. In its early 20th-century forms, glíma illustrates how cultural practices constitute modern national subjects. In recent decades, glíma has been translated from the language of national culture, which has lost much of its currency, into the language of cultural heritage. This new language creates the conditions for another sort of subject to emerge, less universal than the modern national subject and more dispersed, reflexive, and ironic. I propose to explore the kinesthetics of these subjects and their tactile engagement with heritage. **18-09**

**Hall-Araujo, Lori** (Indiana University) **Writing a Museum Narrative with Women's Zapotec Dress.** In this paper I discuss the curatorial process for a recent exhibition at the Mathers Museum of World Cultures at Indiana University (April 17-December 31, 2009). The exhibition, “Clothes, Collections, and Culture...What is a Curator?,” demystifies the curatorial process for visitors using objects from the museum's collection of Zapotec women's dress. In the paper I discuss how I address my curatorial objective to de-exoticize the museum exhibit process for visitors. In the process of interrogating museum exhibition practices, I also de-exoticize clothing previously worn and used by Zapotec women in Juchitán, Oaxaca, Mexico. **04-13**



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Hanson, Bradley A. (Brown University) **Turn Your Dial Up and Stay Around with Us: Small-Town Radio, Barn Dance Entertainment, and the Representation of Place in East Tennessee.** Network-affiliated radio “barn dance” programs like the *National Barn Dance* and the *Grand Ole Opry* offered vernacular musics, traditional values, and representations of simpler times and places to a national audience. For every widely disseminated program, though, there were many smaller broadcasts on low-powered stations. I detail two recently “rediscovered” small-town programs from East Tennessee. I explore typical features that reveal cultural expressions shaped by the local settings and discuss life histories I have collected among East Tennessee musicians. I show that small-town barn dance programs provided a site to reshape a representation of rural place, vernacular culture, and country music. **12-11**

Harle, Peter (University of Minnesota; Macalester College) **Common Ground: Cemetery Workers as Caretakers of the Living and the Dead.** Workers at a large, active cemetery in Minneapolis engage with this distinctive place through creative negotiation of a wide range of cultural expectations, occupational demands, and personal emotional concerns. As caretakers of a historic landscape filled with art, human remains, and messages intended to last for generations, they have a special responsibility to be deeply aware of time and tradition. As workers in a locale where intense grief, brief but weighty ritual, and contact between people from disparate groups are everyday occurrence, they must be responsive to the present moment. This paper explores the special role of place in the occupational culture of this community of workers. **13-11**

Hathaway, Rosemary V. (West Virginia University) **Of Mice and Fieldworkers: Using Art Spiegelman’s *Maus* to Teach Ethnography.** This paper makes a case for reclassifying Spiegelman’s two-volume “graphic novel” *Maus* as ethnography, aligning it with definitions of contemporary ethnography as established by Clifford, Marcus, et al., and more specifically showing it to be an exemplary work of reflexive ethnography. Further, the paper argues that *Maus* can be an excellent tool for introducing students to ethnography as both a literary genre and as a methodology: the very form of Spiegelman’s text concretizes the idea that ethnography is, inherently, a construction and an interpretation of cultural reality, not the definitive or monolithic “truth.” **01-15**

Heath, Kingston W. (University of Oregon) **The Finney House in Nevada City, Montana and the Notion of Heritage Transformation.** The lifespan of a Rocky Mountain mining camp is inextricably linked to the magnitude and quality of its mineral deposits. Paralleling a camp’s shift from tent town to urban center or, if unsuccessful, ghost town, peoples’ destinies and a region’s cultural identity lay in the balance. The “Finney House” in Nevada City, Montana, offers a layered contextual view important to understanding the ten gold mining camps stretched along the Alder Gulch. This paper explores the changing fortunes and identity of place through one of its built resources, and seeks to re-examine heritage conservation through the lens of *heritage transformation*. **01-12**

Henken, Elissa R. (University of Georgia) **Paying Attention: Folk Games of College Students.** A set of short games (verbal or gestural and initiated without warning) are currently popular among college students who use them for a range of activities, from determining who says grace to assigning blame for farts and belches. While requiring the electronic-age skills of quick response and subtle finger movement but little social skill, these games teach students to pay attention to each other and help them form new connections. **04-06**

Henry, Nephi J. (Brigham Young University) **The Rhetoric and Myth of a Refugee Nation: The Problem of “Free Tibet.”** Inside Tibet there is historically little sense of pan-Tibetan identity, and in exile, although official rhetoric suggests national unity, regionalistic undercurrents remain. These are revealed in both reconstructed traditional



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song and dance and in cognitive maps drawn by Tibetans in exile. Mass-produced maps commonly displayed throughout McLeod Ganj, India, propagate a myth of unprecedented pan-Tibetan nationalism. Continually reminded of potential repatriation, Tibetan exiles adhere to this myth, but should repatriation occur these very beliefs will likely cause political conflict between returning Tibetans and those who never left, and whose identities are still defined locally. **20-10**

**Hertz, Carrie** (Indiana University) **Costuming Potential: The Repurposing of Old Clothes through Conceptual Transformation.** This presentation explores the retention of unwanted and unworn clothing among young, middle class adults in the U.S. by addressing not only why individuals keep them, but more importantly how owners may creatively recontextualize garments to justify continued accommodation. The failure of a gift or a purchased commodity to serve intended collective functions does not prevent repurposing. While these possessions may be experienced as physical or psychological burdens, they are also tools for balancing personal desires with the expectations and impositions of others. Throughout, I consider how these activities relate to broader theoretical understandings of value, circulation, and material culture. **05-13**

**Hinson, Glenn** (University of North Carolina, Chapel Hill) **"I Miss Each Picture When It Goes": A Meditation on Creativity, Remembering, and Longing in Memory Artistry.** "I miss each picture when it goes," says memory painter Theresa Gloster. "I feel like I go chasing after it." Although Gloster sells her paintings, she's also deeply ambivalent about their leaving, and will often repaint an image soon after its sale, insuring that the captured memory stays with her. This paper probes this ambivalence and this felt connection with representations of the past, exploring the ways that memory art can serve as a place of reflective pause for its creators, seductively drawing them into relationships with their art that both deepen and transcend the memories that gave it rise. **18-11**

**Hirayama, Miyuki** (Ritsumeikan University) **Public Space, Folk Belief, and Memorialization: Jizo Bodhisattva in Urban Kyoto.** This paper explores the issue of public space in urban environment focusing on a folk religious object. In the neighborhoods of Kyoto, there are thousands of small shrines in which a stone Jizo Buddhist statue is placed. Kyoto is an urban area which holds the diverse population. This raises questions about having Buddhist images in "public" space and holding their celebrations as the neighborhood festival. I discuss the issue by examining narratives of folk beliefs and personal experiences, people's attitudes toward Jizo in daily lives, the festival of Jizo, and the creation of the category of "folk religion." **20-12**

**Hirsch, Jerrold M.** (Truman State University) **"Tell It to the Angel": B.A. Botkin and Richard Dorson as Friends and Adversaries.** In defining what constituted both the role of the folklorist and the object of study for the field, Dorson found it extremely useful to wage a continuous war on Botkin, who had befriended and helped Dorson early in his career. For Dorson, Botkin became prima facie evidence of what he labeled a "fakelore." Gendered language about masculinity played a major role in the battle. Through Dorson's writings on Botkin and fakelore runs a trope that defines the kind of folklore study and role for folklorists that he advocated as manly and that which Botkin and others like Botkin advocated as soft, feminine, really effeminate. Folklorist Ellen Stekert has accused Dorson of sexism in his attacks on Botkin. That insight, however, has never been systematically developed. I propose to begin that task in this paper. **09-02**

**Holl-Jensen, Carlea** (Indiana University) and **Tolbert, Jeffrey** (Indiana University) **New-Minted from the Brothers Grimm: Fairy Tales as Metafictional Intertexts in Harry Potter.** J.K. Rowling's *Tales of Beedle the Bard* is a collection of fictional fairy tales from within the Harry Potter universe, written in the style of the real-world European genre. As an example of "poplore," "Beedle" operates on an ideological level similar to "genuine" folklore. In this inquiry, we examine "Beedle" through the lens of Dolby's literary



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folkloristics, with special focus on Rowling's "metafictional" use of fairy tales. Rowling ultimately expresses a survivalist view of fairy tales, which, we argue, reflects one current in popular understandings of folklore. **17-05**

**Ho'omanawanui**, Ku'ualoha (University of Hawai'i at Mānoa) **Displacing Place: "Translating" Pele in Cyberspace.** Traditional Native Hawaiian beliefs are based on relationship to 'Āina (land). Places like Kīlauea, volcanic home of Hawaiian volcano goddess Pele, are particularly sacred as traditional places of worship. Yet, Hawaiian spiritual practices have also been displaced from cultural contexts, displacing indigenous spiritual practices of Hawai'i. This presentation focuses on the "cyber-cano," the "translation" of Pele in cyberspace, and how she's been appropriated by non-indigenous people for non-traditional spiritual practice. How does this practice speak to the ethics of place, or more specifically, displacement from place? **01-01**

**Holtberg**, Maggie (Massachusetts Cultural Council) **Place Matters: A Wooden Boat Builder in the 21st Century.** Referencing Henry Glassie's idea of "robust centers of culture," I focus on the shipbuilding industry of Massachusetts' North Shore and its "star," Harold A. Burnham, who, despite his relative youth, has earned a place in history as a master shipwright. Burnham's shipyard is located on a spot where members of the same family have built and launched wooden vessels for eleven generations. The town once supported fifteen shipyards, but after WWII, the industry collapsed. In this era of mass produced fiberglass hulls built elsewhere, Burnham has successfully revived long-dormant shipbuilding techniques, reconnecting a town to its shipbuilding heritage. **04-02**

**Howard**, Robert G. (University of Wisconsin, Madison) **Keeping Mothers in Their Place: Vernacular Authority in Digital Enclaves.** From prudent advice to medical remedies, vernacular authority carries valuable information through the ages. With the participatory network media available today, that authority is moving faster and farther as individuals take advantage of the Internet to form new conduits of vernacular expression. While such expression is typically empowering for individuals, this paper explores online forums focused on "Natural Family Living" to suggest that these Internet-enhanced vernacular webs can compress the inertia of vernacular authority into the disempowering feedback loops of enclave communication. **01-02**

**Hoyt**, Heather (Arizona State University) **From Tribes to Tourists: The Camel as Site of Cultural Change in the Middle East.** The camel has been part of lore, life, and literature in the Middle East for centuries; however, its traditional role has changed in relation to historical events. Examination of written and visual works will show how the camel has become a cultural site. Frow's genre theory frames how the camel has developed as a symbolic image of the romantic Arab in historical and ethnographic texts. Kress and van Leeuwen's multimodal analysis is also applied to camels as tourist sites and cultural texts. Travel brochures and field photos will illustrate the convergence of multiple modes defining the camel as cultural site. **12-09**

**Huenemann**, Jeannine (Utah State University) **Teachers, Technology, and Tales of Our Times.** This paper examines the importance of collecting contemporary forms of folklore in establishing the social identity of groups. By reflecting on three urban legends about teachers who use technology, namely microphones, in the classroom resulting in an embarrassing outcome, issues involving what Alan Dundes refers to as the methodological concept "oral literary criticism" and "metafolklore" are also addressed. A more thorough interpretation of these legends should include both the people who told and heard these stories in the reflection to tell us more of what the story says about our culture, about teachers and about technology in the classrooms. **05-12**

**Hufford**, Mary (University of Pennsylvania) **An Eco-Critical Approach to Fairy Tales.** In recent decades, the fairy tale has become a forum for exploring problems of human



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development in the context of late consumer capitalism. In particular, feminist criticism illuminates the role of fairy tales in disciplining girls and women into a patriarchal economy of desire. Little attention has been paid to how fairy tales may mirror and reflect upon the linked domination of women and nature. Proposing an eco-critical approach to fairy tales, I explore the fairy tale as a window onto the human relationship with what David Abram calls “the more than human world.” **12-07**

**Inserra**, Incononata (University of Hawai‘i at Mānoa) **Travelling Ethics of Place: The Global Translation of Southern Italian Tammurriata Music and Dance.** In this paper I investigate the current revival of southern Italian folk music and the transformations it entails in relation to traditional notions of place and land. Focusing on the tammurriata musical and dance tradition from the Naples area, I explore the different, and often conflicting, ideas of place and land that are at stake within current tammurriata performances, as this tradition is exported into such linguistically and culturally different contexts as Rome, Milano, and New York. **01-01**

**Jackson**, Mark Allan (Middle Tennessee State University) **Blind Lemon Jefferson’s Righteous Blues: Black Response to the Ethics of Racial Injustice.** Texas’ white community created their own ethical system in the aftermath of the Civil War, establishing a racial hierarchy by law and by social more. But the state’s African Americans did not see the rightness, the justice in this order. Some of the Lone Star state’s black citizens spoke back to power, asserting their own perspective on this ethics of injustice. In particular, bluesman Blind Lemon Jefferson created numerous songs revealing the inequality within the so-called justice system, putting special emphasis on the wrongs of the courts and the penitentiaries of his home state in the era of Jim Crow. **17-02**

**Jordan**, Terri M. (Sam Noble Oklahoma Museum of Natural History) **Weaving Words, Connecting Lives: Seven Years (and Counting!) of the Oklahoma Native American Youth Language Fair.** The Oklahoma Native American Youth Language Fair is an event held annually at the Sam Noble Oklahoma Museum of Natural History in Norman, Oklahoma. It is designed to provide Native American youth with a safe and supportive space in which to demonstrate knowledge of their native languages through outlets such as art, writing, video, and performance. This paper will provide a discussion of three important facets of the Youth Language Fair: the history of the event’s development, policies and procedures involved in its present organization and implementation, and the changes and challenges it faces for the future. **01-11**

**Jorgensen**, Jeana (Indiana University) **Magical Mirrors and Transformations: From Fairy Tale to Medicine.** In this paper, I examine the use of fairy tale tropes, particularly magic mirrors and fantastic transformations, in the construction of both popular and personal narratives regarding medicine. Drawing my data from popular culture sources such as commercials and from folkloristic sources such as my own fieldwork on personal medical narratives, I explore how motifs and frames drawn from fairy tales situate consumers of skin care medication as both victim and quester in the struggle for agency and beauty. **12-07**

**Kalčík**, Susan (Retired) **Kroje Slovenska: Folk Dress and Slovak Identity in the Old and New Worlds.** Elements of kroj, Slovak folk dress, can be traced to Neolithic times and reflect goddess worship. Its varieties gave geographic and social information about the wearers. Immigrants brought or recreated kroj and wore it for family or ethnic group events, in theatrical and dance performances, and, ironically, to demonstrate American patriotism. Kroj was preserved in families and under communism and became important in tourism in modern Slovakia. It is used to underscore the bonds between old and new worlds and in the performance of Slovak American identity. **01-14**

**Kaplan**, Merrill (The Ohio State University) **Remixing Iceland’s Revolution: Protest Culture on YouTube.** The Icelandic revolution will not be televised, but it will be made into



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a dance track and uploaded to YouTube. The economic crisis hit Iceland hard: the banks collapsed in autumn 2008 and the government, under enormous public pressure, dissolved in January 2009. The protest culture that developed emerged not only in Reykjavik's central square but on YouTube. Semi-anonymous remix artists combine images and audio from disparate sources, expressing outrage at public figures while co-opting their voices. The addition of a thumping dance beat, I will argue, makes these creations part of the larger, rhythmic clatter of mass protest. **01-02**

**Karr, Rebecca A.** (Western Kentucky University) **From Mèrida to Atlanta: Arepas in a Venezuelan-American Kitchen.** This paper examines the role of a specific food tradition in the development of identity in a multicultural environment. Specifically, I deal with the role of the arepa, a "staple" in a Venezuelan-American family's diet. Through participant observation, I explore such themes as the role of the food event in the cohesiveness of the family unit, the importance of the connection between food and place, both literal and representational, and the contrasting experience of a private and public presentation of the food event. **17-07**

**Kay, Jon** (Indiana University) **Hoosier Mingei: Making Rugs for the "Japanese Ladies."** Dee Nierman, a fifth-generation rag rug weaver from Brownstown, Indiana, learned to make rugs by helping her mother and grandmother more than sixty years ago. She continues to use the same two-harness loom on which her family has made rugs for their community since 1860s. However, for the past decade groups of Japanese women have been visiting Dee's house to look at and buy handmade rag rugs. By exploring the aesthetic theories of Japanese philosopher and folk art scholar Yanagi Muneyoshi, I probe the reasons why these utilitarian floor coverings became collectible works of art and souvenirs for Japanese tourists. **09-14**

**Keeler, Teresa** (Pasadena City College) **Imagination and Interpretation in Personal Experience Narrating.** Throughout life, individuals recount personal life events that have occurred minutes, weeks or decades ago, utilizing both memory and imagination. Memory's real purpose, argues psychologist John Kotre, is "the creation of meaning about the self," thus it provides evidence supporting individuals' ideas about themselves and their world. Research on narrative and cognition reveals complex relationships among story, imagination, memory, and self-concept. This discussion examines how imagination affects the selection and interpretation of details, as well as the inferences made about oneself and the world, that occur before, during and after conveying slices of life as personal experience narratives. **01-08**

**Kennedy, Maria E.** (Indiana University) **From Print to Commons: Theories of Public Space.** What is public space? The ways that people define a space as public should lead us to ask certain questions about how its public status is established and communicated. While publics as discussed thus far in scholarship have been predicated on print and other kinds of media, space presents unique kinds of aesthetic and ethical issues and orients people to specific orders of communication. Movement, action, visibility, sound, behavior all describe kinds of human interaction that must be negotiated in order to designate a space as public. This poster will investigate the theoretical underpinnings of our notion of public space. **09-09**

**Kershner, Tiffany L.** (Kansas State University) **Classifying Time, Experience, and Memory in Chisukwa Narratives.** Through an analysis of oral narratives such as personal histories and folktales, this presentation will discuss how speakers of Chisukwa, an endangered Bantu language spoken in the Misuku Hills of northern Malawi, talk about personal experiences in their daily lives. A close attention to linguistic details will show how tense and aspect markers in Chisukwa narratives are used to foreground and background events, sequence them, and portray them as having immediate concern. The analysis presented will show how language and culture overlap in narrative events through the use of linguistic devices. **09-07**





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**Kerst, Catherine Hiebert** (American Folklife Center) **Folklore, Ideology, and Politics: Ethnographic Documentation and the Ethics of Place in Rural Kerala.** The state of Kerala is known for its democratically elected communist government, high literacy rates, low infant mortality, religious tolerance, diverse landscapes, vibrant traditional forms of culture, and an involved civil society. At the same time, the state has faced significant cultural and place-based upheaval in recent decades as a result of tourism, the loss of an agricultural base, occupational migration outside of the state, and environmental issues. This paper will focus on recent ethnographic team-based fieldwork conducted by Kerala folklorists of a communist persuasion that documents significant ethnographic change as a result of globalization and has affected the ethics of place. **20-10**

**Kidd, Stephen** (Smithsonian Institution) **Folklorists Online: A New Model to Change the Way Museums Work.** The experience and practice of folklorists provides a model for museums striving to adapt to a cultural landscape transformed by the World Wide Web. If museums are to be successful on the Web, curators must see themselves as brokering communities of expertise rather than simply caring for, interpreting, and displaying objects. Their job, as curators, must be to reach those communities, interact with them, learn from them, and give them a forum. This model, long used by folklorists, has the potential to change not only museums but also allow museums to change the Web itself. **09-12**

**Kiesel, Corrie M.** (Louisiana State University) **“A Literary Festival with a Twist”:** **Celebrating Jane Austen’s England in Louisiana.** A two-year-old literary festival in Old Mandeville, Louisiana, offers an opportunity to examine efforts to recreate a sense of authentic past to mold present attitudes and behavior. As planners worked to decide just what a Jane Austen Festival should include, they had to make choices about the types of events that would best represent the spirit of Jane Austen’s writing and the era of Regency England in which Austen wrote. Yet, many gaps emerged between what actually occurred at the festival and what organizers had planned, revealing the difficulty of controlling the message in a community festival. **20-06**

**Kitta, Andrea** (East Carolina University) **“Polio Pics” and “The Doctor from Toronto”:** **The Use of Vaccination Contemporary Legends by the Public and the Medical Community.** Contemporary legends concerning immunization are prevalent both on the Internet and in the lay, alternative health, and medical communities. These legends inform medical decision-making and become the basis for medical information. Additionally, they are used as a method of training medical professionals and as a way to reinforce the beliefs of the medical community. Legends concerning contamination and disease spread are common; however, some of the most disturbing legends are often mundane at first appearance. The link between MMR and autism may be prevalent in the media and a cause of concern, but it is the stories concerning the refusal of education and medical treatments that may ultimately inform inoculation decision-making. **01-13**

**Klassen, Teri** (Indiana University) **Building Common Culture on the Home Front during the Mexican American War.** In this paper I interpret southern Indiana’s enthusiastic response to the Mexican American War (1846-48) and the concurrent diffusion of a patriotic quilt pattern as strategies for melding fragmented church- and family-based settlement groups into a stable and complex social organization. This was achieved in part by emphasizing gender and age group roles that crosscut settlement group differences. In addition, the war generated many public events that were replete with elements of Benedict Anderson’s concept of “imagined community.” I argue, however, that these activities generated actual community through expanding shared experiences and face-to-face interactions across settlement group boundaries. **18-11**

**Klein, Barbro** (Swedish Collegium for Advanced Study) **The Child as Witness in Verbal and Visual Folk Art.** Verbal and visual folk artists sometimes include themselves as children who witness, as silent outsiders, events and sceneries they depict in their



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reminiscences. The child may stand on a threshold or peek through windowpanes or in other ways be placed at the sides of narrative action. This paper addresses the emotional force of such verbal and visual representations among north European folk artists and analyzes the complex interrelationships between space, plot, characters, narrator, time, and memory. **01-08**

**Kobayashi, Fumihiko** (The Hebrew University of Jerusalem) **Why Are Animal-Wife Tales so Attractive to Japanese Listeners?** One of the most popular, yet misunderstood figures in Japanese folklore is the animal-woman, i.e., the animal in human female form, of Japanese Animal-Wife tales. In mythological, structuralist, and psychological terms, the animal-woman is generally regarded as the naïve victim of her human husband, due to his disregard for her “do-not-see-me” request. However, this interpretation of the animal-woman leads folklorists to mistake what characteristics most attract folktale-listeners to these tales. By reconsidering the animal-woman’s behavior, she can be understood as a rather canny figure. From this perspective, this paper will undertake an examination of the attractiveness of Japanese animal-wife tales. **05-08**

**Konagaya, Hideyo** (University of Nagasaki, Siebold) **The National Imaginary in the Folkloristic Performances of Okinawa.** The traditional songs and dances of Okinawa have prevailed among other local forms of folkloristic performances in modern Japan. The ritual, musical, and theatrical genres of ancient Okinawa, categorized as “Ryukyu geinō,” have been authentically presented through the public programming of the National Theater. The significance of Ryukyu geinō lies in its being a spatialized category, within which “Okinawa” has figured as the cultural, racial, and temporal “other.” Exploring the emergence of Ryukyu geinō in relation to folkloristic concern for modernity and Japan’s nation-building project, this paper discusses “Okinawa” as the national imaginary through which the identity of Japanese could be contemplated, negotiated, and reconstructed. **20-12**

**Kononenko, Natalie** (University of Alberta) **Presenting Ukrainian Folk Medicine.** During the Soviet period Ukrainian folk medicine was seen as a superstitious activity that needed to be eradicated. Because it was a target of repression, folk medicine is of particular interest to people seeking to build an independent Ukraine. Onto it are projected ideas that Ukraine is a magical place with special powers, drawn from Ukrainian soil. This paper will examine four videos about folk medicine. It will compare and contrast their different views of folk medicine and also compare media presentation with actual practices in rural and urban settings. **12-06**

**Koskinen-Koivisto, Eerika** (University of Jyväskylä) **Disappearing Landscapes—Sense of Self and Metaphoric Place in the Life Story of a Female Factory Worker.** The proposed paper discusses the relationship between time, place, and experiences. It is based on ongoing PhD research that examines the oral life story of a female worker born in 1927. During her life, the ironworks in which she used to work and the surrounding community underwent radical changes. My key questions are: how does the informant tell about the disappeared space, particular places and the landscape? What does it mean to her that her home environment and working place have changed radically? Using the concept of metaphoric space, the paper discusses the meanings attached to the disappearing factory community. **01-08**

**Krajewski, Vicki** (University of Iowa) **Floating over Delhi: Blogging the Baha’i House of Worship.** This presentation examines the Lotus Temple in Delhi, India, from the perspective of a writer and “outsider,” a professional editor who spent four months blogging about her place there. She comes to understand the Lotus Temple through a visual metaphor—the building itself, constructed in the shape of a lotus flower that appears to be floating over nine petal-shaped ponds. The building offers a place for people of all cultures and belief systems to “float” over the complexities of the city of Delhi, and to sit in a communally created silence that connects all who participate. As she writes about it, she asks, is it this palpable sense of unity that makes the Lotus Temple one of the most visited places in India? **04-10**



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**Kruesi, Margaret** (American Folklife Center) **Memorial Trees: Ethics and Ritualized Landscapes of Remembrance.** The practice of planting trees as memorials for the dead is common, and not often remarked upon. More attention has been paid to spontaneous shrines at the sites of tragedies, which are largely ephemeral; and to permanent shrines and commemorative monuments in stone and architecture. In this study, I examine memorial trees in public places, ceremonies and rituals associated with them; controversies involving them; folk beliefs about spirits and trees; and the emotional responses that trees create in landscapes of remembrance. **17-01**

**Kruger, Steve** (University of North Carolina, Chapel Hill) **Sweet River, Happy Valley: A Geography of Sound Along the Yadkin River.** At the base of the Blue Ridge Mountains of North Carolina, the Yadkin River winds through a wide fertile valley. The valley is a borderland where the mountains, piedmont and a factory town converge. From bluesmen and banjo players, to Mennonite Gospel bands and Christian Harmony Singers, we will explore black musical traditions in the Upper Yadkin Valley—a mixture of personal and cultural creativity interacting with geography, economics and issues of identity stretching back to the 18th century. **01-07**

**Kukhareenko, Svitlana P.** (University of Alberta) **The Curse as a Magic Weapon in Contemporary Ukraine.** Curses are defined here as evil-wishing activity. Cursing demonstrates belief in the magical power of words because it presumes that a verbalized wish will become reality. This paper explores contemporary curses used in Ukraine and tries to answer the following questions: What words or expressions do Ukrainians use for cursing? What does the act of cursing in public mean? In what contexts does cursing occur? Is cursing gendered? To what extent do people believe in the efficacy of cursing? What are the antidotes to a curse? **12-06**

**Kuutma, Kristin** (University of Tartu) **Singing the Heritage: Knowledge, Performance, and the Politics of Senses.** Singing has powerful social functions both on personal and communal levels besides the observable aesthetic ones, being a mobilizing mechanism that manifests codified symbols. A strategic maintenance and performance of particular repertoires situates individuals in cultural and political context. This contribution discusses the symbolic and sensual significance of singing practices in marginal communities where emergent interplay of communal tradition and subjective creativity are shaped and constrained by heritage production. My analysis is based on interviews made with different members of singing communities and on various cultural policies involving singing practices. **18-09**

**Kuwada, Bryan** (University of Hawai'i at Mānoa), **Translated State: Mis-Reading Hawaiian State Symbols.** The Kingdom of Hawai'i's anthem, motto, and flag symbolized the nation's autonomy and independence. However, historical processes of literal and cultural translation beginning in the 19th century enabled the state of Hawai'i to recast these symbols as the state's own emblems. This paper will examine the largely ignored archives of Hawaiian-language material, along with English-language sources, to better explore these historical processes, such as the devaluation of the Hawaiian culture and language, which led to damaging translations and the construction of a problematically univocal history. **01-01**

**Lafferty, Anne** (Memorial University of Newfoundland) **Practical Reasons for Variation in Newfoundland Funeral Processions.** In the past, gender was important in the arrangement of funeral processions in different parts of Newfoundland, but the way in which it was important varied. Sometimes only men participated. Sometimes both men and women took part. In such processions, the relatives were often arranged in opposite-sex pairs. There were both practical and symbolic reasons for these patterns. This paper focuses on the more practical reasons. **18-14**

**Lambert, Karen H.** (Utah State University) **The Burmese Refugees: Stories of Civil War, Refugee Camps and Your New Neighbors.** Cache County, Utah, has attracted



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more than a hundred refugees from Burma, a large number who work at JBS meat packing company. Military groups engaged in civil war drove them from their native Burma—also known as the Union of Myanmar—to Thailand refugee camps. After many spent more than a decade in the prison-like camps, the United States granted a few amnesty and set them on a path toward citizenship. This project follows the Ma Htwe Hla and Ba Hlaing family's experiences adapting new traditions in Logan, Utah, while retaining many of their former customs and beliefs. **09-07**

**Larsen, Hanne Pico** (Columbia University) **The Taste of Time: Cooking Nordic at the Restaurant Noma, Denmark.** At the Danish restaurant Noma, Danish culture is reduced to the essence of Nordic gastronomic tradition. An innovative chef looks to the past and the future and creates something new and unique. His interpretation of Danishness in the context of the Nordic kitchen is served on a plate. Through looking at a tentative three-course menu, I comment on contemporary cultural heritage-making and the importance of time, timing and trends. At Noma, cultural heritage is promoted by recognizing its immediacy beyond a mere static representation of an idyllic past. Bon appétit. **18-09**

**Laudun, John** (University of Louisiana, Lafayette) **The Ethics of Creativity on the Rice Prairies of Louisiana.** The ethics of a place is the cumulative ethics of the people who inhabit it. Any one person possesses a multi-faceted ethics, each one geared toward a particular dimension of his/her existence. This paper looks to narrow the consideration of ethics of place to a single ethical dimension—what is the ethics of creativity within the place of the Louisiana prairies?—in the hopes that such a double restriction will give us a clearer understanding of the larger idea itself. **04-02**

**Lawrence, David Todd** (University of St. Thomas) **“Telling the Story of My Life”:** **Collaboration and Privileged Voice in *What is the What*.** This paper will explore the ethical issues of the “collaboration” between Valentino Deng and Dave Eggers in the autobiography/novel *What is the What* (2006). Hailed by critics as an “intimate account of the mass migration” of Sudanese Lost Boys (Makar 2007), the book recalls questions of representation, voice, and ethical responsibility posed by folklorists twenty years ago. My goal here is not simply to offer a critique of the book from a folkloric perspective, but to carefully highlight the unique problems of this well-intentioned work in order to re-emphasize the necessity of reflexivity and reciprocal practices in popular ethnographic forms. **20-05**

**Lee, Michael D.** (Indiana University) **Audio Technologies, Space, and American Christian Cultures of Listening.** Responding to a claim from aural historians concerning the emergence of a new culture of listening in the 20th century—manifested specifically in urbanites' preference for hi-fidelity sound—I explore the implications of this development for American Christian communities and spaces that are increasingly engaged with electro-acoustic, digital, and Internet technologies. In this paper, I provide examples of how this emergent culture of listening continues to influence the musical, architectural, and technological choices made by Christian communities. Ultimately, I establish connections between these new developments with enduring issues of churchgoers; specifically, the significance of acoustic preferences in worship practices, communal understandings of worship spaces, and individuals' articulation about their relationship to popular culture. **09-10**

**Lee, Linda J.** (University of Pennsylvania) **Ugly Stepsisters and Unkind Girls: Rethinking Reality TV's Fairy Tales.** Fairy tales and reality TV programs have much in common. Certainly, by evoking fairy tale tropes and structures, these programs highlight television's potential to be a vehicle for wish fulfillment and fantasy. This paper will examine how romance/dating shows (*The Bachelor*), “social experiments” (*Beauty and the Geek*), and makeover programs (*The Swan*) consciously incorporate fairy tale narrative structures, motifs, and conventions beyond the fantasy of becoming a “real life Cinderella,” and how these shows repurpose traditional fairy tale elements for specific ideological and economic purposes. **13-07**



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**Levin, Cherry P.** (Louisiana State University), **Weddings as Cultural Performance.** Using notes gathered from participant/observer fieldwork, this paper explores a variety of ways in which brides, grooms and their families perform cultural identity within the wedding ritual. **01-09**

**Lingerfelt, Tabatha C.** (Indiana University) **The Fairy Trials of Cook County, Illinois.** This paper explores the creation and classroom utilization of *The Fairy Trials*, five fairy tale-based plays adapted by Cook County, Illinois, high school teachers to teach high school students about the court system. The basic plots for the productions follow the Western European versions of the fairy tales, but the tales are turned into trials in which the audience serves as jury. Rather than a pre-scripted outcome, the end of the production is performed based on the findings of the jury/audience. This emergent quality not only allows students to learn about the court system but also create a divergent ending to familiar fairy tales. **20-05**

**Liu, Rossina Z.** (University of Iowa) **The Sorceress of Westminster: A Writer Finds Ethnographic Lenses.** This presentation revisits research in Little Saigon in which a writer investigated a ritualistic, double murder of a famous Vietnamese sorceress and her daughter. The crossover between the writer's research intuition and ethnographic research approaches begins with a chronology of research steps from the writer's perspective, followed by an imaginary outline of would-be steps as an ethnographic researcher. The presentation ends with a discussion of connections/disconnections of the two sequences and what they illustrate about both writing and research: how strategies, mechanisms, and tools complemented and/or could have helped with the writer's intuitions. **04-10**

**Lohman, Jon** (Virginia Folklife Program) **www.savethemummers.com.** Employing a unique festive vocabulary and organizational structure, the Mummers Parade has been a New Year's Day fixture in Philadelphia since 1901. But in the face of recent budget cuts the city withdrew its financial support and critical services for the 2009 parade. In response, a group of Mummers associations launched the grassroots Internet fundraising campaign, [www.savethemummers.com](http://www.savethemummers.com), raising more than \$250,000 in mere weeks. This paper will follow the parade's journey into the "virtual community" and explore how this and other developments impact the potential sustainability of large scale public displays in the face of financial crisis. **18-02**

**Long, Lucy M.** (Bowling Green State University) **Culinary Tourism in Southern Appalachia: From Grits to Appalachian Polenta.** Southern Appalachia has recently become a site for culinary tourism. Tourist publications, restaurants, cookbooks and tours promote Appalachia for its mountain food. While some of these materials promote the hillbilly stereotype of the region, others present mountain food as a legitimate cuisine in itself. Such tourism promotion, I argue, constructs not only an Appalachian "cuisine" but also a public identification of Appalachia as a distinctive cultural region that is no longer "Other" to mainstream America, but a potential centering for contemporary American identity. **09-12**

**Lyness, Drew** (University of Wyoming) **"Family Kidnapped By Ninjas, Need \$4 Karate Lessons": The Ambiguous Imaginings of Homelessness in Online Communities.** This paper discusses the use of homelessness in Internet youth culture to denote either outright deviance or comic absurdity. I suggest that following a long period during which America has struggled to come to terms with its most marginal citizens, the culture has settled on a reductive image of homelessness that provides an apolitical canvas on which many prejudices are projected. The liminality of cyberspace now represents the next site for the state's conflicted relationship with "placeless" populations. **13-02**

**MacDougall, Pauleena M.** (Maine Folklife Center) **Narratives of Place from the Northeast Archives of Folklore and Oral History.** This paper examines Maine's ethics of place through narratives gathered from people from various areas of Maine. Narratives were collected recently in a collaborative project called Story Bank. These narratives include a discussion of Acadian foodways from Madawaska, playing with milkweed on a dirt road on a farm in Dexter, giving barrels of potatoes to neighbors in need in Millinocket, Hispanic



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traditions in Bangor, picking crabs in Little Deer Isle, and memories of traveling circuses in East Corinth. The stories reveal a greater diversity of ethics of place than can be found in the stereotypes about Maine people. **09-11**

**Magliocco**, Sabina (California State University, Northridge) **Religious Rights/Rites and the Ethics of Place: Modern Pagans and the Reburial Controversy in Britain.** This paper focuses on how a small contingent of modern British Pagans is arguing for the reburial of ancient human remains associated with heritage sites and museums. These new religious movements feel a strong connection to land and heritage, and interact with sacred sites in specific ways. Drawing upon arguments successfully used by indigenous peoples in North America and Australia, they claim that the scientific study of these remains violates the rights of these ancient peoples to rest in peace as their funerary customs and traditions demanded. This paper will engage a number of questions at the heart of the argument of heritage and the ethics of place as exemplified by this case of contested rights, including the political motivations behind this recent development. **20-06**

**Magoulick**, Mary (Georgia College) **Mything Women—Feminism’s Founding Myth and Its Influence Today.** Many feminists share an origin myth of a matriarchal prehistory that influences contemporary popular culture. Our lens either distorts the image to a romanticized view of matriarchy as good or to matriarchy as a savage and crushing force. This myth of feminism is tied to an ethic of place in that prehistoric matriarchy is believed to have been a time of unmatched and enviable environmentalism, when women were connected to place in ways that later patriarchal cultures corrupted. Such duality is typical of mythic structure, and I propose to examine how feminists and all of us interact with and are influenced by this myth. **17-14**

**Marshall**, Kimberly J. (Indiana University) **The EVIA Digital Video Archives as Data Analysis Tool: Advantages and Disadvantages.** Producing an overwhelming stack of mini-DV video tapes is becoming increasingly common as part of the contemporary field research experience. In this paper, I demonstrate how software developed for the digital video archives EVIA aided in the sorting and analysis of hundreds of hours of my own field video, collected at the tent revivals and church services of Navajo Charismatic Christians. I not only demonstrate the applicability of this kind of software for any fieldworker, but also question whether this technology encourages the reification of data at the expense of the relationships created in the fieldwork encounter. **13-13**

**Martin**, John (Appalachian State University) **Slide Country Music and American Culture.** The paper traces two styles of guitar playing, southern blues slide and Hawaiian steel guitar, and shows how their elements were incorporated into country music. One of the main distinctions between southern blues slide and Hawaiian steel guitar is the fact that many country blues musicians in the South played alone, and had to keep their own rhythm, while Hawaiian music was almost exclusively a band exercise. Southern country musicians heard black slide styles for generations before the introduction of Hawaiian steel guitar, and this paper clarifies the impact of blues slide on country music steel playing. **01-07**

**Mathias**, Elizabeth (St. John’s University) **Generating Poetry: Shepherd’s Oral Literature, and the “Spirit of Place” in Central Sardinia.** This paper focuses on the improvised oral poetry of Sardinian shepherds. Shepherding in the mountains probably existed since around 4000 BCE, and archaeological excavations suggest that the poetry dates back this far. The paper discusses the practice and themes of this highly social poetry, centered on daily life in the village, and local social, political, economic and personal concerns. Themes respond to social change and ongoing problems, such as shepherds versus landlords. Traditional choices of themes demonstrate the men’s consciousness of conditions in this class stratified society and their awareness of “subaltern” position within the broader Italian society. Women’s forms of improvised poetry, social change and the future of Sardinian poetry are included. Data is from field research and includes tape recordings. **20-08**



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**McArthur**, Phillip H. (Brigham Young University, Hawai'i) **From the Marshall Islands to Idaho and Back Again: The Dialogic Ethnography and the Play of Tricksters.** A Marshallese storyteller playfully enacts a trickster figure to blur the cultural and geographical distances between us by intertextually linking my boyhood home of Idaho to his remote atoll home in the central Pacific. As corroborating tricksters we explore the interstices of our cultural differences, link disparate places, and minimize the gap between self and other. Idaho and the Marshall Islands become linked given that both represent points of origin for tricksters. **09-07**

**McCormick**, Kathryn A. (Independent) **Let Them Play: Puppet Play.** This consideration of the child as an artist of puppetry and performance in expressive puppet play exposes aspects of free play so germane to role playing and improvisation. Personal preferences and style in choosing characters, designing the puppet, and developing a story are examined as the child's place of origin for the beginning of the play. It is from that place where the child creates, that we can examine the rules of behavior and ethics of the child's world, with or without adult censorship. Scenarios are then seen as designed pieces and can be connected as a demonstration of cultural context, child-worldview and adaption to cultural mores, or as commentary on practices and customs and on problem-solving sessions, relieving tensions in the child's world. Observations of puppet making and improvisational puppet theater provide fertile ground for noting aspects of play, creative storytelling, childhood culture and creative problem solving. **05-06**

**McDavid**, Jodi (Memorial University of Newfoundland) **Heroes and Villains?: Legendary Priests in Cape Breton Folklore.** Cape Breton has a large body of folklore about priests. Examining oral history and popular history accounts of the past 200 years, it becomes clear that narratives about two types of priests predominate in Cape Breton folklore, the "hero" or "villain" priest. Some priests were highly political, controlling their parishioners' votes, speaking from the pulpit on either side of mining unionization efforts and banning traditional practices. Juxtaposed with these priests are those that began cooperative movements, influenced local education, and supported and promoted traditional music. Using Cape Breton as a case study, the issues of counter-clericalism are explored. **04-08**

**McDermott**, Maggie (University of Missouri) **Humor: Laugh It Off and Make Some Space.** Humor is often seen as an irreverent and irrelevant response when people are in situations they find uncomfortable. Yet, humor creates the sense of a "better" space as a space which allows for laughter is one that leaves less to be feared. Patients or clients of physicians or psychotherapists build spaces which are more comfortable and less vulnerable through humor. Whether it be in a social, professional or personal situation, humor can be and is used to create space. This paper will attempt to explore the kinds of spaces created through humorous folklore in stressful medical and psychological situations. **13-12**

**McDowell**, John H. (Indiana University) **Processing Place through Play: Michael's Vision of Acapulco.** In this talk I will explore a situation in which the fantasy play of my son, Michael, is clearly designed to make sense of a confusing situation: Michael is in the "field" in Acapulco, Mexico, where his parents are working together to document corridos and other traditional songs of this culture-rich region. Our entryway into this fanciful realm is a short video segment in which small rubber dinosaurs are engaged in an exchange of words and actions. It turns out that the layout here is a model of the geography of Mexico's southern coasts; Michael has created a surprisingly exact replica of the terrain where we moved about doing our fieldwork. I propose to examine this intersection of fantasy and reality for the perspectives it might offer on the child's processing of place through fantasy play. **04-06**

**McEntire**, Nancy C. (Indiana State University) **The Tall Tale and the American West.** The tall tale—boastful and exaggerated—can be regarded as a product of the American frontier. Yet it is also a well-crafted genre of folklore that transcends whimsy to achieve the status of artistic folk humor. A skilled performer of the tall tale can lead the listener into elaborately crafted, imaginative falsehoods. The author explores the construction of the tall tale, its function, and its performance style, in which the perpendicular lie, uses of exaggeration, and the concept of the reversed world are depicted as part of the liar's art. **05-08**



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**McKean, Thomas A.** (University of Aberdeen) **Beyond Literacy.** This paper will address the re-oralization of society and tradition itself in the 21st century. Drawing on work with the Carpenter collection, I will examine how the transcription of seventy-year-old cylinder recordings places one at the center of a creative process essential to the workings of tradition itself. Secondly, I will explore today's orality, influenced—but not necessarily compromised—by a close working relationship with the artifacts of literate and technological society. Assumptions of technology's power and malign influence are misplaced and our reliance on oral means of communication is increasing. **13-13**

**McNeill, Lynne S.** (Utah State University) **Acting Out the Small World Theory: The Promotion of Enhanced Locality through Web-Based Collaboration.** This paper will examine the ways in which web-based collaborations can create moments of heightened locality that serve to transcend the myriad distinguishing factors that exist among a group of participants. Activities such as flash mobs, web-based community games, and serial collaborative games—activities that are organized through emails and online forums but that are often enacted and observed in public spaces—create brief instances of intense, shared experience that can transform participants' and observers' perceptions of the local, temporarily merging each individual's perspective and creating a representation of society that is much more deeply and meaningfully interconnected than reality would suggest. **20-11**

**Mechling, Jay** (University of California, Davis) **The American Common Sense and the Problem of Common Knowledge.** In an essay published in 1975 (later reprinted in *Local Knowledge* in 1983), Clifford Geertz outlined the elements of "common sense as a cultural system." Many genres of folklore have to do with common sense, but folklorists seldom cite Geertz's essay, nor has anyone taken up his challenge by operationalizing what is common sense in, say, the cultures of the United States. This paper seeks to outline an approach to understanding "American common sense" as a cultural system and points to some interesting theoretical and methodological problems when we begin asking who shares what. **04-01**

**Mellor, Scott A.** (University of Wisconsin, Madison) **Ships that Pass in the Night: Narrative and Åland Identity.** The Åland Islands are a group of islands in the middle of the Baltic that sit between Finland and Sweden. Though they are technically part of Finland, the people that live there are primarily Swedish speakers. Their location in the Baltic has made them a sea-faring people. This paper will deal with the narratives that are told by three generations of a sea-faring family and how these stories, and stories like them, help to create the Åland identity. **04-02**

**Mendez, Claudia E.** (Christopher Newport University) **Marco Polo and Rustichello de Pizza: Two Story Tellers.** Few books and authors have been as controversial in the history of literature as the *Travels of Marco Polo*. One of the ethical questions that many readers have is the authenticity of the content, or the falsehood of the experiences narrated there. In seven centuries of literary criticism, many authors support or denied his value as testimony. Lately, the book is considered as a European vision of Asia, mainly. The goal of this presentation is to take three of the folktales included and analyze those from the point of view of folklore. **20-05**

**Miller, Karen** (University of Maine) **Experienced Place: Weather Lore of Maine.** Maine is a place that is defined by weather. It makes sense that people living in Maine have acquired a way of helping cope with the severity and changing of the extreme weather. I will be looking at weather lore sayings of Maine, as the "ethos" or lens by which to talk about "place." I will examine how being able to make predictions in the weather seems to give people a feeling of control, security and perhaps even a social status. They become conveyors of perceived wisdom and gains stature amongst others. The materials I will be using as my data will be from class projects as well as the Northeast Archives of Folklore and Oral History. **09-11**





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**Miller, Montana** (Bowling Green State University) **Facebook, Faculty-Student “Friendship,” and the Erosion of Traditional Boundaries in Academic Culture.** In 2005, I began studying Facebook’s impact on norms of communication among college students. Today, this online network reflects the lives of students—and of millions of others. I examine the discourse that occurs through Facebook among students and professors, members of formerly distinctive folk groups. Traditional roles, relationships, and boundaries survive in the classroom; but online, dilemmas arise as barriers erode and rules are reconfigured. Mutual expectations of behavior are changing in this era of paradox; long-standing conventions prevail on campus, while the everyday practices of social networking irreversibly blur the lines academic folk once learned not to cross. **01-02**

**Miller, Rosina** (The Philadelphia Center) **Transgression, Power, and the Ethics of Place.** In his book *In Place/Out of Place*, geographer Tim Cresswell examines the ways in which space and place are used to structure a normative landscape. By examining behaviors that were judged inappropriate in particular locations, he shows how the commonsense relationships between place and behavior become obvious. This paper explores how the interactions between folk cultures and place reveal values about the relationships between place and behavior. Can transgression empower marginalized communities to map the normally unstated relations between place and ideology that tend to serve dominant interests? Does this help develop an ethics of place from the bottom up? **01-03**

**Mills, Margaret** (The Ohio State University) **On Being Human Terrain: Afghan and Foreign Discourses of Occupation.** There have been two centuries of Afghan popular discourse about fending off foreign invasion. Increasingly negative articulations regarding current foreign presence concern Afghan and foreign policy-makers. Foreign discourses of occupation develop alongside domestic ones: the U.S. military proposes innovative study of “human terrain” (that is, Afghan people living in present or potential areas of combat or control) in the interests of more effective “intervention.” This paper presents fieldwork-based analysis of Afghan discourse concerning occupation in 2009, with comparison to U.S. discourses of “intervention.” **13-02**

**Mirzeler, Mustafa K.** (Western Michigan University) **Poetry of Landscape and Memory.** The Jie people, who live in Najie in central Karamoja Plateau on the banks of Longiro River in northern Uganda, and their pastoralist neighbors the Turkana people, who live around the upper Tarash River in the desert plains of northwestern Kenya, share stories about their origin. In this presentation, I will examine the interconnection between the imageries of the Jie oral tradition of origin, memory and landscape. **12-11**

**Miyake, Mark Y.** (Indiana University) **“Proud, Poor, Primitive, and Fast with a Knife”:** **Appalachian Migration and the Origin Story of Bluegrass Music.** Through the construction and careful maintenance of narrative structures surrounding the “creation” of bluegrass music by Bill Monroe, the bluegrass music community maintains its identity and focus by mythologizing its past and performing various elements of the Monroe myth to shape contemporary ideology, dialogue, and performances. Most crucially, Monroe’s story, and thereby his music, is seen by community members as broadly representative of the rapid and radical shift undergone by the people in the Appalachian mountain region in the first half of the 20th century from a stable and individualistic economy and lifestyle into a modern world of urbanization, migration and corporate dominance. **04-07**

**Moe, John F.** (The Ohio State University), **Tradition, Cultural Landscape and the Reverence for Place: Experiencing Social Ethics through Attitudes Toward Spatial (Re)Presentation.** Deeply embedded in the landscape of settlement is the history of a people’s identity. The making of a place implies a reverence toward a set of cultural values that is tied to the identity of a people and (re)presents a fundamental sense of the people’s sacred outlook. This paper examines how different societies on the global landscape present and interpret ethics in the context of their social landscape. Using examples drawn from Midwestern American gardens and cemeteries, Southwest Pueblo Indian



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sacred locations, Chinese gardens, and Norwegian fjord viewing locations, this paper illustrates the ways different societies articulate ethical standards through traditional attitudes toward place, folklore, and mythology. **18-14**

**Montaño, Mario** (The Colorado College) **Food, Sociality, and Place: The Social Organization of Chicos del Horno.** In the San Luis Valley of Colorado, there are several food crops that communicate a strong association with Hispanic culture. "Chicos" is one of these food crops. This presentation will deal with the natural and cultural history of "chicos" and their role in the everyday folk food system in the San Luis Valley, and its role in serving the social and folk foodway needs of several Native American groups throughout the Southwest. This presentation will provide a cultural interpretation based on the work of Roland Barthes, Raymond Williams, and Sheri Ortner, analyzing a particular food item and how this food serves to symbolize the history, culture, and cultural connections with other cultural groups. **18-07**

**Morris, Jason M.** (George Mason University) **Folklore, Place and Alternative Energy: Seeking Contemporary Connections.** This paper will attempt to provide an introductory exploration of the connections between alternative energy production and the cultural production of place in the contemporary United States. Drawing on the scholarship of place developed in disciplines such as folklore, cultural geography and anthropology it will seek to respond to the following question: How might the growth of alternative energy production impact conceptions of place and the actual, material sites where such production is located? How might we make use of current scholarship related to place to better understand the cultural aspects and impacts of alternative energy production? **13-08**

**Mortenson, Eric D.** (Guilford College) **Reified Religion: The Connection between Nazi Pictographic Literacy (or Lack Thereof) and Ritual Efficacy (or Lack Thereof).** The Nazi of southwest China are famed for their pictographic script that encodes an otherwise oral performative corpus of rituals. During the religious persecution in the PRC from the 1950s through the 1980s, Nazi religion was systematically persecuted. In the 2000s, efforts were undertaken to reestablish "Ancient Nazi Dongba Culture." Resultant institutions knowingly reify an arguably inauthentic religion, predicated on the assumption that ritual performances are false. I contend that Nazi religion is basically dead, and that the façade of tourist-driven religious resurgence legitimizes a reified religion at best, and a continued invalidation of Nazi religion and ritual at worst. **04-11**

**Mould, Tom** (Elon University) **In This World but Not of It: Dislocation in LDS Revelation.** Latter-day saints are not unique in expecting communication with the divine or establishing sacred space on earth. However, fundamental beliefs about the divide between the spiritual world (heaven) and the temporal world (earth), and the central role of revelation theologically and phenomenologically, suggest particular relevance not only for locating the spiritual in the temporal world, but the active dislocating of the individual from this world. Concurrent acts of location and dislocation can be accomplished in the present through mutual edification in performance, in the future through the interpretation of revelation, and in both the past and future in the revelatory experience. **09-04**

**Mullins, Willow G.** (University of Missouri) **The Armchair Adventurer's Guide to Central Asian Art: The Effects of Colonial Discourse in Mass Media on the Consumption of Global Folk Art.** Western mass and popular media employs iconic images of Central Asia that center on emptiness, debasement, adventure, and need. Such representations, widely available and passively consumed, encourage Western consumers of Central Asian traditional arts, such as those at the Santa Fe International Folk Art Market, to construct Central Asia according to colonialist tropes. This paper first explores the Western mediated construction of Central Asia and then argues that consumers of global folk arts, imprinted by such constructions, enact the roles of tourist, philanthropist, and connoisseur, unintentionally maintaining colonial discourse and supporting a hierarchical construction of folk art as Other. **09-14**



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**Murray, Michael L.** (Princeton University) **“Join Proud Irishmen...”: Place, Memory, and Protest in an Irish-American Community.** In March 2000, a group of Long Island Irishmen responded to the film version of Frank McCourt’s *Angela’s Ashes* (1996) by organizing a media campaign and public burning of the book. Apart from its sensationalistic qualities, the ritual these Irish Americans proposed raises important questions about the immigrant sense of place. In this presentation, I analyze the book burning itself, as well as the media attention surrounding it, as a vehicle for discussing the ways by which competing memories of homeland are conceptualized, articulated, and defended within a diaspora community. **01-03**

**Naithani, Sadhana** (Jawaharlal Nehru University) **Bridges: Local, Global and Transnational.** Countering excessive focus on the “commercialization” of folklore forms in discussions of intellectual property rights, this paper argues that this distracts our attention from other changes in the practices and performances of folklore currently taking place determined by political and legal concerns. On the basis of examples from Germany, India and the United States, I hope to bring such changes to the attention of folklorists and propose new interdisciplinary collaborations. Commercialization is only the tip of an iceberg, and more serious issues are hidden from our view. Exploring these requires collaborative researches. **09-01**

**Narvaez, Peter** (Memorial University of Newfoundland) **The Satirical Song Tradition of the Northeast, Collective Consciousness and Labor Song: A Newfoundland Example.** This presentation deals with collective consciousness and the generation of labor song. It will explore the influences of a specific set of tradition-directed behaviors, namely, the satirical song tradition of the Northeast, on the growth of a labor union’s collective consciousness as displayed in the lyrics and uses made of a particular cluster of songs. Additional musical influences on this song cluster include Newfoundland popular song as well as the song traditions of North American organized labor. **05-07**

**Nieto, Nicole K.** (The Ohio State University) **St. Joseph’s Day Altars: Collective Identity and Narrative in Post-Katrina New Orleans.** Tradition, celebration and foodways are integral elements of culture and identity in southeastern Louisiana. Every March in New Orleans and surrounding areas St. Joseph’s Day altars are constructed and a feast is prepared. Sicilian-Americans in the greater New Orleans area decorate church and residential altars on this day with food and religious artifacts. This tradition, brought to New Orleans by Sicilian immigrants, is a site of collective identity for many Sicilian Americans and New Orleanians. This paper explores ideas of group identity, narrative, performance and rebirth with particular attention paid to post-Katrina New Orleans. **18-11**

**Njoku, Johnston A.** (Western Kentucky University) **There’s Got to be a Tortoise in It.** This paper demonstrates the cultural validity of the disciplinary assumption that folklore informs and guides social action. Also framed by the cultural assumption that in Ohafia-Igbo oral tradition there has got to be a tortoise in it or “Ilu” (a folktale session) is incomplete, the paper focuses on tortoise-related genres in Igbo folklore. In looking for central ideas of enculturation that make the tortoise relevant in Igbo traditional pedagogy. Through formal descriptive and interpretive analyses, the paper comes to the conclusion that tortoise-related verbal expressions in Igbo language could be an acceptable cultural device for cultivating social values and continuing community traditions in the Igbo Diaspora. **05-08**

**Noyes, Dorothy** (The Ohio State University) **Dear Relics, Dear Oriflammes: The Tradition of Objectification and Its Alternatives.** The current Intangible Cultural Heritage juggernaut has a long lineage in both vernacular and institutional objectifications intended to confer value on popular tradition, claim a lineage, and defend a threatened community. This tradition of objectification is largely tied to strategies of ennoblement, in Bourdieu’s sense, and I remain skeptical of its efficacy. An alternative tradition of personification seems in some cases to offer more room for maneuver, and was offered as an ironic counterpoint as early as the 17th century: I discuss a Languedocian example. **09-01**



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**Otero, Solimar** (Louisiana State University; Harvard Divinity School) **Cuba as Mother, Santeras as Nation: Gender and the Ethics of Territorialization.** This work is centered on exploring the ethics of territorializing the idea of Cuba through a gendered lens that incorporates the religion of Santería as a mode for doing so. I am particularly interested in the depiction of sacred familial networks lead by women in relation to the projection of motherhood, nation, and the natural world. In this study I use ethnographic interviews from Havana, folklore, and popular culture to explore how different discourses of nation, and Cuba as a place, are gendered. Very real considerations of the ethics of this kind of spoken and unspoken gender-play are examined in terms of lived expressions of feminist spiritualities and the true alternatives these offer to the patriarchies of both traditional Santería and national discourses of order lead by a paternal figurehead. **20-10**

**Parker, Kate** (The Ohio State University) **Out of Place: Local Narratives Post-Katrina.** This paper will explore the ways in which the conceptions of New Orleans as a particular place both determine and undermine the stories of Katrina survivors. I will argue that in some ways, these narratives demonstrate an emphasis on local knowledge, and attempt to perform the type of local "folk" identity that speakers suppose their particular audience is expecting. I will also contend, however, that this tendency toward performance is complicated by the stigmatization of the city and its residents, which has been detrimental to understanding individual experiences and to advancing recovery. **04-08**

**Patterson, Cassie R.** (The Ohio State University) **Exploring Ethnographic Criticism: Subversive Strategies in Harriette Simpson Arnow's "The Goat Who Was a Cow."** This essay explores what I have termed ethnographic criticism, an approach to literary analysis that examines the mutually beneficial relationship between literary analysis and ethnographic writing. This particular essay argues that the subversive nature of Harriette Simpson Arnow's short story "The Goat Who Was A Cow" is best understood and articulated only after being familiar with early ethnographic writings of the late 19th and early 20th centuries. With the help of narrative theory, and its attention to levels of narration, I examine the teacher's crucial shift from the narrator to the narratee that forces the authorial audience to view Jezebel from her teacher's perspective, thus fostering opportunities for sympathetic and empathetic responses. **20-05**

**Peña, Devon G.** (University of Washington) **Deep, Slow, and Local: Environmental Anthropology of Acequia Food Systems.** This presentation will take an historical cultural account of the different strategies used for irrigating under the acequia water system and will focus on the organic, sustainable farming practices used to promote and preserve farm land and a way of life in the San Luis Valley of Colorado. This section will include an ethnographic account based on over twenty years of participant observation, archival research, and oral histories. This presentation will analyze these local agricultural and food practices from a critical-cultural interpretation, highlighting the cultural contestation aspects of these farming, irrigation, and folk food systems. **18-07**

**Peretti, Daniel J.** (Indiana University) **The Apotheosis of Our Former Selves: Myth, Jokes, and Nostalgia.** A joke portrays a boy getting the best of his teachers by pretending to be Superman. I intend to analyze this joke, and other Superman humor, in conjunction with the idea that Superman is a mythical figure. By comparing the genres of jokes and myths, I will demonstrate that while many jokes subvert the thrust of mythology, these jokes provide an expansion. They make the point that adults require childlike qualities of rebellion, trickery, and imagination to face the responsibilities and difficulties of adulthood. But these jokes are ultimately nostalgic, and I analyze them as examples of the mythologization of childhood. **17-14**

**Perkins, Jodine** (Indiana University) **Cooking in Place: Community Cooking and Identity in Community Cookbooks.** In the community cookbook, the local world of home and community cookery is transformed into an object of public display. Besides the



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explicit goals of sharing recipes and fundraising, cookbook creators also have goals such as building community cohesion. In this proposed project, I will analyze existing cookbooks and conduct fieldwork with cookbook creators. I believe that the study of the cookbook as an object of material culture will lead to a better understanding of how scholars can most effectively use community cookbooks to understand the intersection between community cooking practices and identity display in both contemporary and historic contexts. **09-09**

**Preston-Werner, Theresa** (Northwestern University) **A Cup of Coffee and a Conversation: Cooperation and Competition in Women's Talk.** Amidst their domestic duties and the constant flow of family members through the home, women in Costa Rica carve out space for themselves. An afternoon cup of coffee and a conversation have become ritual. In this paper I explore the purpose of these conversations and how women's individual linguistic strategies demonstrate their personal conversational goals. Through the analysis of one tape-recorded conversation among three women, I argue that women negotiate verbal space with dual motivations and multiple strategies. They simultaneously seek to maintain social relations and to perform their own social identities. **20-09**

**Primiano, Leonard Norman** (Cabrini College) **From Our Lady of Lourdes to Bill Maher: Vernacular Catholicism Goes to the Movies.** My review for the *Journal of American Folklore* of comedian and social critic Bill Maher's film, *Religulous*, has served as the occasion for the consideration of cinematic representations of Roman Catholicism as it is lived in both American documentary and fictional feature film. This paper discusses two very different perspectives concerning the relationship between vernacular Catholicism and cinema: is Catholic belief and practice trivialized and marginalized in popular film? Or do cinematic representations of Catholic belief and practice illustrate in a very potent way that Catholicism—especially in its sacramental manifestations—is a central influence on American popular culture? **17-01**

**Ramos, Katie** (University of Wisconsin, Madison) **"You Can Has Prezidency": Patterns of Folk Punditry in Political Image Macros.** The Internet has opened up new spaces for political contestation. The most obvious of these are political blogs, both institutional- and citizen-sponsored, such as the official blogs affiliated with the Obama-Biden campaign, *The Daily Kos*, and *Five Thirty-Eight*. Alternative sites of political deliberation employ humor subversively to chip away at or support public figures' authority. This paper focuses on *Pundit Kitchen*, an image-sharing blog where a folk collective of users contribute photos of public figures with humorous captions. As a group they use humor either to undermine or bolster authority figures during the 2008 presidential campaigns. **01-02**

**Richardson, Todd** (University of Missouri) **Folk Humor of Caspiar.** Although it is a truism of folkloristics that everyone has folklore, the "folkness" of normative, American culture remains largely invisible. This essay argues that the strategies of comedian Andy Kaufman can provide a model for bringing to light folkness which has been rendered invisible by the shortsighted assumption that "they" have folklore and "we" have culture. In his comedy, Kaufman highlighted his audience's "folkness" by over-conforming to the expectations generated by established folk performance frames. In the process, he forced his audience to assess how their expectations were shaped by tradition and, ideally, their role in authoring that tradition. **13-12**

**Riddell, Cecilia** (California State University, Dominguez Hills; Pasadena City College, *emerita*) and **Chagall, Irene** (Independent) **Will the Real Sally Walker Please Stand Up?** "Little Sally Walker" is one of the most robust children's games played and collected in the English-speaking world. Such folklore scholars as Alice Gomme, William Newell, Iona and Peter Opie, Bessie Jones, and Bess Hawes have published their collections and insights regarding this ring game. This paper focuses upon comprehensive analysis of lyrics, melodies, and movements, drawing from publications, archival materials, and fieldwork. The presentation integrates video documentation from historically and geographically diverse contexts. This original monograph, "Will the Real Sally Walker Please Stand Up?" offers insights regarding how this ring game has flourished and evolved. **05-06**



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**Rikoon, Sandy** (University of Missouri) **Challenging Otters: Competing Discourses and Social Power in Constructing South Central Missouri Landscapes.** Following successful restoration of river otters to Missouri in the mid-1980s, conflict ensued over the place of otters in the landscape and policy options to resolve the conflict. Using social problems and actor-network theory, this paper analyzes the nature of the controversy and the master narratives and claims-making activities of three central groups—pond owners and anglers, otter protection activists and the state's wildlife management agency—regarding the valuation of the river otter in rural ecosystems. The paper also addresses relationships between competing discourses about otters and social power in influencing political networks controlling restoration and management policy. **01-04**

**Ristau, Kate** (University of Oregon) **Going to the Chapel and We're Gonna Get Married Online: Navigating the Communal Religious Experience in Second Life.** Second Life is an online virtual space where users can form social bonds and participate in rites of passage. Yet, in Second Life, users participate in these activities as an avatar, a self-created digital representation of themselves. Thus, a significant question arises: how does the use of an avatar affect communal spiritual experience? Furthermore, is it possible to access the sacred in these virtual spaces or will they always remain nothing more than a "Second Life?" This paper will attempt to answer these questions using research culled from participant-observation using my avatar, Nadia Sohl. **09-10**

**Roach, Susan** (Louisiana Tech University) **Out of Place and Time: Ethics of Displacing and Re-Placing a Dogtrot.** In a struggle to keep their small town alive and to participate in the global economy, the town of Dubach, Louisiana, requested assistance from a Louisiana Regional Folklife Program folklorist to locate a dogtrot house to be moved and re-placed in town on a four-lane U.S. highway, where it would be restored for use as welcome center. The implementation of the project resulted in variable ethical discourses, raising ethical, pragmatic, and symbolic issues that are addressed through theories of place, ethics, historic restoration, and heritage tourism. **18-14**

**Roberts, Katherine** (University of North Carolina) **Cleaning House for Company: Abandoned Property Ordinances and Gentrification in West Virginia.** When county commissioners in Ritchie County, West Virginia, tried to pass an abandoned property ordinance in December 2007, they were met with angry crowds strongly opposed to it. Alarmed at the power commissioners would ultimately have over private property owners, local residents shouted down the proposal, tabling it indefinitely. Ritchie County, like other rural communities throughout the nation and the world, is undergoing cultural and socio-economic changes. These changes are due, in part, to the impact of newcomers who are moving into the area, attracted by the rural quality of life and the relatively low cost of land. The tensions and resentments that surfaced at the ordinance meeting point to class and values struggles that take shape on and through the land. This presentation examines conflicting attitudes about land and landscapes that are at the heart of this local debate about private property and the public good. **01-04**

**Roth, LuAnne** (University of Missouri) **Sexing the Turkey: A Bird's-Eye View of Gender and Power at Thanksgiving.** This paper examines the space of the turkey body and how it is alternately gendered as either female or male in different contexts and with different results. Taking examples from the "media of everyday life"—film, literature, cartoons, advertisements—I deconstruct representations of the turkey as it undergoes processes of gendered anthropomorphism. Following this theoretical trajectory to its logical conclusion, I consider how the colonial discourse inherent in Thanksgiving permeates not just the axis of race and ethnicity, as argued elsewhere, but that of gender and sexuality as well. **13-12**

**Rothstein, Rosalynn** (University of Oregon) **The Self-Representation of Marginalized Communities in Localized Museum Settings.** Small, local and esoteric museums present a unique reflection of the community they represent. Interactions and problems created by large institutions have been well analyzed, while the specific methods of story-telling used by less renowned museums have not been considered. Through the analysis of historical and cultural museums in the Pacific Northwest, this paper will examine the stories communities tell



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through local centers and a community's contemporary method of storytelling. The focused influence of the small museum treating one specific issue provides access to the self-consciousness of community, making small museums an important place to look for self representation of communities being marginalized by larger museums. **13-09**

**Roubo, Kelly** (Memorial University of Newfoundland) **White Identity, Narrative Structuring and Powering-Down.** As Greenhill illustrates in *Ethnicity in the Mainstream*, defining other groups as "ethnic" allows a white majority to perpetuate a position of power through representing itself as comprising mainstream society. Foreign teachers in Asia, while still occupying a position of respect in society, are experiencing what it means to be a minority ethnic group, although their relative wealth renders such oppression oblique. Conflicting impressions and experiences affect how foreign teachers represent themselves in their environment. How they position themselves relative to relationships and power in their narratives reveals their self-positioning and is indicative of their ability to remain an expatriate. **09-07**

**Rouhier-Willoughby, Jeanmarie** (University of Kentucky) **The Practice of Practice Theory: Contemporary Russian Life-Cycle Rituals.** Practice theory, as Bourdieu conceived of it, seeks to remove ritual from the rigidity of structuralism and its single reading of ritual removed from social context and identity. I illustrate how contemporary Russian life cycle rituals create social reality on the basis of various taxonomies, in our case norms espoused by the Soviet government and society and by the family. Practice theory allows us to examine this circularity in terms of (Soviet) Russian life cycle rituals and how the agents, both those who created and those who performed them, negotiated, used and resisted political and social power structures. **04-01**

**Roy, Carrie A.** (University of Wisconsin, Madison) **Crafting a Double Hermeneutic: Dynamic Traditions in Scandinavian Woodcarving.** Over a century ago, Norwegian immigrant farmers in Wisconsin continued a tradition of carving wooden spoons with bird motifs, but Erik Teigen created oversized spoons featuring political cartoons and scenes of romantic intrigue. As Henry Glassie and others have argued, at the heart of material culture research stands dual consideration for the traditional, historical and object-oriented research, yet also the creative individual and performance-oriented aspects. This paper addresses dynamic traditions through Anthony Giddens' theory of structuration and draws on examples from upper midwestern Scandinavian folk art collections, medieval Scandinavian artifacts, and interviews with folk artists. **09-14**

**Rudy, Jill T.** (Brigham Young University) **Indian Fairy Books, Indigeneity, and Actual Communities, or Turning Benedict Anderson on His Feet.** This paper posits that the sands in the hourglass of academia have run out on Benedict Anderson's imagined communities and that, without negating the usefulness of the concept over the past decades, it is now time to speak more of actual communities. Discourses of indigeneity have tipped the hourglass, and what we call folklore constitutes many of the grains of sand necessary to actual and imagined communities. Studying tale collections of North American Indians and the history of folklore scholarship leads directly to this turning point and invites consideration of indigeneity and storytelling as an ethics of place to sustain actual communities. **13-08**

**Russell, Ian** (University of Aberdeen) **Small Instruments for Small Spaces: Understanding the Performance Role of Melodeons, Mouth Harmonicas, and Jew's Harps in Northeast Scotland.** In northeast Scotland the performance of traditional music on "small instruments" has been a distinctive feature of vernacular culture throughout the 20th century up until the present day. In this paper I will examine the changing social context and function for such performances, the nature of the evolving repertoire, the characteristics of performance styles, and the emergence of virtuosity. I will focus on individual performers in order to understand how their local identity is expressed through their music. Ultimately, I will attempt to answer the question: why does the practice of playing small instruments continue to matter in northeast Scotland? **05-07**



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**Sahney, Puja** (Indiana University) **Celebrating Ethnic Identity: A Comparative Study of a Women's Festival from India.** Karvachauth is a one-day fast that married women in India undertake to pray for the longevity of their husbands. Karvachauth is celebrated with equal enthusiasm by Indian women living in North America, too. In my paper, I undertake a comparative study of Karvachauth celebrated by women in India and those living in St. John's, Canada. I will argue that Karvachauth achieves different purposes for women living in the two countries. While maintaining solidarity between women in the joint family household is central for women in India, issues of expressing identity are central to the women in St. John's, Canada. **20-09**

**Santa Cruz, Sandra** (Adams State College; Las Comadres de San Luis) **Las Comadres de San Luis: Food Sovereignty across the Generations.** In the San Luis Valley of Colorado, women have taken a more prominent role outside the confines of the household and have developed an active food advocacy organization called "Las Comadres del Valle." The presentation will provide a history of women's activities as they relate to food practices in the San Luis Valley. In addition, it will also discuss the factors that led these women to organize around food and create the food advocacy organization Las Comadres del Valle. Finally, an analysis of Las Comadres del Valle from a feminist and gender perspective will be emphasized, focusing on how women throughout many cultures have played a key role in the transmission and preservation of folk foodways. **18-07**

**Say, Y. Ozan** (Indiana University) **Tourism and the Politics of Place: Framing Heritage, History, People, and an Island in Western Turkey.** The island of Imroz in Turkey has been historically populated by the Greek Orthodox population, but in the 20th century the population figures reversed and many Greeks were forced to migrate elsewhere. Today there is only a handful of old Greek people left in Imroz, but due to the normalization of the political climate between Turkey and Greece a revival is unfolding. There are many websites that give either general information about the island or specifically designed as tourism guides. By looking at the virtual space I will discuss how the actual space and its inhabitants (especially the local Greek Orthodox minority) are framed through discourses of politics, history, and tourism. **09-12**

**Schmadel, Fredericka** (Indiana University) **How Far Can You Trust a Translation?—A Practicum.** Translation, even just translation of individual words, brings in questions of worldview and meaning that go far beyond the lexical. Using short texts in German and Spanish, I will pursue with any interested colleagues the problems that crop up even in the most routine translation. We all work with translations, and may not even be aware of the complex mediation required to make them and to use them in research or ethnography. This is a discussion session. **01-11**

**Schmidt, Claire M.** (University of Missouri) **"We're in Prison Too, You Know!": Occupational Humor of Corrections Officers.** This paper is a preliminary overview of some of the genres of occupational humor performed by corrections officers, specifically practical jokes, storytelling, gift presentation, and the ubiquitous Christmas letter. Prison worker humor responds to the stresses of a low-paying, high-stress job that demands responsibility for, and control of, other people. This paper draws on original fieldwork with Department of Corrections employees in Wisconsin conducted over the last six years. Prison worker occupational humor functions to mediate tensions between work and home life, to subvert and rechannel inappropriate hostility, and to manage relationships between officers and superiors. **13-12**

**Schrager, Sam** (The Evergreen State College) **Populism as the Ethos of Place in North Idaho.** In the early 20th century, many people in north Idaho shared a populist outlook based on an ethic of mutual respect. This talk considers the ubiquity of this ethic within local oral tradition by recounting some stories told by residents of Latah County. It builds on Christopher Lasch's argument that most Americans once valued the ideal of an egalitarian society more highly than they did the ideology of social mobility. In many western communities, this folk populism was the key to—and can still inspire—inhabitation of place. **18-06**





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**Schramm, Kate** (Indiana University) **Otherworld Souls and the Expression of Doubt.** Otakukin sound like something out of a science fiction or fantasy novel. However, that is precisely what they are. Most simply stated, otakukin (or fictionkin) are humans who, in a past life, were someone or something else, drawn out of multiple universes of worlds. Many otakukin turn to others like them online to work out issues of identity, community, and belief, utilizing language that often emphasizes the uncertainty about beliefs they grapple with. However, these expressions of belief-in-doubt about their narrative selves links with the way that this community successfully negotiates its own existence in the world and with one another. **20-14**

**Schrempf, Gregory A.** (Indiana University) **Origin Scenarios: Mythic and Scientific.** Common to myth and science is an interest in how phenomena of nature and of human culture originate—as if to account for the origin of a given phenomenon is to understand it. In hopes of throwing light on the definition and relation of myth and science—two broad epistemological genres, perpetually opposed and debated—I will compare scenarios of origin from mythology and science respectively. The latter will be drawn from the contemporary movement of Darwinian “evolutionary aesthetics” as represented especially by John Barrow (*The Artful Universe*) and Denis Dutton (*The Art Instinct*). **17-14**

**Sciorra, Joseph** (Queens College) **“Why a Man Make the Shoes?”: Southern Italian Material Culture, Folk Aesthetics, and the Philosophy of Work in Rodia’s Watts Towers.** This paper builds on I. Sheldon Posen and Daniel Franklin’s Ward’s 1985 article “Watts Towers and the Giglio Tradition” which shifted our consideration of Sabato “Sam” Rodia from the romantic portrait of an eccentric, “crazy” genius to a southern Italian immigrant situated in a folk aesthetic of visual spectacle and material culture. I argue that Rodia’s creation also enacts southern Italian aesthetic and philosophical precepts not previously considered. **20-13**

**Seaver, James B.** (Indiana University) **Written in Stone: Representing Memory and National Identity in Western Europe’s World War II Cemeteries.** The American and German World War II military cemeteries located throughout Western Europe are sacred landscapes that were deliberately constructed in ways that embodied the new postwar political and cultural ideals of each nation. By applying George Mosse’s explanatory framework of “the myth of the war experience” and its corollary, “the cult of the fallen soldier,” I will treat these cemetery sites themselves as texts and analyze their features to address how national identities and memories of the past have been represented and renegotiated on foreign soil. These cemeteries attest to the contentious nature of the politics of memory and commemoration in postwar American and German society. **09-08**

**Seizer, Susan** (Indiana University) **Shake It Up: Narrative Moves into Movement on the Stand-up Comedy Stage.** This paper analyzes the work of a professional stand-up comedian whose most passionate tellings reach a pitch of intensity expressed both verbally and through repetitive, full-body-shaking postures. Here the tropes and traps of individual identity as dictated by the stand-up genre—the delivery of original content and insights in a first person, direct, usually confessional address presented as a solo performance before a live audience—are burst by the physicality of an enactment that quickly moves beyond an individual experience to catch up the audience in a state of collective nonverbal excess, the audience’s hilarity echoing the convulsions of the performer. **18-12**

**Seljamaa, Elo-Hanna** (The Ohio State University) **Imagining and Integrating a Fifth Column: Russians in Post-Soviet Estonia.** Post-Soviet Estonia aims at balancing nation building, coming to terms with its recent history, and adopting principles of multiculturalism. The position of local Russians, the country’s biggest ethnic minority, attests to the complexity of this situation: the target of governmental integration policies, they are simultaneously condemned as representatives of Russia’s interests. Estonian festivals, along with conceptions of certain neighborhoods and landmarks in Tallinn, confine Soviet-era settlers and their descendants to adverse roles and distinct domains, imagining the capital and population in ethnically and culturally Estonian terms. **13-02**



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**Seriff, Suzanne K.** (University of Texas, Austin) **Forgotten Gateway: The Ethics of Place through Immigrant Eyes.** While New York Harbor may epitomize the nation's immigrant story, it represents only one of a dozen seaport destinations to the nation. Each gateway city offered a unique experience and attracted different migrant populations—some arriving voluntarily and others forced here in chains—based on its industries, landscape, and people. This paper draws on Seriff's work curating a nationally traveling exhibit on Galveston, Texas, to explore the importance of place to the immigrant experience. Depictions of the gateway city immortalized in verse, song, maps, scrimshaws, carvings, murals, mosaics, photographs, quilts, postcards and stereoptocard—will be examined in terms of the light they shed on this city's sense of itself as "The Ellis Island on the Gulf." **20-08**

**Shorter, David** (University of California, Los Angeles) **Indigenous Place-Making and the Uses of Non-Literate Cartography.** Using "place making" to describe the ceremonial, embodied grounding of local history, the proposed paper details how the Yoeme Indians of northwest Mexico conceive of their local place as needing to be mapped by the human body. Maintaining ethnic and religious boundaries, yet crossing cosmological boundaries in ritual acts, the tribal members link collective identity with their land, creating a sense of belonging to a cosmologically designated place. **17-02**

**Shukla, Pravina** (Indiana University) **Displaced Fantasies: Carnival Costumes in Afro-Brazil.** Carnival costumes in Salvador, Bahia, imagine Africa, for the costume—fantasia in Portuguese—is a fantasy, enabling temporary escape. The costume of Filhos de Gandhi allows its 5,000 men to escape their mundane lives by dressing as exotic royalty. Differences in class are obliterated during the parade—for everyone must wear the issued costume. Costume—defined as the clothing of another era or place—helps these men on their historical and spatial journey to Africa, to a time before slavery and colonization when men wore jeweled turbans and danced on the streets. Or, so it is fantasized. **09-04**

**Shuman, Amy** (The Ohio State University) **Discourses of Veneration and Repudiation in Folklore Research.** I will discuss the stigmatized vernacular as a dialectic of legitimation and contestation, veneration and repudiation. Stigma is always an interactive performance, a means of assigning, legitimating, and disputing value. It depends on making things visible, hyper-visible, or invisible and then naturalizing those positions. Discourses of veneration and repudiation are one way to discuss what circulates and what doesn't, what gets unwanted attention and what is overlooked in local cultural productions. My presentation will focus on instances of the stigmatized vernacular from my research. **12-02**

**Shutika, Debra Lattanzi** (George Mason University) **Landscapes of Discontent: "Saving" the Commonwealth for Future Generations.** In July 2007, the Prince William County, Virginia Board of Supervisors passed a series of anti-immigrant ordinances designed to discourage immigrants from settling in the county. The legislative efforts have been supported by Help Save Manassas, a small grassroots organization that is "dedicated to helping preserve our communities and protect them from the effects related to the presence of illegal aliens in our community." This presentation will explore the recent history of anti-immigrant activism in one neighborhood in Manassas City. At the heart of this conflict are varied definitions of the "commons" and who controls them. **01-04**

**Siegel, Eric** (University of Iowa) **Harmonizing Loneliness: Contemporary Shape Note Music and Community Singing.** This presentation looks at contemporary Sacred Harp singing, a musical tradition of the 19th century, from the perspective of a participant-singer and literature student. How can the methods of literary-critical writing be used to understand "singing" as a cultural event and text? All-day participatory gatherings—called "sings"—reveal an underlying irony of contemporary Sacred Harp singing. Many of the songs are about loneliness—about death, survival, and struggle in early America—but the songs cannot be sung alone: the four-part a cappella hymns, odes, and anthems have treble, alto, tenor, and bass parts that are sung in harmony. In other words, the music can only be sung as a community—the music itself prevents loneliness at the same time that it voices it. Loneliness is harmonized. Are Sacred Harp sings about more than just the music itself? **04-10**



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**Silverman, Carol** (University of Oregon) **Unruly, Disorderly “Others”: Balkan Roma and Exclusions from the “Nation.”** Balkan Roma have been excluded and appropriated via the historical imaginary, the state, and the market. States and scholars exclude Roma from the categories “folk” and “nation” while displaying Romani music as a sign of multiculturalism. Roma have re-emerged as the internal “other;” a threat to patriotism and security; simultaneously, their music has been appropriated. Controversies over “Music Idol” contests illustrate the paradox of two polarized, intertwined trajectories: E.U.-inspired inclusion of Roma and visibility of their music vs. vilification of Roma and their culture. **13-02**

**Sims, Martha C.** (The Ohio State University) **“His Hands Seem Tied, but There Is Always Hope...”: The Vision of Life in Mary Borkowski’s Art.** Wojcik recently argued disempowered “outsider artists” express ideas through art. His discussion of using a behavioral approach to expose common cultural/social issues in artwork frames an examination of Borkowski’s “thread paintings.” Not overtly feminist or religious, her artwork (and writings about it) communicates values by which to live moral lives. Her works’ sometimes jarring “narratives” express visions of darkness and hope. Her art may not be “visionary,” but in it, personal and public intersect, presenting Borkowski’s worldview. **20-13**

**Siporin, Steve** (Utah State University) **The Kashrut Con Game: Keeping Kosher in Prison.** A non-Jewish, neo-Nazi, white supremacist in a Utah county jail requests kosher meals. These words are not the beginning of a joke; they describe something that really happened. How can that be? And, more importantly from a folklore perspective, this request was not idiosyncratic. On another occasion, six of seven new inmates also requested kosher meals, though only one of the inmates was Jewish. Is kashrut the latest prison fad? What’s going on? The answer to these and related questions will be forthcoming in my analysis of a surprising but logical folk belief of the incarcerated. **17-02**

**Slater, Candace** (University of California, Berkeley) **Rethinking the Region: Ideas of the Regional and the Local in 21st-Century Northeast Brazilian Narratives.** This paper argues that interest in the region as a concept has not faded away with the dramatic social, economic, and environmental changes of the 21st century. Rather, in the Brazilian Northeast—which recalls Appalachia and the U.S. Wild West—it has grown. I contrast notions of the regional with notions of the local. Because “the local” plays such an important role in analyses of the jumbled processes known as “globalization,” this comparison is useful beyond the confines of Brazil. **09-01**

**Smith, Moira** (Indiana University) **The Art of the Practical Joker.** Elliott Oring recently stated that some jokes are beautiful—a statement that at first blush seems either absurd or revolutionary. But if it seems revolutionary to apply aesthetic approaches to verbal jokes, practical jokes are even more low class. Nevertheless, practical jokes, too, can be beautiful, and people regularly evaluate them in aesthetic terms. Style in practical joking is not simply a product of personality and circumstance, but is the result of conscious aesthetic choices. I will introduce case studies of practical jokers I have met, comparing their different styles and the role that jokes play in their lives. **18-12**

**Smith, Robert J.** (Southern Cross University) **The Folklore of Schoolchildren: Broadening the View.** As a subject for serious study, children’s folklore had its beginnings in schools, and in particular in school playgrounds. As an extension to this traditional view, it is contended that the rich culture of schoolchildren is, variously, initiated and informed, shaped and expressed, in the classroom as well as in the broader school. From this perspective, there is scope for the consideration of significant classroom practices, school activities and culture, as well as curriculum practices. Thus the role of school-adults can be highlighted and, rather than impartial recorders of the lore of schoolchildren, they can be seen as influential participants. **04-06**

**Smith, Todd E.** (The Ohio State University) and **Cordi, Kevin** (Ohio Dominican University) **Stories out of the Box: Securing a Place for Story.** A StoryBox is a resource for collecting stories into which people place oral and written narratives. Personal stories,



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folktales, videos, tapes or CDs, and other materials have also been placed into StoryBoxes. The original StoryBox, launched in 1995, has traveled as far as Poland, China, and Alaska. There are now more than thirty StoryBoxes traveling in locations around the world. Two presenters, the founder of the project and a researcher in multicultural and equity studies, examine The StoryBox Project in terms of the advancement of the interactive art of storytelling and how tellership and tellability is inherent in the project. **05-08**

**Smyth, Willie** (Washington State Arts Commission) **Kirtan: Secularization of the Sacred or Vice Versa.** Kirtan (Sanskrit for “to repeat”) singing is one of the world’s oldest continual folk traditions. There is mention of kirtan in such ancient Sanskrit texts as the *Bhagavad Gita* and documentation of it throughout India since the 15th century. In the last ten years there has been an upsurge of interest in kirtan in the United States and other Western countries. Sales of kirtan recordings and CDs have caught the attention of major recording companies and now warrant tags and genre recognition on such popular outlets as Zune, napster, and lastfm.com. With music giants such as Madonna recording kirtans, there is little doubt that this once esoteric folk genre has made its way into Western popular culture. This essay explores some of the issues related to this transition in kirtan. As kirtan is rooted in sacred tradition, has popularization resulted in the secularization of kirtan? Or, is it a result of the expanded awareness of Western singers and thus an infiltration of the sacred into the secular? How have Western copyright laws applied to this Indian tradition that encourages free use? **20-06**

**Spitulnik, Jennifer** (George Mason University) **Backstage Passings: Sense Of Place in the Ambassador Theatre.** Nearly every area of a theater can be seen as a place of transition or transformation. Backstage at the Ambassador Theatre, the vertical axis of a staircase forms the spine of the building. Continual meeting on and movement along these stairs reifies the liminality inherent to the offstage areas. Dressing rooms are another place for transition, but the actors in the cast of *Chicago the Musical* decorate and use their dressing rooms as places of rest and dwelling. This paper explores how these performers create a sense of place backstage that allows them to prepare themselves, both physically and mentally, to meet the audience in the space of performance. **18-13**

**Spillman, K. Elizabeth** (University of Pennsylvania) **The Power of Pink Plastic: Fairy Tales, Commodification, and Carnival.** The evolution of folk narratives is driven by cultural changes but enabled by the technological innovations in storytelling that have made possible ever-increasing realism, elaboration, and immersion, culminating in the materialization of the fairy tale in objects such as Disney’s princess costumes and trademarked toys. This commodification invites girls to enter the world of the fairy tale, or even to “become” the princess, through a Bakhtinian, carnivalesque assumption of the indicated iconography. **12-07**

**Stanley, David** (Westminster College) **The Ethics of Placelessness in Cowboy Poetry.** It has become something of a shibboleth to assert that expressive folk culture is animated by a spirit of place and that key concepts such as variation, innovation, and tradition are both dependent on and determined by locale. Cowboy poetry, however, demonstrates a spectrum of values from a strongly developed spirit of place to an insistent placelessness in which the individual herder or rider is often situated against a generalized background within the American West. Some early cowboy poems are highly site-specific; others, generally later, are generic in their descriptions of plains, desert, mesa, or mountain. **12-11**

**Stanzak, Steve** (Indiana University) **Manipulating Play Frames: The Yo’ Momma Joke Cycle on YouTube.** This paper examines how Yo’ Momma Jokes are situated within a digital context recognized and manipulated by the performers. Unlike traditional Dozens, YouTube videos of Yo’ Momma Joke performances are often not spontaneous acts; rather, they are structured performance events located within a created framework and keyed towards reception by a virtual audience. In essence, although the jokes told within the performance are usually improvised and spontaneous, the play frame that allows these jokes to be told is often constructed. As such, framing is particularly important to performances of Yo’ Momma Jokes on YouTube, and an examination of these framing strategies will offer information on children’s aesthetic, linguistic, and performative development. **05-06**



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**Stoll, Jeremy** (Indiana University) **Voicing Dissent in the Naming of Nonhuman Animals.** In the transmission of knowledge, the assumed hierarchies inherent in classification systems are served back to audiences, though adaptation also occurs. By recognizing classification as performative of worldview, this paper focuses on how scientists and activists have begun questioning biological classification systems using the shifting, rhetorical power of naming to give a voice to nonhuman beings, specifically wolves. The examples of India and Japan will demonstrate the performative power of naming in negotiating human-nonhuman relationships. By strategically appealing to global audiences, activists are able to pressure local government and other agents to question the binary division of human and nonhuman beings. **13-06**

**Stone, Janferie** (California State University, Sacramento) **Gifts over Time.** Linguists, anthropologists and basket collectors in the 20th century were avid collectors of artifacts and lore of the natives of California. Before the American arrival, these works had bound living and the land; in the new order they entered a space of cultivation between cultural values. Texts collected by J.P. Harrington describe symbolic spaces that mirror the devastating process of contact. In archives, the texts were set free from their cultural praxis. Yet California Indian peoples, enduring despite political, economic, and social oppression, continued to speak the traditional words. Recently Native Californians have sought to merge oral traditions and revitalized craftsmanship with the words and objects long cached in institutions. **09-08**

**Suga, Yutaka** (University of Tokyo) **Substituted Sacred Place.** In Japan, there are many "Shinto shrines," traditional religious sites and sacred places of the traditional Shinto religion, which are worshiped by many Japanese. In this paper, I will use the case of the Meiji-jingu shrine, located in the metropolis of Tokyo, to discuss how the meaning of "shrines," which traditionally represent sacred places in Japan, has been changed over time under the influence of political and environmental movements. **20-12**

**Sunstein, Bonnie S.** (University of Iowa) **Traversing Parallel Lines: Geometry Students Write across a Country.** This project highlights two classes of high school students and their teachers, separated by the physical and the cultural differences between the rural American Midwest and urban New England. Over two "report periods," these students jointly explore, problem-solve, and describe three key concepts: congruence and similarity, coordinate geometry, and shapes and measurement. The places of intersection illustrate how attention to language enhances their geometric sensibility: a venn diagram evokes a grandfather's farm in Morocco, a circle graph exercise leads students to see the similarities in some of their gendered American daily rituals, understanding angles evokes descriptions of learning to drive and calculating prices. Together the two groups study and write about the other's architecture and geography, between time zones and across miles, which offers cross-cultural and cross-disciplinary insights for teachers, students, and researchers. **04-10**

**Swanepoel, Christiaan Frederick** (University of South Africa) **Basotho Miners' Chants and the Ethics of Place.** The discovery of diamonds in the Kimberly area of the Northern Cape (1866) and gold on the Witwatersrand in the Gauteng province (1886), drew droves of migrant laborers from their small, landlocked Lesotho to the emerging metropolises in the resource rich South Africa. At first the migrants made their way to the new workplaces on foot, a journey of four to five hundred kilometers, and later by train, bus and minibus. To while away their time during the monotonous journey, the migrant-poets started composing oral poetic chants called difela tsa ditsamayanaha or difela tsa diparolathota (chants of the country crusaders). **13-11**

**Swetnam, Susan H.** (Idaho State University) **"Bound in Community with This Place for a Hundred Years": Evolving Land-Use Ethics at a Benedictine Convent in Idaho.** Between 1907 and 2007, ethics of land use have evolved at the Monastery of St. Gertrude in Cottonwood, Idaho, to reflect fundamental shifts in the nuns' priorities. The founding European Sisters emphasized an indoor, cloistered prayer life; in the rural American West,



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the land was understood as a necessary resource to support prayer, as well as a testing ground for the women's dedication. Recently, the community has adopted a new philosophy of land use which equates responsible stewardship with appropriate spiritual practice. Organic gardening and sustainable management of the community's timberlands, the Sisters have affirmed, reflect their "sacred responsibility" to this physical world. **18-06**

**Tangherlini, Timothy R.** (University of California, Los Angeles) **Ministers, Murderers, Manor Lords and Ghosts: Supervised Learning and Classification in a Large Folklore Corpus.** In this paper, I present preliminary results from several supervised learners (Naïve Bayes and Support Vector Machines) as a means for addressing the classification problem in the folklore collection of Evald Tang Kristensen. The Tang Kristensen collection comprises nearly a quarter of a million legends, ballads and folktales. Unfortunately, the only existing method for search and retrieval of records remains Tang Kristensen's own idiosyncratic classification of these texts. I apply several well-known supervised machine learning algorithms to a test corpus, and consider how these learners can improve the ability to discover thematically similar records in this large corpus. **13-13**

**Thomas, Jeannie Banks** (Utah State University) **The Cemetery as Marketplace in Salem, Massachusetts.** Not far from the downtown pedestrian mall in Salem, Massachusetts, a statue of television witch Samantha Stevens on a broomstick (from the 1960s series *Bewitched*) presides over a street corner. In another part of town, the site purported to be Gallows Hill boasts a park and a playground. Every October, the town's "Haunted Happenings" brings in throngs of cheerful tourists. Drawing on the work of Philippe Ariès, I examine this contemporary and commercial danse macabre that parades down Salem's streets. While frequently crass, this kind of festive commercialism associated with death has precedents in 17-century European traditions. **20-06**

**Thompson, Tok F.** (University of Southern California) **Do Animals Tell Stories? A Closer Look at the Narrative Dimensions of the Human-Animal Divide.** This piece takes its cue from the notion of Mechling's *Banana Canon* (1989) that folklore may be inter-special, and shared with many other animals besides hominids. The gradual re-assessment of non-hominid animal intelligence in Western science has admitted for them many things previously thought to belong to humans alone: tool use, language, memory, complex emotions such as guilt and fairness, etc. If folklore does occur in non-hominids as well, we may still notice that there is one fundamental schism within folklore still dividing us from the rest, and this is the story. This talk will attempt to bring together folkloric theory and current outlooks from animal and evolutionary psychology and language studies, in an effort to gain insight on what it may mean to say that "narration created humanity." **01-13**

**Thursby, Jacqueline S.** (Brigham Young University) **Boiseko Ikastola: Boise's Basque Language Immersion Preschool.** The Boiseko Ikastola, a program of the Boise Basque Museum, is an immersion nursery school where children from two to six years old, including kindergarteners, both Basque and non-Basque, are taught Basque language acquisition and cultural skills. The teachers are native Basque speakers imported from the Basque Country, and they are required to have degrees in Early Childhood Education. Studies suggest that programs like this one and others in the United States (and other countries) provide pronunciation and cultural skills that carry over into adult second language and cultural studies. There are centers for young children that provide second language training in Japanese, Hebrew, Yupic, and Runyankole (Bantu), and more. **05-06**

**Tilley, Carol L.** (University of Illinois) **What If We Could Start from Scratch? Enhancing Description of Folk Narratives and Related Materials to Improve Discovery and Access.** This study seeks to marry an understanding of folklorist, storytellers and others' information seeking needs with new models of the intellectual content of folk narratives and related resources. The goal of this research is to re-envision the conventional means of access in order to better support the shared and unique needs of scholars, practitioners, and lay users. We strive to determine a new strategy for describing the bibliographic, cultural, and intellectual facets of these narratives in order to make them discoverable to all who might seek them. **12-09**



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**Titon, Jeff Todd** (Brown University) **An Ecological Approach to Cultural Sustainability.** Four principles from conservation biology, namely diversity, limits to growth, interconnectivity, and stewardship, will help cultural policymakers to better best practices in cultural sustainability. I will illustrate with conservation efforts in musical communities built around spirit and place (the old-time string band revival and the Old Regular Baptists of southeastern Kentucky); and with ecological case studies (such as land use and misuse in the upland South, fishing in eastern Penobscot Bay, Maine, and conventional versus organic farming). I wish to move towards a biocultural synthesis that would help culture workers understand expressive culture in human communities within the natural world. **18-02**

**Tolbert, Jeffrey** (Indiana University) and **Holl-Jensen, Carlea** (Indiana University) **New-Minted from the Brothers Grimm: Fairy Tales as Metafictional Intertexts in Harry Potter.** J.K. Rowling's *Tales of Beedle the Bard* is a collection of fictional fairy tales from within the Harry Potter universe, written in the style of the real-world European genre. As an example of "poplore," "Beedle" operates on an ideological level similar to "genuine" folklore. In this inquiry, we examine "Beedle" through the lens of Dolby's literary folkloristics, with special focus on Rowling's "metafictional" use of fairy tales. Rowling ultimately expresses a survivalist view of fairy tales, which, we argue, reflects one current in popular understandings of folklore. **17-05**

**Turner, Patricia A.** (University of California, Davis) **From Katrina Shrouds to Obama Quilts: Threads of Worldview.** Three years after Hurricane Katrina, Barack Obama was elected President of the United States. Folklore generated during and after the hurricane indicates that Katrina was much more than a weather event and Obama's election much more than a political one. In multiple genres, stories proliferated in which individuals and communities strove to enact meaning from these events. With particular attention to the myriad quilts generated in response to Hurricane Katrina and Obama's election, this paper will focus on the worldview discernible in the expressive culture engendered by the hurricane and the election. **09-14**

**Turner, Rory** (Goucher College) **Cultural Sustainability: Beginnings.** In January of 2010, Goucher College in Towson, Maryland, will launch a Professional Masters Program in Cultural Sustainability. The program combines intensive limited residencies with highly interactive distance learning and will let students connect with a community of mentors and peers while continuing to live and work in their home places. This paper will describe the program and its structure and explore and seek feedback on some critical issues as we develop the program: What is cultural sustainability? What is its relationship with folklore? How best can we prepare students to effectively serve the communities that matter to them? **01-15**

**Tye, Diane** (Memorial University of Newfoundland) **Life Pictures and Family Stories: Grave Markers as Auto/biography.** This paper examines Newfoundlanders' use of one everyday form of auto/biography: pictorial engravings on headstones. Grave markers at Holy Sepulchre, the largest cemetery in St. John's, reflect a North American trend in death symbolism towards individualism in that most recently erected headstones bear a central image encapsulating the deceased's life, not through a religious or community affiliation, but in a deeply personal element. From a bingo card to a country cabin, these engravings, like spontaneous shrines, emphatically "place deceased individuals back into everyday life as it is being lived." At the same time, they speak loudly of family members' own lives, relationships and values and reflect their understandings of what it means to live well. **09-08**

**Ulrich, Rachel A.** (University of Kentucky) **Power and Pride: The Mythologization of the Cossack Figure in Russian History and Its Impact on Modern Russian National Identity.** Our expedition traveled to the Don Cossack Ust-Khopiorskaya Stanitsa to record folkloric rituals and performances. Through informant interviews and folklore recordings, we investigated the role Cossack mythology plays in dictating Cossack perception. The mythologization of the Cossack figure through history has played a vital role in developing the modern Russian state. Attempting to portray an international image of a strong and united



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Russia, Putin and Medvedev have masterminded the adoption of Cossack traditions as Russian national identity, associating overtly masculine Cossack culture with Russia as a military and economic world power, but failing to pervade the psyche of Russian citizens. **20-10**

**Västrik, Ergo-Hart** (Estonian Literary Museum) **Performing Votianness: Heritage Production, Museum, and Votian Village Feasts.** Votians, the native inhabitants of the North-West Russia, have witnessed since the end of the 1990s a considerable rise of ethnic self-consciousness. Ethnic revival in Luutsa (Luzhitcy) village includes, for example, the founding of a private museum and the re-establishment of the annual village feast. In my presentation I discuss manifestations of Votianness presented and performed at Luutsa village feasts since 2000. The aim of the analysis is to find out which aural, gustatory, and tactile elements of folk culture have been chosen to represent Votian heritage by the organizers of the village feast. **18-09**

**Vaughan, Theresa A.** (University of Central Oklahoma) **Feminist Scholarship in Folklore: Lessons Learned from Editing an Encyclopedia.** Over the course of seven years, Liz Locke, Pauline Greenhill and I worked on editing the *Encyclopedia of Women's Folklore and Folklife*. Published in December 2008, we had the opportunity to witness firsthand the state of feminist scholarship in the field of folklore. Sometimes frustrating, sometimes exhilarating, the project was enlightening as to the amount of work done in the field, and the great deal left undone. This paper will address the many lessons learned about feminist scholarship in folklore through the undertaking of compiling a large (400,000 word) encyclopedia on the subject. **09-02**

**Vlach, John M.** (George Washington University) **"Of the Structure and Solidity of a House of Cards": The First Phase of English Folk Housing in America.** While all material vestiges of the first phase of house building in North America by English settlers would have seemingly been erased by the passage of the last four centuries, the efforts of archaeologists over the past two decades have brought to light the forms and construction techniques used to initiate British construction traditions during the first phases of their arrival and settlement. **17-11**

**Ware, Carolyn E.** (Louisiana State University) **Legends in Veterinary Culture.** Legends play an important part in veterinary medicine, particularly in the environment of a large teaching hospital. Vet school instructors warn students about the dangers of cockiness and carelessness through cautionary tales of disasters or near misses; clinicians, students, and nurses share legends about odd clients, memorable patients, and other staff members. This paper examines several of these legends, their performance contexts, uses, and situated meanings, making comparisons with similar stories among physicians and the general public. **13-11**

**Watt, Irene** (University of Aberdeen) **The Power of the Lullaby.** Lullabies are sung in nearly every culture and associated with singing children to sleep, but look a little deeper and we begin to wonder if that is the whole story. This paper explores lullaby themes and links these to the conference theme of "Ethics of Place." It considers the role lullabies have played in a historical context, and compares the role they have in the modern world in song writing, in the field of therapy and healing, in social settings for positive parenting and child development. **05-07**

**Watterson, Nancy** (Cabrin College) **Where "Movement and Stillness Meet": T'ai Chi, Healing Arts, and Innovative Spaces for Social Justice Education.** Folklore has much to offer higher education with our instructive pedagogies for community engaged scholarship—reflexive positioning, dialogic ethnography, and politics of equity. How to encourage in our students a nuanced, balanced disposition toward effecting social change—one inclusive of quietude and action; deep listening and direct advocacy; rootedness in local community and expansive solidarity with others around the globe? Using T'ai Chi as literal breathing space—a place to practice principles of balance and patience—as well as conceptual metaphor, this paper explores how the movement arts help orient students toward the ins and outs of doing social justice. **01-03**





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**Welker, Lauren** (The Ohio State University) **Re-examining Thor's Journey to Utgard and Ilya of Murom's Encounter with Svyatogor.** While some have noted similarities between Old Norse-Icelandic myths and Slavic epic poems, or byliny, Western scholars have shied away from investigating these sources further and in a comparative light. This is mostly due to language barriers and source problems, both real and perceived. This preliminary work sets out to accomplish several things: to provide a concise background of the sources in question that will be equally comprehensible to Germanicists and Slavicists alike, to re-examine the 13th-century eddic myth detailing Thor's episode with Utgarda-Loki and several versions of a Russian epic poem in which the hero, Ilya of Murom (Ilya Muromets), encounters the giant Svyatogor. I discuss the motifs within these sources, giving special attention to the classifications and traits of heroes, giants, and gods. **20-14**

**White, Marilyn M.** (Kean University) **Contested Ethics of Place in Little Cayman.** The smallest of the three Cayman Islands, located in the Caribbean, Little Cayman has a population of about 150. While there are a tiny handful of native Little Caymanians, most of the residents are: Caymanians not born in Little Cayman; "ex-pats" from the United States, Europe, or other Caribbean Islands; or part-time residents. While many claim a Little Cayman identity, the differences in nationality, ethnicity, occupation, etc. have led to differences in how they see and choose to use the natural, built, and cultural environment. These differences are also reflected in the level of community involvement, interests, and socializing. **20-08**

**Wilkerson, Wendi D.** (University of Louisiana, Lafayette) **Rice and Gravy in Translation: Cajun Food and Identity in the Florentine Context.** This presentation grows out of a folklife and cultural studies courses I taught for a 2008 summer program in Italy. My focus is on how Cajun female students' relationship to food influenced and at times determined their relationships to each other and to Italian society at large in both public and private spheres. Cooking consciously created social events for sharing food, recipes, and knowledge and also manifested students' desires to domesticate the foreign by creating a kitchen space within the geography of Florence where they could share and perform their familiar home traditions. **17-07**

**Williams, Randy** (Utah State University) **Collaborative Oral History Work: The Latino/a Voices Project.** Oral history work, at its very core, is the practice of reciprocity—a desire to learn and share. This paper presents the theory of collaborative oral history work and the efforts of USU's Special Collections and Archives and the local Latino/a communities to organize, gather, analyze and present the voices from the Latino/a Voices Project. **13-14**

**Willsey, Kristiana M.** (Indiana University) **Safekeeping Stories: Privacy, Authority, and Narrative in Children's Assemblages.** In "Safekeeping Stories" I focus particularly on how the treasured objects in children's assemblages function as placeholders for memories and catalysts for narratives. These carefully kept items are souvenirs and talismans, tangible stand-ins for more transitory experience and protected representatives of social relationships. The paper looks particularly at the role of privacy, and the relationship between ownership of objects and ownership of personal narratives. It focuses on the narrativizing component of collection, and how children's assemblages draw value from and reaffirm layers of memories and associations. By distilling experience into its visible reminders, stories can be activated by touch. **01-08**

**Wilson, Anika** (University of Wisconsin, Madison) **The Nightmare of AIDS from a Familiar Stranger.** This paper examines motifs in Malawian stories of strange nighttime sorcerer-seducers by comparing them to similar motifs found elsewhere. The analysis is situated within the context of high AIDS prevalence and struggles over sexual agency within marriage. I suggest that magical seducers in Malawi may represent husbands. Husbands exercise considerable power over wives' sexuality. Malawian women fear husbands will transmit AIDS to them through their extramarital affairs. Through girlfriends or co-wives, men are inviting strangers into marital beds and lying dormant while their wives face the consequences. **04-08**

**Winick, Stephen D.** (American Folklife Center) **Letters and Songs From America: Alistair Cooke and American Folklife.** Before becoming famous as host of *Letter from*



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*America* and *Masterpiece Theatre*, Alistair Cooke developed a keen interest in American folklife. A 1934 interview, in the American Folklife Center Archive, reveals his early thoughts on American vernacular speech. In 1938, Cooke hosted the first radio broadcast to feature recordings from the Library of Congress's folk archive; he also attended Alan Lomax's historic Jelly Roll Morton sessions. Quoting his letters, recordings and writings, this paper presents Cooke as an amateur public folklorist dedicated to American folklife. **13-14**

**Wolf**, Jennifer A. (George Mason University) **Campus Safe Zones: Exclusively Inclusive Places.** Being "out" or publicly identifying as a member of the lesbian, gay, bisexual, transgendered and questioning (LGBTQ) community often adds to the already significant stressors of college life. Safe Zones on campus creates a space where a student who identifies as LGBTQ can feel secure and find help or advice. Any student who sees the Safe Zone indicator knows that space is free of judgments. The prevalence of homophobia and hate crimes against LGBTQ persons demonstrates the necessity for LGBTQ students to have a space that is exclusive to those who are inclusive of all persons. **18-13**

**Yamashiro**, Aiko (University of Hawai'i at Mānoa) **"I'm Just a Kama'aina Now": Hapa-Haole Music in Hawaiian Hospitality.** Through safe, exotic, romantic/nostalgic portrayals of grass shacks and lovely hula maidens, many hapa-haole songs invite visitors to gain intimacy with Hawai'i by "becoming kama'aina" (literally "child of the land"). In contrast, Hawaiian language sources suggest an ethics for "becoming kama'aina" founded on connection with the land and responsibility. This project examines the translation of "kama'aina" by local musicians into American popular music during Hawai'i's transition into statehood, underscoring issues that continue to characterize our tourism industry. **01-01**

**Yetkin**, Sultan (Indiana University) and **Basgoz**, Ilhan Mehmet (Indiana University) **The Transmission of Folktales in Modern Society.** Our paper deals with a fieldwork experiment conducted in Van, Turkey, in 2005 with the aim of understanding how a folktale is changed during the narration from one teller to the other. The objective of the research was to analyze the impact of the personality that is the cognitive system, the age, profession, education, family life, and the mood of the subject in the time of receiving and retelling a tale. Forty-nine individuals from various backgrounds were selected for this experiment. Oya Orhun, a graduate student and high school teacher, narrated a folktale (Aarne-Thompson Type no. 425-425A) to the subjects one by one, or in small groups. After seven or fifteen days the subjects were asked to narrate the folktale; both narrations were recorded. The analysis of the data indicated that the place of narration, the psychology of the subjects at the time of listening to and then retelling the story, his or her values and the family tradition had major impact on the transmission and changing of the folktale. **01-14**

**Young**, Kristi A. (Brigham Young University) **Putting the Folk Back into the Lore: A Look at Folklore Archives.** Folklore archivists have responsibility for preserving materials and making them accessible. Now, given the plethora of technology, folklore archivists also have the responsibility of helping the research come to life—putting the folk back into the lore. Materials in the Wilson Folklore Archives date back to the 1960s. More materials are collected each semester. It is a treasure trove of folklore. How can these materials be ethically made available? As folklorists it helps to look at how we want to represent the material to both the community that we collect from as well as to other communities. **13-14**

**Zolkover**, Adam (Indiana University) **Rewriting Remus: Clever Rabbits, Sticky Situations, and the Politics of Reinterpretation.** Through the examination of adaptations and interpretations since 1900, this paper will trace changing attitudes toward Joel Chandler Harris' Uncle Remus books. It will address the question of why their popularity has persisted despite the strong rejection of related cultural artifacts like blackface minstrelsy. And it will address the way in which motifs from the folktales, as well as content from Harris' frame story, have been repurposed and reinterpreted to varying political ends. **12-07**



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**ALDRED**, Benjamin G. (baldred@indiana.edu) **13-07**  
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AFS Graduate Student Section

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