



AMERICAN  
FOLKLORE  
SOCIETY

**2004 Annual Meeting**

**"Folklore and the Cultural Landscape"**

**Program and Abstracts**

Little America Hotel and Towers  
Salt Lake City, Utah  
October 13-17, 2004

**The following donors have provided generous support for the  
AFS's 2004 activities:**

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**The following donors have provided generous support for the  
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Folklore Society of Utah

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Utah Arts Council Folk Arts Program

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Bonnie Irwin, Modern Language Association

**AMERICAN FOLKLORE SOCIETY PRIZE COMMITTEES**

**Lifetime Scholarly Achievement Award**

Lee Haring, Chair  
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Elliott Oring

**Benjamin A. Botkin Prize**

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Gwen Meister  
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Ormond Loomis

**Américo Paredes Prize**

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**AFS 1989 CENTENNIAL AWARDEES FOR  
LIFETIME SCHOLARLY ACHIEVEMENT**

Roger Abrahams

Linda Dégh

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LIFETIME PUBLIC SERVICE**

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Bess Lomax Hawes

**AFS LIFETIME SCHOLARLY ACHIEVEMENT  
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LIFETIME ACADEMIC LEADERSHIP**

Edward D. Ives (2003)

**BENJAMIN A. BOTKIN PRIZE RECIPIENTS**  
**(For outstanding achievement in public folklore)**

Bess Lomax Hawes (1994)  
Archie Green (1995)  
Jane Beck (1996)  
Dan Sheehy and Joe Wilson (1997)  
Jim Griffith (1998)  
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Hal Cannon (2001)  
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Alan Jabbour (2003)

**ZORA NEALE HURSTON PRIZE RECIPIENTS**  
**(For outstanding student work on African American folklore)**

Edward Lessor (1996)  
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Patrick A. Polk (2000)  
Amy McKibbin (2001)  
Antony Cherian and Mark Westmoreland (2002)  
Wanda Addison (2003)

**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 Cantú (2003)

## **AMERICAN FOLKLORE SOCIETY SECTIONS AND CONVENERS**

African Folklore, David Samper  
Archives and Libraries, Michael Taft  
Association of African and African-American Folklorists, Marilyn White  
Baltic Folklore, Guntis Smidchens  
British Folk Studies, John Ashton  
Chicano and Chicana, Debra Lattanzi Shutika  
Children's Folklore, Sean Galvin  
Computer Applications, Mark Glazer  
Dance and Movement Analysis, Stephanie Smith  
Folk Arts, Suzanne Waldenberger and Peter Harle  
Folk Belief and Religious Folklife, Maggie Kruesi  
Folklore and Education, Jan Rosenberg and Carol Spellman  
Folklore and Literature, Karen Beardslee  
Folklore Latino, Latinoamericano y Caribeño, Solimar Otero  
Folklore and Oral History, Kate Wilson  
Folk Narrative, Jacqueline Thursby  
Foodways, Lucy Long  
Graduate Students, Sarah Catlin Barnhart  
History and Folklore, Simon J. Bronner  
Independent Folklorists, Eleanor Wachs  
Jewish Folklore and Ethnology, Simon J. Bronner  
Journals and Serials, Erika Brady  
LGBT, David Azzolina and Craig Miller  
Medieval Folklore, Judith Kish  
Mediterranean Studies, Giovanna Del Negro  
Music and Song, Stephen Winick  
Newfolk@AFS, Camille Bacon-Smith  
Nordic Folklore, Stephen Mitchell  
Occupational Folklore, David Taylor  
Politics, Folklore, and Social Justice, William Westerman  
Public Programs, Peter Bartis and Sue Eleuterio  
Storytelling, Lee-Ellen Marvin and Ruth Stotter  
Visual Media, Ken Thigpen  
Women's, Sarah Catlin Barnhart

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Maria Herrera-Sobek	Eric Partee	
Joseph Hickerson		

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).

## FELLOWS OF THE AMERICAN FOLKLORE SOCIETY

Lee Haring, 2004 AFS Fellows President

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**FELLOWS OF THE AMERICAN FOLKLORE SOCIETY**  
**Continued**

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Voegelin\*  
William H. Wiggins, Jr.  
D.K. Wilgus\*  
William A. Wilson  
Don Yoder  
Rosemary Zumwalt

\*Deceased

## **GENERAL INFORMATION**

### **Registration**

Registration, which includes a copy of the program and abstracts, is required for attendance at all sessions and meetings. The AFS registration desk will be open outside the ballrooms on the first floor of the Little America Hotel and Towers from 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. Individuals who pre-registered by August 31 can claim their programs and badges at the advance registration desk. Those coming to the meeting needing to register can do so at the desk during these same hours.

### **Convention Services**

Please report any problems or special requests during the meeting to the AFS staff at the registration desk.

### **Membership Services**

Information about AFS membership and publications will be available at the registration desk.

### **Exhibits**

Publishers' book exhibits will be located in Ballroom A on the first floor of the Little America. Exhibit hours will be 9:00 am—1:00 pm and 2:00—6:00 pm on Thursday and Friday and 9:00 am—1:00 pm on Saturday. AFS will provide complimentary beverages in the middle of each morning and afternoon the book room is open.

A representative of AFLAC will be available in the exhibit room to provide information about the company's insurance products. The American Folklore Society's provision of space for this informational activity in no way implies a formal business connection or agreement between AFS and AFLAC, nor does it imply AFS recommendation or endorsement of this company's insurance products.

### **Utah Folk Artist Demonstrations and Sales**

The Utah Arts Council Folk Arts Program has made arrangements with a number of fine Utah folk artists to show and sell their work in Ballroom A—the book room—on Thursday and Friday, October 14 and 15, during the same hours the book exhibits will be open. We will have more detailed information on this program at our meeting registration desk.

### **Executive Board Question-and-Answer Session**

This session will take place during the annual business meeting (see below).

### **Candidates' Forum**

This session will take place on Saturday from 3:30-4:30 pm in Ballroom C.

### **Annual Business Meeting**

This meeting will take place on Saturday from 4:30-5:30 pm in Ballroom C.

### **Utah Folk Arts Program Reception**

This event will be held from 5:30 to 7:30 pm on Thursday, October 14, at the Chase Home Museum of Utah Folk Arts, the home of the Utah Arts Council Folk Arts Program, located about 1.5 miles from the conference hotel in the middle of a large urban park. If you have pre-registered for this event, bus transportation will be provided beginning at 5:15 pm.

### **Annual Saturday Night Dinner and Dance Parties**

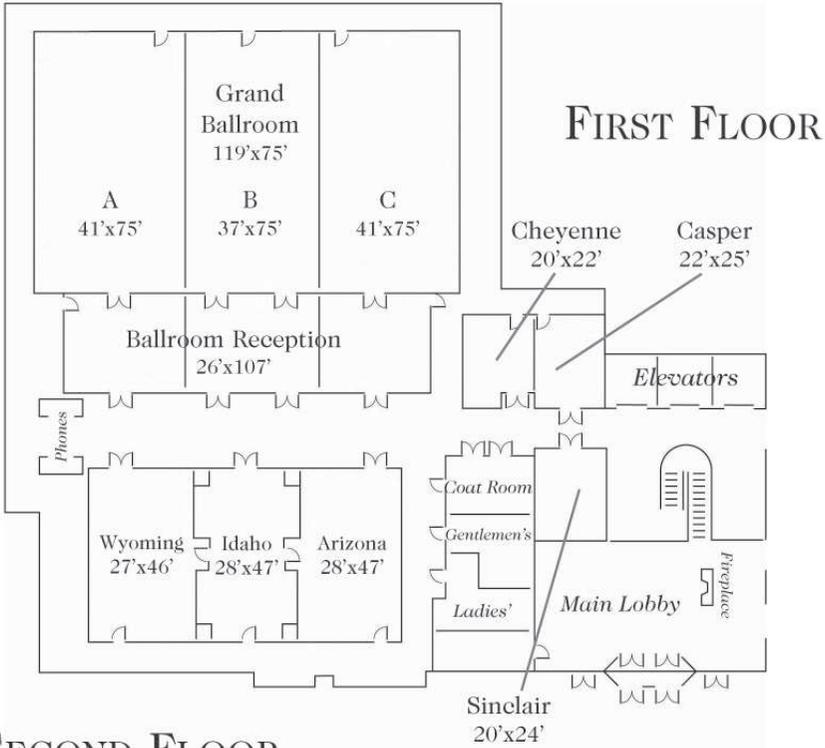
This year's event will be divided into two parts; both will take place at the Holy Trinity Greek Orthodox Church, a few blocks' walk from the hotel. The dinner will be held from 7:30 to 9:30 pm and the dance party from 9:30 to 11:45 pm.

These events are separately ticketed. Admission to the dinner party is \$26, and to the dance party is \$10. If you have not already registered for the dinner, you may purchase tickets for the dinner at the AFS meeting registration desk until Thursday, October 14, at 4:00 pm, when registration for this event will close. No tickets will be available after this deadline. You may purchase dance party tickets any time at the AFS meeting registration desk or at the door at the Church.

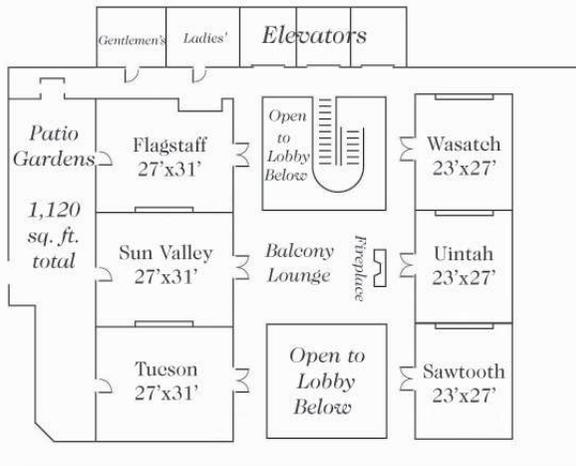
### **Abstracts of Presentations**

This program book contains abstracts of plenaries, sessions, panels, forums, videos, and individual presentations. Extra copies can be purchased for \$10 at the AFS registration desk.

# LITTLE AMERICA HOTEL FLOOR PLAN MAP



## SECOND FLOOR



## PROGRAM SUMMARY

(For details, please see the Program Schedule, pp. 1-38.)

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### WEDNESDAY, OCTOBER 13

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#### WEDNESDAY, 8:30 AM—12:30 PM

Executive Board Meeting: Cheyenne

#### WEDNESDAY, 2:00—5:00 PM

Executive Board Meeting with Academic Program Chairs: Arizona

#### WEDNESDAY, 7:00—8:00 PM

Opening Ceremonies: Ballroom C

#### WEDNESDAY, 8:00—9:00 PM

Program Committee Invited Plenary Address: Ballroom C

#### WEDNESDAY, 9:00—11:00 PM

Opening Reception: Ballroom Reception Area  
AFS Fellows Reception for Students: Flagstaff  
Fund for Folk Culture Late Night Documentaries: Sawtooth

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### THURSDAY, OCTOBER 14

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#### THURSDAY, 7:00—8:00 AM

Welcome Breakfast and Orientation Session for First-Time Attendees,  
International Visitors, and Stipend Recipients: Arizona

#### THURSDAY, 8:15—10:00 AM

- 01-02 Panel: Locating Region, Place, and Mythologies: Folklorists and the Study of Cultural Landscapes: Ballroom B
- 01-03 Panel: Cultural Property 1: Poaching Cultural Property: The Problem of Innovation in Institutionalized Tradition: Ballroom C
- 01-04 Paper Session: Folklore and Literature 1: Wyoming
- 01-05 Paper Session: Folk Art, Religion, and Culture: Idaho
- 01-06 Panel: Culinary Landscapes: Arizona
- 01-07 Paper Session: University Folklore: Cheyenne
- 01-08 Film Session: *The Untold History: Wartime Internment of Japanese Latin Americans*: Casper

#### **THURSDAY, 8:15—10:00 AM - Continued**

- 01-09 Paper Session: Music, Song, and Regional Perspectives: Flagstaff
- 01-10 Paper Session: Presenting Culture: Sun Valley
- 01-11 Paper Session: Images of Native Americans: Tucson
- 01-12 Panel: Taking Folklife in Education Into Post-Secondary Schooling: Wasatch
- 01-13 Paper Session: Maintaining Identity as Immigrants: Uintah
- 01-14 Paper Session: Folk Medicine: Sawtooth

#### **THURSDAY, 9:00 AM—1:00 PM and 2:00—6:00 PM**

Publishers' Exhibitions: Ballroom A  
Utah Folk Artist Demonstrations and Sales: Ballroom A

#### **THURSDAY, 10:15 AM—12:00 Noon**

Folklore Society of Utah Invited Plenary Address: Ballroom C

#### **THURSDAY, 12:00 Noon—1:30 PM**

British Folk Studies Section Meeting: Uintah  
Folk Arts Section Meeting: Flagstaff  
Folklore and Education Section Meeting: Wasatch  
Graduate Student Section Meeting: Arizona  
Jewish Folklore and Ethnology Section Meeting: Cheyenne  
LGBT Section Meeting: Sun Valley  
Mediterranean Studies Section Meeting: Tucson  
Politics, Folklore, and Social Justice Section Meeting: Casper

#### **THURSDAY, 1:30—3:15 PM**

- 04-02 Panel: Fashioning the Cultural Landscape Through Commemorative Practice: Ballroom B
- 04-03 Forum: Cultural Property 2: A Call to Folklorists: Advising the World Intellectual Property Organization on Intellectual Property and Cultural Heritage: Ballroom C
- 04-04 Panel: Touring the Sites Fantastic: Wyoming
- 04-05 Paper Session: Proverbs: Idaho
- 04-06 Paper Session: Folklore and Education, Culture and Practice: Arizona
- 04-09 Panel: Body Art: Evaluating the Layers Between Society and Skin: Flagstaff
- 04-10 Paper Session: Women Constructing Selves: Sun Valley
- 04-11 Panel: The Endless Suburb: Exploring Sense of Place in a Placeless Region: Tucson
- 04-12 Panel: Échale Salsita: Transnational and Diasporic Cultural Layering in Latino Folklore: Wasatch
- 04-13 Forum: The Ethnographic Thesaurus Project: Uintah
- 04-14 Paper Session: Documentary Film and Photography: Sawtooth

**THURSDAY, 3:30—5:15 PM**

- 05-01 Poster Session 1: Ballroom A
- 05-02 Forum: The Value of Folklore and Folklorists in Times of Crisis: Ballroom B
- 05-03 Forum: Cultural Property 3: Cultural and Political Perspectives on Folklore and Intellectual Property: Ballroom C
- 05-04 Forum: Text and Community: *Escapism* by Yi-Fu Tuan and *Mormon Country* by Wallace Stegner: Wyoming
- 05-05 Paper Session: Myth and Ritual: Idaho
- 05-06 Paper Session: Tourism 1: Arizona
- 05-07 Roundtable: Working on the Front Lines: Tapping the Nexus of Folklore and Academic Engagement: Cheyenne
- 05-08 Paper Session: Folklore and the Media: Casper
- 05-09 Forum: Traders and Weavers: The Development of Navajo Story Baskets: Flagstaff
- 05-10 Paper Session: Narrative and Oral Tradition: Sun Valley
- 05-11 Paper Session: Folklore and Literature 2: Tucson
- 05-12 Panel: Mujeres Milagrosas y Mujeres Malas: The Many Manifestations of "Woman" in Latino Folklore: Wasatch
- 05-13 Panel: Claiming Culture Through Narrative: Uintah
- 05-14 Paper Session: Food and Place: Sawtooth

**THURSDAY, 5:30—7:30 PM**

Utah Folk Arts Program Reception, Chase Home, Liberty Park

**THURSDAY, 7:00—9:00 PM**

- 07-04 The 2004 Don Yoder Lecture: Wyoming
- 07-06 The Storytelling Section Invited Lecture: Arizona
- Public Programs Section Meeting: Flagstaff

**THURSDAY, 9:00 PM—12:00 Midnight**

Indiana University Alumni Reception: Tucson  
Public Programs Section Auction: Flagstaff  
Instrumental Music Jam Session: Wasatch  
Vocal Music Jam Session: Sawtooth

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**FRIDAY, OCTOBER 15**

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**FRIDAY, 7:00—7:45 AM**

Executive Director's Breakfast with AFS Section Conveners: Arizona

**FRIDAY, 8:15—10:00 AM**

- 09-02 Paper Session: Humor: Ballroom B
- 09-03 Paper Session: Folklore and Gender: Ballroom C
- 09-04 Paper Session: Fairytale: Wyoming

**FRIDAY, 8:15—10:00 AM - Continued**

- 09-05 Paper Session: Folk Art: Idaho
- 09-06 Forum: A Conversation with Barre Toelken and William A. (Bert) Wilson:  
Arizona
- 09-07 Forum: Graduate Training Internationally: Students Speak: Cheyenne
- 09-08 Film Session: *A Matter of Interpretation: Cultural Landscape in  
Southern California: Casper*
- 09-09 Paper Session: Folklore and Community: Flagstaff
- 09-10 Paper Session: Folklore and Place: Sun Valley
- 09-11 Paper Session: Tricksters: Tucson
- 09-12 Paper Session: Family Folklore, Life History, and Folklore History: Wasatch
- 09-13 Paper Session: Belief: Uintah
- 09-14 Panel: Voicing Vernacular Experience: Intersections Between Folklore  
and Oral History: Sawtooth

**FRIDAY, 9:00 AM—1:00 PM and 2:00—6:00 PM**

Book Publishers' Exhibitions: Ballroom A  
Utah Folk Artist Demonstrations and Sales: Ballroom A

**FRIDAY, 10:15 AM—12:00 Noon**

AFS Fellows' Invited Plenary Address: Ballroom C

**FRIDAY, 12:00 Noon—1:30 PM**

AFS Professional Development Roundtables: Arizona  
AFS Fellows Luncheon: Flagstaff  
AFS@MLA/Folklore and Literature Section Joint Meeting: Cheyenne  
Chicana and Chicano Folklore Section and Folklore Latino,  
Latinoamericano y Caribeño Section Joint Meeting: Sawtooth  
Children's Folklore Section Meeting: Tucson  
Dance and Movement Analysis Section Meeting: Casper  
Folk Belief and Religious Folklife Section Meeting: Wyoming  
Foodways Section Meeting: Idaho  
Independent Folklorists Section Meeting: Wasatch  
Storytelling Section Meeting: Uintah

**FRIDAY, 1:30—3:15 PM**

- 12-02 Panel: Deep Seeing: Ballroom B
- 12-03 Panel: Legend Landscapes: Ballroom C
- 12-04 Panel: Contested Traditions: Controversies and Interpretations of  
Animal Rites/Rights: Wyoming
- 12-05 Paper Session: Commemorating the Dead: Idaho
- 12-06 Professional Development Workshop: Working Effectively with the  
Media: Arizona
- 12-07 Panel: The Supernatural in Media and Literature: Cheyenne
- 12-08 Panel: Innovating Identities in Constructed Cultural Landscapes:  
Casper

### **FRIDAY, 1:30—3:15 PM - Continued**

- 12-10 Open meeting of the Cultural Diversity Committee: Sun Valley
- 12-11 Panel: Authority and Representation in Feminist Research: Tucson
- 12-12 Panel: Community Building and Civic Actions: Wasatch
- 12-13 Paper Session: Tourism 2: Uintah
- 12-14 Forum: Folklorists in the Urban Landscape: Sawtooth

### **FRIDAY, 3:30—5:15 PM**

- 13-01 Poster Session 2: Ballroom A
- 13-02 Panel: Ghosts in Contemporary Folklore: Ballroom B
- 13-03 Panel: Reading Beyond the "Master Narrative": Differential Perspectives on the Material Landscape: Ballroom C
- 13-04 Paper Session: Folklore and Identity: Wyoming
- 13-05 Panel: "The Mother of Grace Club": Italian American Women's Catholicism in Gloucester, Massachusetts: Idaho
- 13-06 Professional Development Workshop: Strategies for Tenure and Promotion: Arizona
- 13-07 Panel: Comparative Study of Water Rituals: Cheyenne
- 13-08 Paper Session: Calendar Customs: Casper
- 13-09 Panel: Folklife in Romania Between Communism and the EU: Flagstaff
- 13-10 Panel: Mountain Music Homeplaces of Tradition and Innovation: Sun Valley
- 13-11 Panel: Migration and Public Display: Further Perspectives on Place: Tucson
- 13-12 Book Discussion: *Voices of Modernity: Language Ideologies and the Politics of Inequality*: Wasatch
- 13-13 Panel: Trauma, Identity, and Transformation: Uintah
- 13-14 Panel: "If You Build It, They Will Come, Won't They?": Space and Bodies in Contemporary Community-Based Performance: Sawtooth

### **FRIDAY, 7:30—9:00 PM**

- 15-04 The 2004 Phillips Barry Lecture: Wyoming
- 15-06 Foodways Section Invited Lecture: Arizona  
Women's Section Meeting: Sun Valley

### **FRIDAY, 9:00 PM-12:00 Midnight**

The 2004 Daniel Crowley Memorial Storytelling Concert: Ballroom B  
Westside in the House: The California Folklore Society, UCLA,  
University of Oregon, and Utah State University Reception: Flagstaff  
University of Pennsylvania Reception: Tucson  
Instrumental Music Jam Session: Wasatch  
Vocal Music Jam Session: Sawtooth

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**SATURDAY, OCTOBER 16**

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**SATURDAY, 8:00 AM—12:30 PM**

17-11 The 11<sup>th</sup> Annual Folklore and Education Workshop: Tucson

**SATURDAY, 8:15—10:00 AM**

- 17-02 Paper Session: Children's Folklore, Literature, and Culture:  
Ballroom B
- 17-03 Panel: Asian/Asian American Folklore (1): Filipino and Space:  
Spatializing Filipino-ness:  
Ballroom C
- 17-04 Panel: Displacement and Erasure: Landscapes of the Unintentionally  
Dislocated: Wyoming
- 17-05 Professional Development Workshop Part I: The Digitization of Folklife  
Resources: Idaho
- 17-06 Panel: Folklore and Film/The Folkloric Film: Arizona
- 17-07 Panel: The Social Use of Folklore in American Indian Communities:  
Cheyenne
- 17-08 Forum: Mississippi River Public Programs: Casper
- 17-09 Paper Session: Folktale: Flagstaff
- 17-10 Paper Session: Constructing Urban and Suburban Environments:  
Sun Valley
- 17-12 Forum: Local Eye for the State Government: Wasatch
- 17-13 A Conversation with Utah's Urban Folk Revival Pioneers: Uintah
- 17-14 Roundtable: Folklore Studies Dissertations: A Discussion: Sawtooth

**SATURDAY, 9:00 AM—1:00 PM**

Book Publishers' Exhibitions: Ballroom A

**SATURDAY, 10:15 AM—12:00 Noon**

- 18-02 Forum: Building Common Agendas with Traditional Artists, Community  
Cultural Activists and Environmentalists: Ballroom B
- 18-03 Paper Session: Emerging Cultural Landscapes: Ballroom C
- 18-04 Panel: Issues of Gender and Identity in the Cultural Landscape of  
Dance: Wyoming
- 18-05 Panel: Folklore and Social Change: Idaho
- 18-06 Forum: Field Schools for Cultural Documentation: Arizona
- 18-07 Forum: Finding Folklore Research Online: Cheyenne
- 18-08 Panel: Asian/Asian American Folklore (2): Exploring Oral Literature  
and Identity: Casper
- 18-09 Panel: Cinematic Storytelling: Flagstaff
- 18-10 Paper Session: Folklore and Race: Sun Valley
- 18-12 Paper Session: Musical Traditions: Wasatch
- 18-13 Paper Session: Oral Traditions: Uintah
- 18-14 Paper Session: Material Culture: Sawtooth

**SATURDAY, 12:00 Noon—1:30 PM**

Professional Development Roundtables: Arizona  
Archives and Libraries Section Meeting: Cheyenne  
Folklore and Oral History Section/History and Folklore Section Joint Meeting: Idaho  
Middle Atlantic Folklife Association Brownbag Lunch Meeting: Casper  
Music and Song Section Meeting: Wyoming

**SATURDAY, 1:30—3:15 PM**

- 20-02 Paper Session: Performance: Ballroom B
- 20-03 Paper Session: Environmental Perspectives and Folk Culture: Ballroom C
- 20-04 Paper Session: Louisiana Traditions: Wyoming
- 20-05 Professional Development Workshop Part II: The Digitization of Folklife Resources: Idaho
- 20-06 Panel: Material Culture, Oppositional Expression, and Creative Communities: Arizona
- 20-07 Forum: The Veterans History Project: Cheyenne
- 20-08 Panel: Asian/Asian American Folklore (3): Mapping and Decorating Space: Casper
- 20-09 Paper Session: The West: Flagstaff
- 20-10 Paper Session: Music, Song, and a Sense of Place: Sun Valley
- 20-11 Paper Session: Folklore, Politics, and Villains: Tucson
- 20-12 Paper Session: Folklore on the Margins: Wasatch
- 20-13 Paper Session: Crossing the Boundaries Between "Self" and "Other": Uintah

**SATURDAY, 3:30—4:30 PM**

Candidates' Forum: Ballroom C

**SATURDAY, 4:30—5:30 PM**

Annual Business Meeting: Ballroom C

**SATURDAY, 5:30—6:30 PM**

Presidential Invited Plenary Address: Ballroom C

**SATURDAY, 6:30—7:30 PM**

Closing Reception: Ballroom Reception Area

**SATURDAY, 7:30—9:30 PM**

AFS Dinner Party: Holy Trinity Greek Orthodox Church

**SATURDAY, 9:00 PM—12:00 Midnight**

Instrumental Music Jam Session: Wasatch  
Vocal Music Jam Session: Sawtooth  
AA Meeting

**SATURDAY, 9:30—11:45 PM**

AFS Dance Party: Holy Trinity Greek Orthodox Church

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**SUNDAY, OCTOBER 17**

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**SUNDAY, 8:30 AM—12:30 PM**

Executive Board Meeting: Cheyenne

# 2003 ANNUAL MEETING PROGRAM SCHEDULE

## WEDNESDAY, OCTOBER 13

### WEDNESDAY, 8:30 AM—12:30 PM

#### **Executive Board Meeting**

Cheyenne

### WEDNESDAY, 2:00—5:00 PM

#### **Executive Board Meeting with Academic Program Chairs**

Arizona

### WEDNESDAY, 7:00—8:00 PM

#### **Opening Ceremonies**

Ballroom C

**Michael Owen Jones**, AFS President, and the AFS Executive Board, presiding

### WEDNESDAY, 8:00—9:00 PM

#### **00-03 Program Committee Invited Plenary Address**

Ballroom C

**Yi-Fu Tuan** (University of Wisconsin), Folklore and Place: Four Themes  
**Meg Brady** (University of Utah), chair

### WEDNESDAY, 9:00—11:00 PM

#### **Opening Reception**

Ballroom Reception Area

#### **AFS Fellows Reception for Students**

Flagstaff

#### **Fund for Folk Culture Late Night Documentaries**

Sawtooth

Thursday, October 14, 2004

**THURSDAY, OCTOBER 14**

**THURSDAY, 7:00—8:00 AM**

**Welcome Breakfast and Orientation Session for First-Time Attendees, International Visitors, and Stipend Recipients**  
Arizona

**THURSDAY, 8:15—10:00 AM**

**01-02 Panel: Locating Region, Place, and Mythologies: Folklorists and the Study of Cultural Landscapes**

Ballroom B

- 8:15 **Gerald L. Pocius** (Memorial University of Newfoundland), Places of Commemoration: Contesting the Legacies of a Newfoundland Anniversary
- 8:35 **Thomas Carter** (University of Utah), Inventing the Pastoral: Cowboys on the Nevada Landscape
- 8:55 **Gary W. Stanton** (Mary Washington College), Cultural Landscapes and Folklore Studies: Issues and Approaches
- 9:15 **Michael Ann Williams** (Western Kentucky University), Remembering and Forgetting: Building in Log During the New Deal

**Gerald L. Pocius**, chair

**01-03 Panel: Cultural Property 1: Poaching Cultural Property: The Problem of Innovation in Institutionalized Tradition**

Ballroom C

- 8:15 **Dorothy Noyes** (Ohio State University), City Fathers, Milking the Festival: Local Legitimacy Struggles and Global Intellectual Property Regimes in the Reproduction of Tradition
- 8:35 **Alastair Minnis** (Ohio State University), Authorial Property and the Negotiation of Responsibility: Power Relations in Late-Medieval Textual Culture
- 8:55 **Margaret Kruesi** (American Folklife Center), Illness and Miracle Narratives: Authority and Appropriation in Medical and Religious Institutions
- 9:15 **Anna Beresin** (University of the Arts), Free Play: Illusion, Power, and Innovation in an Urban School Yard
- 9:35 **Margaret Mills** (Ohio State University), Cultural Artifacts and Civil Survival: Music and Folklore Archives in Post-Soviet Central Asia

**Dorothy Noyes**, chair

**01-04 Paper Session: Folklore and Literature 1**

Wyoming

- 8:15 **Timothy H. Evans** (Western Kentucky University), Authenticity, Morality, and Worldview in Philip K. Dick's *The Man in the High Castle*

## Thursday, October 14, 2004

- 8:35 **Sarah Catlin Barnhart** (University of Missouri, Columbia), Who's in the Kitchen With Dinah?: Foodways and Fear of Contamination in Southern Literature and Culture
- 8:55 **Mary Magoulick** (Georgia College), Landscapes of Matriarchy and Miracles in Leslie Silko's *Gardens in the Dunes*
- 9:15 **Christie Fox** (Utah State University), The Politics of Sport in Contemporary Irish Drama

**Timothy H. Evans**, chair

### 01-05 Paper Session: Folk Art, Religion, and Culture

Idaho

- 8:15 **Jim Griffith** (University of Arizona), Recent and Contemporary Religious Art of Sonora
- 8:35 **Amy Goldenberg** (Indiana University), Art, Politics, and Religion Encased in Amber: The Amber Altar in Gdansk, Poland
- 8:55 **Stephen C. Wehmeyer** (Independent), Re-Envisioning the Visionary: Towards a Folkloristic Definition of Initiatory Art
- 9:15 **Kerry Noonan** (University of California, Los Angeles), Visions of the East: Place in the Art of Edith V. Tenbrink
- 9:35 **Janferie Stone** (University of California, Davis), The Temascal: The Maya Sweat House of Transformation

**Jim Griffith**, chair

### 01-06 Panel: Culinary Landscapes

(Sponsored by the Foodways Section)

Arizona

- 8:15 **Eve Jochowitz** (New York University), Theorizing the Foodscape
- 8:35 **Lucy M. Long** (Bowling Green State University), Foodways as Theory and Method: Identifying the Midwestern Foodscape
- 8:55 **Pauline Adema** (University of Texas, Austin), Festive Foodscapes: Food Festivals and the Negotiation of Communal Identity
- 9:15 **Lara Pascali** (McGill University), Two Stoves, Two Refrigerators, "Due Cucine"
- 9:35 **Psyche Williams-Forson** (McDaniel College), Doing Our Part: African American Men and the Politics of Kitchen Culture at WWII Craig Field, Selma, Alabama

**Eve Jochowitz**, chair

### 01-07 Paper Session: University Folklore

Cheyenne

- 8:15 **Christopher Antonsen** (Western Kentucky University), Toward a New Understanding of Transformation and Conservatism in Controversies Over Major College Sports Mascots

## Thursday, October 14, 2004

- 8:35 **Michael Pierce** (Indiana University), Privacy and Commuality in a Fraternity
- 8:55 **Zsuzanna Cselenyi** (Indiana University), Visual Rhetorics of Powwow Identity: The Case of Midwestern College Powwows
- 9:15 **Mary Rice** (Brigham Young University), Don't Like Your Roommates? Have Mine: Folkloric Dynamics of Housing Contract Flyers at BYU

**Christopher Antonsen**, chair

### 01-08 **Film Session: *The Untold History: Wartime Internment of Japanese Latin Americans***

Casper

**Mitsuru Tsukamoto**, filmmaker

### 01-09 **Paper Session: Music, Song, and Regional Perspectives**

Flagstaff

- 8:15 **Carl Lindahl** (University of Houston), Who Wrote "O Death"?: An Update on Research and Ethical Issues
- 8:35 **Raige E. Pierson** (University of California, Los Angeles), Pretty Polly, the All-American Murdered Girl (Ballad)
- 8:55 **Kara Rogers Thomas** (University of North Carolina, Asheville), Mountain Music Is My Music
- 9:15 **Erika Brady** (Western Kentucky University), Kentucky's "Paradise Waiting": Exile, Contamination, and Redemption in Popular Song

**Carl Lindahl**, chair

### 01-10 **Paper Session: Presenting Culture**

Sun Valley

- 8:15 **C. Kurt Dewhurst** (Michigan State University), Principles in Practice: The South African National Cultural Heritage Project
- 8:35 **Tiana Tew** (Indiana University), Collections, Connections, Communities: The Museology of the Public Library
- 8:55 **Ramesh Srinivasan** (Harvard University), Designing Digital Media to Empower Communities and their Cultural Folklore
- 9:15 **Michael Wainaina** (Kenyatta University), The Quest for Relevance Against Preservation of Authenticity: An Exploration of the Mukurwe Wa Nyagathanga Cultural Heritage Project
- 9:35 **Paddy B. Bowman** (National Network for Folk Arts in Education), Pioneers for Justice: Researching School Desegregation

**C. Kurt Dewhurst**, chair

### 01-11 **Paper Session: Images of Native Americans**

Tucson

- 8:15 **Kenneth R. DeShane** (Middle Tennessee State University), Going Back to the Heart of Their Lives: Cultural Revitalization in Linda Hogan's *Mean Spirit*

## Thursday, October 14, 2004

- 8:35 **Tracie L. Wilson** (Indiana University), Embracing Far-Away Places: Cultural Hierarchies and Polish Indian Enthusiasts
- 8:55 **Jill Peters** (State University of New York, Buffalo), Not "Playing Indian": The Legend and History of Pocahontas and Sacagawea as American Heroines
- 9:15 **Cindi M. Alvitre** (University of California, Los Angeles), Generations of the Land: Indigenous Memory and the Landscape of Los Angeles

**Kenneth R. DeShane**, chair

### **01-12 Panel: Taking Folklife in Education Into Post-Secondary Schooling** Wasatch

- 8:15 **Gregory Hansen** (Arkansas State University), Listening to Vernacular Theorists Within Folklife in Education
- 8:35 **Rosemary V. Hathaway** (University of Northern Colorado), Folk Narrative as the Locus of Authenticity in Recent Pedagogical Strategies for Teaching Literature and Composition
- 8:55 **Sean Galvin** (LaGuardia Community College), Folklife in Education Goes to College
- 9:15 **Amanda Dargan** (City Lore), Teaching with Folk Arts: Lessons from an Urban Elementary School

**Gregory Hansen**, chair

### **01-13 Paper Session: Maintaining Identity as Immigrants** Uintah

- 8:15 **Felicia (Faye) McMahon** (New York Folklore Society), Repeat Performance: Transnationalism and the East African Warrior Tradition
- 8:35 **Ysamur Flores-Peña** (Otis College of Art and Design), Chango and the Reconstruction of the Yoruba Kingdom in Lucumi Culture
- 8:55 **Willow G. Mullins** (University of Missouri, Columbia), Performances of Ethnic Identity in Narrative and Material Culture: "We Are More Russian Here"

**Felicia (Faye) McMahon**, chair

### **01-14 Paper Session: Folk Medicine** Sawtooth

- 8:15 **Eoghan C. Ballard** (University of Pennsylvania), Ethnomedicine and Religion in Cuba and Africa: Continuities and Differential Practices in Afro-Diasporic Tradition
- 8:35 **Denise Kozikowski** (University of California, Los Angeles), Complementary and Alternative Medicine in the Post-Socialist Czech Republic

## Thursday, October 14, 2004

### **01-14 Paper Session: Folk Medicine Continued**

Sawtooth

- 8:55 **Shobana Subramanian** (Ohio State University), *Of Bricoleurs: The Interrelationship of Folk Dietetics and Lay Health Care in Rural South India*
- 9:15 **Carolyn Ware** (Louisiana State University), *Healing Stories: Narratives of French Louisiana Treating*

**Eoghan C. Ballard**, chair

**THURSDAY, 9:00 AM—1:00 PM and 2:00—6:00 PM**

### **Publishers' Exhibitions**

Ballroom A

### **Utah Folk Artist Demonstrations and Sales**

(Sponsored by the Utah Arts Council Folk Arts Program)

Ballroom A

**THURSDAY, 10:15 AM—12:00 Noon**

### **02-03 Folklore Society of Utah Invited Plenary Address**

Ballroom C

**William A. Wilson** (Brigham Young University), *A Sense of Place: A Mixed Blessing*

**Elaine Thatcher** (Utah State University), chair

**THURSDAY, 12:00 Noon—1:30 PM**

**British Folk Studies Section Meeting:** Uintah

**Folk Arts Section Meeting:** Flagstaff

**Folklore and Education Section Meeting:** Wasatch

**Graduate Student Section Meeting:** Arizona

**Jewish Folklore and Ethnology Section Meeting:** Cheyenne

**LGBT Section Meeting:** Sun Valley

**Mediterranean Studies Section Meeting:** Tucson

**Politics, Folklore, and Social Justice Section Meeting:** Casper

**THURSDAY, 1:30—3:15 PM**

### **04-02 Panel: Fashioning the Cultural Landscape Through Commemorative Practice**

Ballroom B

- 1:30 **John McDowell** (Indiana University), *Recuperating Inga Carnival: An Exercise in Commemorative Practice*

## Thursday, October 14, 2004

- 1:50 **Lisa Gabbert** (Utah State University), Commemorative Discourse as Social Commentary: A Festival Context
- 2:10 **Eran Livni** (Indiana University), Shaping Turkish Modern History through the Commemoration of the Legendary Rebel Sheyh Bedreddin (1358?-1420)
- 2:30 **Matt J. Van Hoose** (Indiana University), Barrio Sur and the Racial Politics of Remembering in Uruguay

**John McDowell**, chair

**Jack Santino** (Bowling Green State University), discussant

### 04-03 Forum: Cultural Property 2: A Call to Folklorists: Advising the World Intellectual Property Organization on Intellectual Property and Cultural Heritage

Ballroom C

**Leslie Prosterman** (New School University), chair; **Anthony McCann** (New York University), **Mary Hufford** (University of Pennsylvania), **Barbara Kirshenblatt-Gimblett**, (New York University), **Dan Ben-Amos** (University of Pennsylvania), **Peggy Bulger** (American Folklife Center), **Wend Wendland** (World Intellectual Property Organization)

### 04-04 Panel: Touring the Sites Fantastic

Wyoming

- 1:30 **Kimberly J. Lau** (University of Utah), Dropping In: Global Surf Travel and the Fantastic Local
- 1:50 **Cristina Bacchilega** (University of Hawai'i, Manoa), The Historical Production of Legendary Hawai'i: Translations, Photography, and Tourism
- 2:10 **Ku'ualoha Ho'omanawanui** (University of Hawai'i, Manoa), Noho Pele i ka 'Ahiu? Domesticating the "Savage" Goddess: Pele, Science, and New Age Tourism
- 2:30 **Regina Bendix** (Universität Göttingen) and **Dorothee Hemme** (Universität Göttingen), Fairy Tale Activists: Landscape and Narrative Imaginaries Along a German Tourist Route
- 2:50 **Carol Silverman** (University of Oregon), Gypsy Performances/Romani Identities in World Music Contexts

**Kimberly J. Lau**, chair

### 04-05 Paper Session: Proverbs

Idaho

- 1:30 **Rosemary Lévy Zumwalt** and **Isaac Jack Lévy** (Agnes Scott College), "Oh, Mother! The Breasts of Today Aren't Like Those of Yesterday": Body Image in Judeo-Spanish Proverbs

## Thursday, October 14, 2004

- 1:50 **Wolfgang Mieder** (University of Vermont), Proverb Pictures Are Worth More Than a Thousand Words: From Pieter Brueghel's *Netherlandish Proverbs* to T.E. Breitenbach's *Proverbidioms*
- 2:10 **Ryan Sayre** (University of California, Berkeley), When the Girl in the Tea-House Smiles...: A Rhetorico-Structural Approach to Proverb Classification
- 2:30 **Sandra Grady** (University of Pennsylvania), What Women Say: Kanga Discourse as Proverbial Communication

**Rosemary Lévy Zumwalt** and **Isaac Jack Lévy**, co-chairs

### **04-06 Paper Session: Folklore and Education, Culture and Practice** Arizona

- 1:30 **Deborah Anderson** (Blach Intermediate School), The Application of Folklore Methods in Secondary Education: It Can Be About a Canoe
- 1:50 **Rachel Gholson** (Southwest Missouri State University) and **Chris-Anne Stumpf** (Aspect Language School), Folklore as Cultural Lens in the Multicultural Educational Environment
- 2:10 **Mutuota Kigotho** (Macquarie University), Watch Me Dance: The Use of Implicit Knowledge of Narrative Structure in the Teaching of Writing
- 2:30 **Deeksha Nagar** (University of Northern Colorado), Learning Letters Through Folklore Methods

**Deborah Anderson**, chair

### **04-09 Panel: Body Art: Evaluating the Layers Between Society and Skin** Flagstaff

- 1:30 **Rhonda R. Dass** (Indiana University), Marks of Distinction: Renegotiating Tattooing as Art
- 1:50 **Jenn Horn** (Indiana University), My Tattooed Memory
- 2:10 **Terri M. Jordan** (Indiana University), Silk, Satin, or Synthetic?: Creating Identities with the White Wedding Gown
- 2:30 **Elissa R. Henken** (University of Georgia), Body Modification in Contemporary Legendry

**Rhonda Dass**, chair

### **04-10 Paper Session: Women Constructing Selves** Sun Valley

- 1:30 **Danille C. Lindquist** (Indiana University), Regimes of Value: Folklore, Commodity Culture, and the Social Life of Scrapbooks
- 1:50 **E. Claire Manes** (University of Louisiana, Lafayette), The Matter of Cookbooks: An Analysis of One Woman's Self-Created Cookbook
- 2:10 **Doreen Helen Klassen** (Sir Wilfred Grenfell College), "Don't You Like to Sleep on Air-Dried Sheets?": The Clothesline as Site for Public/Private Display in Western Newfoundland

## Thursday, October 14, 2004

2:30 **Diane N. Call** (Brigham Young University), *When the Kids Leave and the Dog Dies, Life Begins: Utah Mormon Mothers and the Struggle Between Assimilation and Uniqueness*

**Danille C. Lindquist**, chair

### 04-11 Panel: The Endless Suburb: Exploring Sense of Place in a Placeless Region Tucson

1:30 **Jacquelynn Leggett** (George Mason University), *Lessons, Laments, and Lore of Living in the Suburban Cul-de-sac*

1:50 **Mary Briggs** (George Mason University), *Speedy's Place: Music as a Provenance of Meaning in Creating Place*

2:10 **Kelly L. Michels** (George Mason University), *Sacred Place and Liminal Space: An Analysis of Roadside Memorials in Contemporary America*

2:30 **Laura M. Leftwich** (George Mason University), *Get Those Bid Cards Up in the Air: The Role of Sense of Place in an Antiques Auction*

**Debra Lattanzi Shutika** (George Mason University), chair  
**John Dorst** (University of Wyoming), discussant

### 04-12 Panel: Échale Salsita: Transnational and Diasporic Cultural Layering in Latino Folklore (Sponsored by the Folklore Latino, Latinoamericano, y Caribeño Section) Wasatch

1:30 **Juanita Cabello** (University of Michigan), *In the Midst of Malinche Mountain: The Mythic Poetic Landscape of Elena Poniatowska's *Las Señoritas de Huamantla**

1:50 **Joyce Bishop** (California State University, Sacramento), *Sacramento's Day of the Dead: Political Ramifications of a Religious Observance*

2:10 **Mario Montaña** (Colorado College), *The Political and Religious Significance of Consuming Wild Plant Foods*

2:30 **Felipe J. Ortega** (Independent), *Foreign Communities in the US and the Integration Process of Hispanics to American Culture*

**Solimar Otero** (University of Washington), chair

### 04-13 Forum: The Ethnographic Thesaurus Project Uintah

**David Batty** (CDB Enterprises), **Jill Ann Johnson** (University of Washington), **Cathy Kerst** (American Folklife Center), **Camilla Mortensen** (University of Wisconsin), **Kristin Cooper Rainey** (Madbury, New Hampshire, Public Library), **Michael Taft** (American Folklife Center)

## Thursday, October 14, 2004

### 04-14 Paper Session: Documentary Film and Photography

Sawtooth

- 1:30 **Sabina Magliocco** (California State University, Northridge), *'Oss, 'Oss, Wee 'Oss Redux: The Unintended Effects of Ethnographies*
- 1:50 **Jaynie Rabb** (University of California, Los Angeles), *Pelvic Virtuosity Revisited: An Approach to the Analysis and Presentation of the UCLA Festival of Pacific Arts*
- 2:10 **Matt Bradley** (Indiana University/University of Utah), *Friere and Film: Using Documentary Film Production as a Pedagogical Tool for Social Change*
- 2:30 **Keagan LeJeune** (McNeese State University), *Photographer as Folklorist?: The East Texas Cultural Landscape in Keith Carter's Photography*

**Sabina Magliocco**, chair

### THURSDAY, 3:30—5:15 PM

#### 05-01 Poster Session 1

Ballroom A

- 3:30 **Jacob A. Wegelin** (University of California, Davis), *Splitting Trials: Folk Speech in a Jesus People Commune*
- 3:50 **Brian R. Hopewell** (Sea Education Association), *Schooner Bums: Occupational Narratives of a Contemporary Schooner Crew*
- 4:10 **Julie Hartley** (Brigham Young University), *The Gryon S'Egrillonne Festival Cycle: Folklore and Landscape in Swiss Tourism and Nationalism*

#### 05-02 Forum: The Value of Folklore and Folklorists in Times of Crisis

(Sponsored by the AFS Fellows)

Ballroom B

**Jack Santino** (Bowling Green State University), chair; **Margaret Mills** (Ohio State University), **Cristina Sanchez-Carretero** (Spanish Council for Scientific Research), **Ray Cashman** (University of Alabama, Birmingham), **Barbara Kirshenblatt-Gimblett** (New York University)

#### 05-03 Forum: Cultural Property 3: Cultural and Political Perspectives on Folklore and Intellectual Property

Ballroom C

**Burt Feintuch** (University of New Hampshire), chair; **Valdimar Hafstein** (University of California, Berkeley), **Timothy Lloyd** (American Folklore Society), **Sandy Rikoon** (University of Missouri, Columbia), **Wend Wendland** (World Intellectual Property Organization)

**Thursday, October 14, 2004**

**05-04 Forum: Text and Community: *Escapism* by Yi-Fu Tuan and *Mormon Country* by Wallace Stegner**

Wyoming

**Margaret Yocom** (George Mason University) and **Polly Stewart** (Salisbury University), co-moderators

**05-05 Paper Session: Myth and Ritual**

Idaho

- 3:30 **James Moreira** (Maine Folklife Center, University of Maine), In Neptune's Court: Invention Versus Adaptation in a Maritime Ritual
- 3:50 **Kyoim Yun** (Indiana University), Entrepreneurial Spirit and the Renovation of Ritual Technology
- 4:10 **Low Kok On** (University Malaysia Sabah), Reading the Tambunan Dusun Myth of North Borneo: Symbols and Cultural Landscapes
- 4:30 **Brandon Barker** (Middle Tennessee State University), Mythological Comparison of the Serpent: Appalachia and Japen
- 4:50 **Ilane Harlow** (American Folklife Center), The Development of Ritual Responses to the Holocaust

**James Moreira**, chair

**05-06 Paper Session: Tourism 1**

Arizona

- 3:30 **Andrew L. Giarelli** (Portland State University), Rome's "Statue Parlanti": Folklore and Mass Media in Early Modern Europe
- 3:50 **Kevin M. Degan** (Ohio State University), Tourism, the Culture Industry, and the Possibility of Critique
- 4:10 **Laura Stark** (University of Helsinki), Folklore's Impact on Ethnic Harmony in a Post-Soviet Karelian Village
- 4:30 **Leslie G. Kaplan** (University of North Florida), Figures in the Foreground: Encounters with Local Inhabitants in Illustrated European Travel Narratives, 1676-1900
- 4:50 **Elizabeth T. Adams** (California State University, Northridge), Sirens Win!: Folklore, Gender, and Sex in Las Vegas

**Andrew L. Giarelli**, chair

**05-07 Roundtable: Working on the Front Lines: Tapping the Nexus of Folklore and Academic Engagement**

Cheyenne

**Phyllis May-Machunda** (Minnesota State University, Moorhead), roundtable leader

## Thursday, October 14, 2004

### 05-08 Paper Session: Folklore and the Media

Casper

- 3:30 **Donald Allport Bird** (Long Island University, Brooklyn), Holy Smoke!: On 9/11, Legend, Belief, and Dialectics in the New Media
- 3:50 **Stephen D. Winick** (New Jersey's Delaware Valley Folklife Center), If We Can't Do That, We Fake It: Image vs. Authenticity in *A Mighty Wind*
- 4:10 **Robert Glenn Howard** (University of Wisconsin), Network-Mediated Revelation: The Sinner's Prayer Tradition Online

**Donald Allport Bird**, chair

### 05-09 Forum: Traders and Weavers: The Development of Navajo Story Baskets

(Sponsored by the Utah Arts Council Folk Arts Program)  
Flagstaff

**Carol Edison** (Utah Arts Council Folk Arts Program), chair; **Lorraine Black** (Monument Valley, Utah), **Peggy Rock Black** (Monument Valley, Utah), **Joanne Johnson** (Monument Valley, Utah), **Barry Simpson** (Twin Rocks Trading Post, Bluff, Utah), **Steve Simpson** (Twin Rocks Trading Post, Bluff, Utah)

### 05-10 Paper Session: Narrative and Oral Tradition

Sun Valley

- 3:30 **Nicholas N. Burlakoff** (Charles Place Consulting), Thugs in Uniform: A Study of Narratives Related to World Trade Center Thievery
- 3:50 **Kelly R. Revak** (University of Missouri, Columbia), "As Easy as Collecting Feathers in a Hurricane": A Re-Definition of the Genre of Folk Simile
- 4:10 **Scott A. Mitchell** (University of Missouri, Columbia), Spirit Baby Stories: Exploring Entitlement, Methodology, and Geography in a Study of Mormon Spirit Children
- 4:30 **Michael Lange** (University of Wisconsin, Madison), Narratives of Separation: Boundedness as a Marker of Identity in the Orkney Islands

**Nicholas N. Burlakoff**, chair

### 05-11 Paper Session: Folklore and Literature 2

Tucson

- 3:30 **Norma E. Cantú** (University of Texas, San Antonio), La Llorona Reconfigured: Contemporary Expressions, Literary and Otherwise
- 3:50 **Camilla H. Mortensen** (University of Wisconsin), Liminality and the Spy-Glass of Ethnography: Zora Neale Hurston Between Folklore and Literature
- 4:10 **Richard Raspa** (Wayne State University), *King Lear* and the Subjunctivizing Power of Narrative

**Norma E. Cantú**, chair

**Thursday, October 14, 2004**

**05-12 Panel: Mujeres Milagrosas y Mujeres Malas: The Many Manifestations of "Woman" in Latino Folklore**

Wasatch

- 3:30 **Guillermo de los Reyes** (University of Houston), Queer Spaces: The Role of Place and Space in Queer Identity Formation in Mexico
- 3:50 **Carrie G. Viarnés** (University of California, Los Angeles), Reinventing Identity, (Counter) Memory, and Public Performance in the Festival for the Virgin of Regla/Yemayá
- 4:10 **Mark Glazer** (University of Texas, Pan American), Our Lady of San Juan and Don Pedrito Jaramillo: Two Saints in South Texas

**Guillermo de los Reyes**, chair

**05-13 Panel: Claiming Culture Through Narrative**

Uintah

- 3:30 **Ronda Walker** (Utah Valley State College), Compassionate Service Casserole: The Role of Food in Mormon Women's Lives
- 3:50 **Mark D. Thomas** (Brigham Young University), Grafts from a Lost Orchard
- 4:10 **Kristi A. Young** (Brigham Young University) and **Daniel K. Judd** (Brigham Young University), Tales of the Fathers: Faith-Based Narratives
- 4:30 **Elizabeth O. Brocious** (Utah Valley State College), My Own Pal Wanda: Letters That Marble the Fat

**Kristi A. Young**, chair

**05-14 Paper Session: Food and Place**

Sawtooth

- 3:30 **LuAnne K. Roth** (University of Missouri, Columbia), Beyond Celebration: How Food Events in Film Function to Negotiate Power, Belonging, and Exclusion
- 3:50 **Dana David** (Independent), Neighborhoods of Exchange: Creating Cultural Spaces with Food Exchange
- 4:10 **John Laudun** (University of Louisiana), The Gumbo Lines of Louisiana History: History from Maps, Maps from Food, Food from and for People
- 4:30 **Julie M.-A. LeBlanc** (Memorial University of Newfoundland), Newfoundland Born and Brewed: Quidi Vidi Brewery, Its Place, Products, and Brewing Traditions
- 4:50 **Robert King** (Utah State University, Tooele), When Is a Taco Just a Taco?: A Hunger for Authenticity and Ethnic Food in Utah

**LuAnne K. Roth**, chair

**Thursday, October 14, 2004**

**THURSDAY, 5:30—7:30 PM**

**Utah Arts Council Folk Arts Program Reception**

Chase Home, Liberty Park

(transportation will be provided; pre-registration is necessary)

**THURSDAY, 7:00—9:00 PM**

**07-04 The 2004 Don Yoder Lecture**

(Sponsored by the Folk Belief and Religious Folklife Section)

Wyoming

**Marion Bowman** (The Folklore Society; The Open University), Sacred Spaces in Liminal Places: Airport Chapels and Religion in Transit

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

**Kimberly J. Lau** (University of Utah) and **Teri F. Brewer** (University of Glamorgan), discussants

**07-06 The Storytelling Section Invited Lecture**

(Sponsored by the Storytelling Section)

Arizona

**Margaret Read MacDonald** (University of Washington), Why They Tell: Ten Traditional Tellers Speak

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

**Public Programs Section Meeting**

Flagstaff

**THURSDAY, 9:00 PM—12:00 Midnight**

**Indiana University Alumni Reception**

Tucson

**Public Programs Section Auction**

Flagstaff

**Instrumental Music Jam Session**

(Sponsored by the Music and Song Section)

Wasatch

**Vocal Music Jam Session**

(Sponsored by the Music and Song Section)

Sawtooth

Friday, October 15, 2004

**FRIDAY, OCTOBER 15**

**FRIDAY, 7:00—7:45 AM**

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

**FRIDAY, 8:15—10:00 AM**

**09-02 Paper Session: Humor**

Ballroom B

- 8:15 **Giovanna Del Negro** (Texas A&M University), Watching Shazia: Ocular Tourism or the Empire Talks Back?
- 8:35 **Elliott Oring** (California State University, Los Angeles), Contest Performance and Joke Aesthetics
- 8:55 **Richard William Collins** (University of California, Berkeley), Don't Look; You Might Not Like What You See: A Psychoanalytic Examination of Psychoanalysis Jokes
- 9:15 **Leah K. Lowthorp** (University of Pennsylvania), The Irish Kerryman Joke: The Emergence of a Modern Fool Region Joke
- 9:35 **Greg Kelley** (Indiana State University), Whatever You Want: Wish Fulfillment Jokes and Images of Masculinity

**Giovanna Del Negro**, chair

**09-03 Paper Session: Folklore and Gender**

Ballroom C

- 8:15 **Christine L. Garlough** (University of Wisconsin), The Mountains are Falling Down: Feminist Folk Performances of the Chipko Movement in Uttar Pradesh
- 8:35 **Phyllis T.P. Hill** (Ohio State University), Riding di Riddims: Female Empowerment in the Dancehall
- 8:55 **Jeanmarie Rouhier-Willoughby** (University of Kentucky), Perceptions of Gender in the Contemporary Russian Wedding
- 9:15 **Olivia Caldeira** (Ohio State University), Irish Travellers: Counterstories to Popular Prejudices

**Christine L. Garlough**, chair

## Friday, October 15, 2004

### 09-04 Paper Session: Fairytale

Wyoming

- 8:15 **Bill Ellis** (Pennsylvania State University), *Sleeping Beauty in Japan: A Western Tale in an Eastern Landscape*
- 8:35 **Jeana S. Jorgensen** (Indiana University), *If the Interpretation Fits: Symbolic and Literal Readings of AT 510B*
- 8:55 **Jennifer Schacker** (University of Guelph), *Transgression in British Fairy-Tale Pantomime, or the Promise of Granny Hubbard's Petticoats*

**Bill Ellis**, chair

### 09-05 Paper Session: Folk Art

Idaho

- 8:15 **Marsha MacDowell** (Michigan State University) and **Justine Richardson** (Michigan State University), *The Quilt Index*
- 8:35 **Patricia A. Turner** (University of California, Davis), *African American Quilts Come Out: Festivals, Fairs, and Folklorists Facilitate the Documentation of Black Quilts*
- 8:55 **Susan Roach** (Louisiana Tech University), *Representing Their Louisiana Cultural Landscapes: Clementine Hunter and Sarah Albritton*
- 9:15 **Teri Klassen** (Indiana University), *The Use of Domestic Space by Depression-Era Quiltmakers*

**Marsha MacDowell**, chair

### 09-06 Forum: A Conversation with Barre Toelken and William A. (Bert) Wilson

Arizona

**Barbara Lloyd** (Ohio State University), moderator; **Barre Toelken** (Emeritus, Utah State University), **William A. Wilson** (Emeritus, Brigham Young University)

### 09-07 Forum: Graduate Training Internationally: Students Speak

(Sponsored by the AFS Committee on International Issues)  
Cheyenne

**Veronica Aplenc** (University of Pennsylvania), chair; **Maria Kaliambou** (Ludwig-Maximilians University), **Melika Kindel** (University of Tartu), **Jing Li** (University of Pennsylvania), **Anca Stere** (Institute of Ethnography and Folklore), **Michael Wainaina** (Kenyatta University), **Ayako Yoshimura** (Memorial University of Newfoundland)

**Friday, October 15, 2004**

**09-08 Film Session: *A Matter of Interpretation: Cultural Landscape in Southern California***

Casper

**Teri F. Brewer** (University of Glamorgan), filmmaker

**09-09 Paper Session: Folklore and Community**

Flagstaff

8:15 **John B. Wolford** (Missouri Historical Society), *Doing History While Thinking Folklore*

8:35 **William Doyle** (Ohio State University) *Understanding Intellectual Property and Folklore: A Commons Model Approach*

8:55 **Donald Braid** (Butler University) and **Margaret Brabant** (Butler University), *Claiming Lives and Realities in the Urban Landscape*

9:15 **Julie A. Throckmorton-Meunier** (Rivers of Steel Heritage Area), *Economic Ingenuity in Southwestern Pennsylvania after the Collapse of Steel: Capitalizing on Culture to Create New Local Economies*

**John B. Wolford**, chair

**09-10 Paper Session: Folklore and Place**

Sun Valley

8:15 **John M. Vlach** (George Washington University) *An Urban Legend of the "First" Kind: Naming the Site of the National Capitol*

8:35 **John Ashton** (Sir Wilfred Grenfell College), *Wreckhouse and Its Wings: Local Legend and the Cultural Construction of Place in Southwestern Newfoundland*

8:55 **R. Troy Boyer** (Indiana University), *Place Positive: Folklore in Fields of Care*

9:15 **Antone Minard** (San Diego State University), *The Proctor Valley Monster: San Diego's Own Alien/Big-Cat/Bigfoot/Chupacabras/Satanic Hook-Handed Escaped Lunatic Klansman and Other Local Legends*

**John M. Vlach**, chair

**09-11 Paper Session: Tricksters**

Tucson

8:15 **Philip H. McArthur** (Brigham Young University, Hawai'i), *Tricksters, Christianity, and Gender: Locally Global Inversions of Power in the Marshall Islands*

8:35 **Winifred Morgan** (Edgewood College), *Euro-American Trickster Discourse in Contemporary American Literature*

**Philip H. McArthur**, chair

## Friday, October 15, 2004

### 09-12 Paper Session: Family Folklore, Life History, and Folklore History

Wasatch

- 8:15 **Tierza Rose Draper** (Indiana University), The Proper Blend: Polygamy in LDS Life History Writing
- 8:35 **Sara L. Sweitzer** (Middle Tennessee State University), Life Lessons from the Hills of West Virginia
- 8:55 **Jonathan Roper** (University of Sheffield), William Thoms and the Unachieved "Folk-Lore of England"
- 9:15 **Kristina Gashler** (Brigham Young University), Cats and Dogs and Other Folks

**Tierza Rose Draper**, chair

### 09-13 Paper Session: Belief

Uintah

- 8:15 **Peter G. Harle** (Macalester College), The Oracle at Wal-Mart
- 8:35 **Maria Teresa Fiumerodo** (University of California, Los Angeles), Traditional Folk Beliefs and the Evil Eye: An Italian American Example
- 8:55 **Kristin Peterson-Bidoshi** (Union College), The *Dordolec* and the Evil Eye: Material Culture and Social Construct in Post-Communist Albania
- 9:15 **Natalie M. Underberg** (University of Central Florida), Catholic Nuns, Christian Clowns, and the "Call"

**Peter G. Harle**, chair

### 09-14 Panel: Voicing Vernacular Experience: Intersections Between Folklore and Oral History

(Sponsored by the Folklore and Oral History Section)

Sawtooth

- 8:15 **Kathryn E. Wilson** (Historical Society of Pennsylvania), Demystifying Difference: Dialogism and Mediation in Immigrant Oral Histories
- 8:35 **Jean R. Freedman** (Montgomery College), A Woman's Place: Narratives of Place and Identity among Jewish Women in Baltimore
- 8:55 **Joan L. Saverino** (Historical Society of Pennsylvania), Paradoxical Pasts: Diverse Interpretations of a Local Landscape
- 9:15 **Amy Skillman** (Institute for Cultural Partnerships), Courage, Motherhood, and the Act of Leaving: Using Oral History and Ethnography for Social Activism

**Kathryn E. Wilson**, chair

**Suzanne P. MacAulay** (University of Colorado, Colorado Springs), discussant

**Friday, October 15, 2004**

**FRIDAY, 9:00 AM—1:00 PM and 2:00—6:00 PM**

**Book Publishers' Exhibitions**

Ballroom A

**Utah Folk Artist Demonstrations and Sales**

(Sponsored by the Utah Arts Council Folk Arts Program)

Ballroom A

**FRIDAY, 10:15 AM—12:00 Noon**

**10-03 AFS Fellows' Invited Plenary Address**

Ballroom C

**Ruth Finnegan** (The Open University), Quote Marks Past and Present:  
The Multiplexities of Display

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

**FRIDAY, 12:00 Noon—1:30 PM**

**AFS Professional Development Roundtables**

(topics to be announced)

Arizona

**AFS Fellows Luncheon**

Flagstaff

**AFS@MLA/Folklore and Literature Section Joint Meeting:**

Cheyenne

**Chicana and Chicano Folklore Section and Folklore Latino,  
Latinoamericano y Caribeño Section Joint**

**Meeting:** Sawtooth

**Children's Folklore Section Meeting:** Tucson

**Dance and Movement Analysis Section Meeting:** Casper

**Folk Belief and Religious Folklife Section Meeting:** Wyoming

**Foodways Section Meeting:** Idaho

**Independent Folklorists Section Meeting:** Wasatch

**Storytelling Section Meeting:** Uintah

## Friday, October 15, 2004

FRIDAY, 1:30—3:15 PM

### 12-02 Panel: Deep Seeing

Ballroom B

- 1:30 **Pravina Shukla** (Indiana University), Seeing as Action: Sacred and Secular Gaze in Contemporary India
- 1:50 **Ray Cashman** (University of Alabama, Birmingham), Seeing Politics: Landscapes and Material Culture of Irish Nationalism
- 2:10 **Karen Duffly** (Indiana State University), Seeing the Imagined World: Symbolism and Meaning in Acoma Pottery
- 2:30 **Henry Glassie** (Indiana University), Seeing the Unseen: The Representational Tradition in Islamic Art

**Pravina Shukla**, chair

### 12-03 Panel: Legend Landscapes

Ballroom C

- 1:30 **Linda Spetter** (Baiko Gakuin University), Getting Rid of "A Ghost on My Back" In Japan
- 1:50 **Elizabeth Tucker** (Binghamton University), Spectral Indians, Desecrated Burial Grounds
- 2:10 **James P. Leary** (University of Wisconsin), Old World Legends, New World Lands
- 2:30 **Linda Dégh** (Indiana University), Significance of Place and Space in Performer-Oriented Narrative Research with Particular Emphasis on the Legend and its Landscapes

**Linda Spetter** and **Elizabeth Tucker**, co-chairs

### 12-04 Panel: Contested Traditions: Controversies and Interpretations of Animal Rites/Rights

Wyoming

- 1:30 **Simon J. Bronner** (Pennsylvania State University), Why Do Men Still Hunt?: The Rituals and Traditions of Deer Camp
- 1:50 **Marjolein Efting Dijkstra** (Meertens Instituut), Animal Substitution Negotiated: The Tradition of Pulling the Goose in the Netherlands
- 2:10 **Amy J. Craver** (University of Alaska, Anchorage), Why Would We Hunt When We Can Shop for Cheez-Whiz at the AC Store?: Animal Rights Activists and Eskimo Sinners
- 2:30 **Jacqueline S. Thursby** (Brigham Young University), The Tradition of Hunting Feasts and the Troubled Image of Hunting in Utah

**Simon J. Bronner**, chair

## Friday, October 15, 2004

### 12-05 Paper Session: Commemorating the Dead

Idaho

- 1:30 **J. Joseph Edgette** (Widener University), Arlington National Cemetery: Virginia's Necropolis, a Cultural Landscape of the Dead
- 1:50 **Marcia Gaudet** (University of Louisiana, Lafayette), Greetings to the Dead: Newspaper Memorials as Public Display
- 2:10 **Natalie Kononenko** (University of Virginia), Ukrainian Funeral Laments and Folk Belief
- 2:30 **Anne Lafferty** (Memorial University of Newfoundland), A Tentative History of the Newfoundland Habit
- 2:50 **Sandra Mizumoto Posey** (California State Polytechnic University, Pomona), Visceral Fieldwork: Disgust, Aesthetics, and Transformation

**J. Joseph Edgette**, chair

### 12-06 Professional Development Workshop: Working Effectively with the Media

Arizona

**Michael Evans** (Indiana University; AFS Media Committee), Chair; **Hal Cannon** (Western Folklife Center), **Scott McLemee** (*Chronicle of Higher Education*), **Scheri Smith** (*Louisville Courier-Journal*; AFS Media Committee), **Taki Telonidis** (Independent)

### 12-07 Panel: The Supernatural in Media and Literature

Cheyenne

- 1:30 **James W. Kirkland** (East Carolina University), The Demon in the Darkness: An Interdisciplinary Approach to the Study of Supernatural Assault Narratives
- 1:50 **Julie Totten** (Raleigh Neurology Sleep Medicine Program), The Terror That Comes in the Night: A Sleep Clinician's Perspective
- 2:10 **Bonnie D. Irwin** (Eastern Illinois University), Who's Really in the Bottle?: Arab Djinn and American Genies
- 2:30 **Debbie A. Hanson** (Augustana College), Magic Realism, Realistic Magic: The Natural Supernatural in Susan Power's *The Grass Dancer*

**James W. Kirkland**, chair

### 12-08 Panel: Innovating Identities in Constructed Cultural Landscapes

Casper

- 1:30 **Jane Beu Phillips** (University of New Mexico), Identity Play in Cyberspace: How "Old Volvo" and "Styrofoam Peanut" Became Friends
- 1:50 **Dan C. Shoemaker** (University of New Mexico), Secret Identities: The Material Culture of Superhero Fandom
- 2:10 **Kari Main** (Yale University), Utah's Attic: Daughters of the Utah Pioneers as Keepers of Cultural Memory
- 2:30 **Brian E. Herrera** (Yale University), Becoming a Proper California Lady: Performances of Identity in Mission California, 1900-1930

**Jane Beu Phillips**, chair

## Friday, October 15, 2004

### 12-10 Open Meeting of the AFS Cultural Diversity Committee Sun Valley

### 12-11 Panel: Authority and Representation in Feminist Research Tucson

- 1:30 **Patricia Sawin** (University of North Carolina) and  
**Leslie Rebecca Bloom** (Iowa State University), Dialogism and  
the Expressive-Collaborative Approach in Feminist Narrative  
Research
- 1:50 **Katherine Borland** (Ohio State University), Transformative Models of  
Research: A Review of Progress
- 2:10 **Linda Pershing** (California State University, San Marcos), Outrageous  
Women and Public Performance in the 2004 "March for Woman's Lives"
- 2:30 **Lisa Rathje** (University of Missouri, Columbia), Acting Real:  
Representing Gender and Identity on the Festival Stage

**Patricia Sawin**, chair

**Cathy Lynn Preston** (University of Colorado, Boulder), discussant

### 12-12 Panel: Community Building and Civic Actions Wasatch

- 1:30 **Nancy L. Watterson** (Princeton University), Bread and Roses: Putting  
Folklore to Use in Community-Based Research
- 1:50 **Ruth Olson** (University of Wisconsin), The Chicken Underground
- 2:10 **Herman Graham** (Denison University), Biography and the Search for  
a Usable Past: Lessons for Contemporary Activists from Aaron Henry  
and the Civil Rights Movement
- 2:30 **Lisa A. Ratmansky** (Princeton University), Power and Influence in  
Non-Profits

**Nancy L. Watterson**, chair

### 12-13 Paper Session: Tourism 2 Uintah

- 1:30 **Tad Tuleja** (University of Oklahoma), Waiting for Botticelli: Folk and  
Elite Culture at the Uffizi
- 1:50 **Tok Thompson** (Trinity College), The Return of the Fairy Folk: A View  
from the Tourist Shops of Ireland
- 2:10 **Flory Ginging** (Indiana University), Eco-Treasures from Mountain  
High to Ocean Deep: Eco-Tourism in Sabah, Malaysia, and Its Role in  
Malaysian Nationalism
- 2:30 **Melika Kindel** (University of Tartu), Place-Related Tradition and  
Tourism: A Case Study of the Estonian National Park of Lahemaa

**Tad Tuleja**, chair

**Friday, October 15, 2004**

**12-14 Forum: Folklorists in the Urban Landscape**

(Sponsored by the Public Programs Section)  
Sawtooth

**Mary Lee Eckstein** (DC Commission on the Arts and Humanities) and  
**Sally A. van de Water** (Boston Mayor's Office of Arts and Cultural  
Development), co-chairs; **Anne F. Hatch** (Nevada Arts Council), **Michael  
Christensen** (Utah Cultural Celebration Center)

**FRIDAY, 3:30—5:15 PM**

**13-01 Poster Session 2**

Ballroom A

- 3:30 **Suzanne Waldenberger** (University of Phoenix), Let Every Man Live  
in the City: Street Names in a Mormon Town  
3:50 **Maida Owens** (Louisiana Folklife Program), Labyrinth Workers  
Answering the Call in Middle-Class America  
4:10 **Marilyn M. White** (Kean University), Aunt Mary's 100<sup>th</sup> Birthday:  
Exploration of a Rite of Passage

**13-02 Panel: Ghosts in Contemporary Folklore**

Ballroom B

- 3:30 **Diane E. Goldstein** (Memorial University of Newfoundland), "Ghosts  
for Sale": The Commodification of Belief in Contemporary Culture  
3:50 **Jeannie Banks Thomas** (Utah State University), Taking the Silly  
Supernatural Seriously: "My Toilet Is Haunted"  
4:10 **Sylvia Grider** (Texas A&M University), Haunted Houses: The  
Significance of Setting in Traditional Ghost Stories  
4:30 **Lynne S. McNeill** (Memorial University of Newfoundland), Contemporary  
Ghost Hunters and the Relationship Between Proof and Experience

**Diane E. Goldstein**, chair

**Janet Langlois** (Wayne State University), discussant

**13-03 Panel: Reading Beyond the "Master Narrative": Differential  
Perspectives on the Material Landscape**

Ballroom C

- 3:30 **Katherine Forgacs** (Indiana University), Caribbean Vernacular:  
Perspectives on Wood and Concrete in St. Lucia  
3:50 **Katherine R. Roberts** (Indiana University), A House, Two Acres, and  
a Root Cellar: The New Deal Homestead in West Virginia's Tygart Valley  
4:10 **Gabriel V. McGuire** (Indiana University), Bright New Log: The  
Construction and Modification of a "Frontier" Aesthetic in Fairbanks, Alaska  
4:30 **Rich Walter** (Indiana University), Picking Values: Expression of  
Regional Aesthetics in Bluegrass Music

**Katherine Forgacs**, chair

**John M. Vlach** (George Washington University), discussant

## Friday, October 15, 2004

### 13-04 Paper Session: Folklore and Identity

Wyoming

- 3:30 **Nadia G. Yaqub** (University of North Carolina), Lebanon Is in My Soul: Locating Lebanon in Oral Poetry Duels
- 3:50 **Barry Jean Ancelet** (University of Louisiana, Lafayette), Deep Meanings in Small Places: Social and Community Values in the Oral Tradition of French Louisiana
- 4:10 **Carole H. Carpenter** (York University), The Inukshuk as a Symbol of Modern Canada
- 4:30 **Kelly Roubo** (Memorial University of Newfoundland), The Binds that Tie: Community and Coping Among English Teachers in South Korea
- 4:50 **Tomoyo Tamayama** (The Graduate University for Advanced Studies), Global Trends in Nationalism: A Comparative Analysis of Japan and the US

**Carole H. Carpenter**, chair

### 13-05 Panel: "The Mother of Grace Club": Italian American Women's Catholicism in Gloucester, Massachusetts

Idaho

- 3:30 **Leonard Norman Primiano** (Cabrini College), The Church and the Folk: Institutional Responses to Italian Catholic Tradition
- 3:50 **Kay Turner** (Brooklyn Arts Council), New Thoughts on an Old Tradition: Women's St. Joseph Altars in Gloucester, Massachusetts
- 4:10 **Joseph Sciorra** (Calandra Institute/Queens College), Of Photographs and Dreams: Visual Piety in the Religious and Social Life of Sicilian Gloucester

**Erika Brady** (Western Kentucky University), chair

### 13-06 Professional Development Workshop: Strategies for Tenure and Promotion

Arizona

### 13-07 Panel: Comparative Study of Water Rituals

Cheyenne

- 3:30 **Maria I. Drazheva** (Bulgarian Folk Music and Dance Association), Dance Expressions in Water Rituals
- 3:50 **Stephen V. Drazhev** (Bulgarian Folk Music and Dance Association), The Bridge: Virtual and Real in Water Rituals
- 4:10 **Veselin H. Russev** (Bulgarian Folk Music and Dance Association), Music Expressions in the Water Rituals
- 4:30 **Dragan I. Milinkovic** (Department of Dramatic Arts, Cetinje), Contemporary Theatricalization of Water Rituals
- 4:50 **Radka B. Yaneva** (Bulgarian Folk Music and Dance Association), Authentic Costumes and Accessories in Water Rituals

**Maria I. Drazheva**, chair

**Friday, October 15, 2004**

**13-08 Paper Session: Calendar Customs**

Casper

- 3:30 **Kim Miller** (California State University, Northridge), There Are Vampires in the Mail: The Significance of the New Ways Americans Celebrate Halloween
- 3:50 **Steve Siporin** (Utah State University), La Befana in Maremma: Italian Mumming Today
- 4:10 **Maria Teresa Agozzino** (University of California, Berkeley), Cracking the Code: A Call to End the Calendric Crisis
- 4:30 **Kevin Davis** (Utah State University), These Bones Shall Rise: An Overall View of the Bread of the Dead

**Kim Miller**, chair

**13-09 Panel: Folklife in Romania Between Communism and the EU**

Flagstaff

- 3:30 **William Westerman** (New York Foundation for the Arts), Bernea's Vision
- 3:50 **Margaret H. Beissinger** (University of Wisconsin), Romani Music-Making and Traditional Weddings in Post-Communist Romania
- 4:10 **Stefan-Catalin Constantin** (Institutul Cultural Român), A Word About the Other
- 4:30 **Anca Stere** (Institute of Ethnography and Folklore), Social Aspects of Communist Romania Between Official Folklore and Archive Documents

**William Westerman**, chair

**Gail Kligman** (University of California, Los Angeles), discussant

**13-10 Panel: Mountain Music Homeplaces of Tradition and Innovation**

Sun Valley

- 3:30 **Cecelia Conway** (Appalachian State University), 19<sup>th</sup>-Century Scots and Irish Influences on Affrilachian Banjo Players
- 3:50 **Cassie M. Robinson** (Mars Hill College), Antiquity Meets Contemporary: The Story of Song Choice and Performance Preference of Ballad Singers from Madison County, North Carolina
- 4:10 **Eddie L. Huffman** (University of North Carolina), I Love to Hear Those Old Hymns Played on the Violin: Merging Secular and Sacred Genres in the Music of Jack McGinnis
- 4:30 **Julie A. Shepherd** (Appalachian State University), Benton Flippen: Innovation and Tradition in Old Time Fiddle Music

**Cecelia Conway**, chair

## Friday, October 15, 2004

### **13-11 Panel: Migration & Public Display: Further Perspectives on Place** Tucson

3:30 **Cory W. Thorne** (Memorial University of Newfoundland), Identity as Kitsch: Music and Material in the Landscape of Newfoundland-Ontarian Outports

3:50 **Debra Lattanzi Shutika** (George Mason University), City of Exiles: Migration, Pilgrimage, and Locality Restoration

4:10 **Bianca N. Díaz** (George Mason University) ¿Donde Estamos?: Sense of Place in the Spanish Language

4:30 **Michael L. Murray** (University of Pennsylvania), Haiti's Hudson Valley School: Ethnic Style, Suburban Experience, and Landscape Painting in Rockland County, New York

**Cory W. Thorne**, chair

### **13-12 Book Discussion: (*Voices of Modernity: Language Ideologies and the Politics of Inequality*, by Richard Bauman and Charles Briggs)** Wasatch

**Amy Shuman** (Ohio State University), chair; **Charles Briggs** (University of California, San Diego), **Lee Haring** (Emeritus, Brooklyn College), **Barbara Kirshenblatt-Gimblett** (New York University)

### **13-13 Panel: Trauma, Identity, and Transformation** Uintah

3:30 **Daniel Wojcik** (University of Oregon), Outside Artists, Suffering, and Creativity

3:50 **Sandra L. Zimdars-Swartz** (University of Kansas), Hagiography and Pathography: The Case of Audrey Santo

4:10 **Carol Matthews** (Independent), Gnosis of the Flesh: DNA, Spiritual Bloodlines, and Power in New Age Ascension Literature

4:30 **Joanne Titze** (University of Oregon), Depicting Life, Faith, and Identity: Women's Scrapbooks in Mormon Culture

**Daniel Wojcik**, chair

### **13-14 Panel: "If You Build It, They Will Come, Won't They?": Space and Bodies in Contemporary Community-Based Performance** Sawtooth

3:30 **Elisabeth A. Nixon** (Ohio State University), Monstrous Prophets and Haunted Ministries: Christian Trespasses on Halloween Celebration

3:50 **Leigh Clemons** (Louisiana State University), Performing History (Whose-Story, Exactly?): Battle Re-Enactments and the Re-Creation of the Texas Revolution

4:10 **Sheila Bock** (Ohio State University), American Tourists in Egypt: Past and Present, Sacred and Profane

**Elisabeth A. Nixon**, chair

**Friday, October 15, 2004**

**FRIDAY, 7:30—9:00 PM**

**15-04 The 2004 Phillips Barry Lecture**

(Sponsored by the Music and Song Section)  
Wyoming

**José Limón** (University of Texas), A Man from the Border: Américo Paredes and the History of Folksong Scholarship

**Steven D. Winick** (New Jersey's Delaware Valley Folklife Center),  
chair

**15-06 Foodways Section Invited Lecture**

(Sponsored by the Foodways Section)  
Arizona

**Jay Anderson** (Utah State University), From Folk Cookery to  
Foodways

**Lucy Long** (Bowling Green State University), chair

**Women's Section Meeting:** Sun Valley

**FRIDAY, 9:00 PM-12:00 Midnight**

**The 2004 Daniel Crowley Memorial Storytelling Concert: "Is  
Salt Lake a Drag?"**

(Co-sponsored by the Storytelling Section and the LGBT Section)  
Ballroom B

**Westside in the House: The California Folklore Society,  
UCLA, University of Oregon, and Utah State University  
Reception**

Flagstaff

**University of Pennsylvania Reception**

Tucson

**Instrumental Music Jam Session**

(Sponsored by the Music and Song Section)  
Wasatch

**Vocal Music Jam Session**

(Sponsored by the Music and Song Section)  
Sawtooth

**Saturday, October 16, 2004**

**SATURDAY, OCTOBER 16**

**SATURDAY, 8:00 AM—12:30 PM**

**17-11 The 11<sup>th</sup> Annual Folklore and Education Workshop:  
Reading Culture and Landscapes: A Literacy and Learning  
Expedition**

(Sponsored by the AFS Folklore and Education Section and the National  
Network for Folk Arts in Education)  
Tucson

**Carol Spellman** (Oregon Folklife Program) and **Paddy B. Bowman**  
(National Network for Folk Arts in Education), co-chairs

**SATURDAY, 8:15—10:00 AM**

**17-02 Paper Session: Children's Folklore, Literature, and Culture**  
Ballroom B

- 8:15 **Jay Mechling** (University of California, Davis), Affective Capital Redux  
8:35 **Sarah K. Lash** (Indiana University), Situating Puzzles: Demystifying  
the Mini-Mystery  
8:55 **Sandra K. Dolby** (Indiana University), What Arnold Lobel Knew and  
Admired About Fables—And What He Didn't

**Jay Mechling**, chair

**17-03 Panel: Asian/Asian American Folklore (1): Filipino and Space:  
Spatializing Filipino-ness**  
Ballroom C

- 8:15 **Margaret C. Magat** (University of Pennsylvania), Contesting Space  
and Negotiating Place for Filipino Migrants in Rome, Italy  
8:35 **Kathy Nadeau** (California State University, San Bernardino), Are  
Balinese Witches Filipina Aswangs?  
8:55 **Christine R. Marasigan** (University of California, Los Angeles),  
Filipinizing Fast Food: Adapting Symbols, Taste, and Space  
9:15 **L. Leilani Santos** (California State University, Northridge), The Use of  
Space at Home and Abroad: Filipinos Reconnecting Themselves to  
Themselves and Others

**Margaret C. Magat**, chair  
**Timothy R. Tangherlini**, discussant

**Saturday, October 16, 2004**

**17-04 Panel: Displacement and Erasure: Landscapes of the Unintentionally Dislocated**

Wyoming

- 8:15 **Meltem Turkoz** (University of Pennsylvania), Erasure, Substitution, and Translation in Turkish Surnames Since 1934
- 8:35 **Veronica E. Aplenc** (University of Pennsylvania), Trnovo Is No More: Erased Landscapes, Competing Moralities, and a Socialist Housing Development
- 8:55 **Jing Li** (University of Pennsylvania), I Don't Want to Bathe in the River: A Displaced Ethnic Landscape and the Politics of Positioning in Contemporary Xishuang Banna, China

**Meltem Turkoz**, chair

**17-05 Professional Development Workshop: The Digitization of Folklife Resources, Part I: Project Goals and Audience, Selection Issues, Resource Allocation and Funding, Project Management, and Evaluation**

(Sponsored by the Archives and Libraries Section)  
Idaho

**Michael Taft** (American Folklife Center), workshop convener; **Helen Tibbo** (University of North Carolina), workshop leader

**17-06 Panel: Folklore and Film/The Folkloric Film**

Arizona

- 8:15 **Sharon R. Sherman** (University of Oregon), "Survivor" and the Survival of Folklore Through Film
- 8:35 **Akua D. Anokye** (Arizona State University West), "Sankofa, Go Back and Fetch It"
- 8:55 **Thomas F. Dillingham** (Central Methodist College), Dying in Place: The Narayama Films
- 9:15 **Martin L. Johnson** (University of North Carolina), Movies of Local People: The Cinema of H. Lee Waters in the Mid-Atlantic South, 1936-1942

**Sharon R. Sherman**, chair

**17-07 Panel: The Social Use of Folklore in American Indian Communities**

Cheyenne

- 8:15 **Tom Mould** (Elon University), The Social Use of Stories of Supernatural Encounters
- 8:35 **Jason Baird Jackson** (Indiana University), The Social Life of History in Yuchi Civic Discourse
- 8:55 **Michael Robert Evans** (Indiana University), Functions of *The Phoenix*: Social and Cultural Roles of a Cherokee Newspaper

**Tom Mould**, chair

## Saturday, October 16, 2004

### 17-08 Forum: Mississippi River Public Programs

(Sponsored by the Public Programs Section)

Casper

**Susan Eleuterio** (Independent), chair; **Chris Vallillo** (Community Scholar),  
**Shellie Moore Guy** (Storyteller), **Tamara Kubacki** (Illinois Arts Council)

### 17-09 Paper Session: Folktale

Flagstaff

8:15 **Lee Haring** (Emeritus, Brooklyn College), From Formalism to Ideology  
in Folk Narrative Studies

8:35 **Linda J. Lee** (University of Pennsylvania), Ideologies of Honor and  
Shame in Italian Folktales of Fidelity and Innocence

8:55 **Brigitte M. Lane** (Tufts University), Tales from Aquitaine: Symbolic  
Landscapes and Shamanism in French Traditional Southeastern Culture

**Lee Haring**, chair

### 17-10 Paper Session: Constructing Urban and Suburban Environments

Sun Valley

8:15 **Martine L. Stephens** (Ohio Wesleyan University), Cottage Gardens  
and Cast-Iron Bathtubs: Negotiating Identity in a Transitional Urban  
Neighborhood

8:35 **Emily Hudson** (Western Kentucky University), Sense of Place in a  
"New Urbanism" Town: An Insider's Look at Seaside, Florida

8:55 **Jill Terry Rudy** (Brigham Young University), Chicken Coops and  
Subdivisions: Changing Forms Upon the Wasatch Front(ier)

9:15 **Susan S. Hanson** (Ohio State University), Poetic Pranks, Postmodern  
Prayers: Inscribing the Subject on the Suburban Landscape

9:35 **Scott M. Edmondson** (University of California, Los Angeles), Inner  
City Sanctuaries: Narratives from Storefront Churches in Los Angeles

**Martine L. Stephens**, chair

### 17-12 Forum: Local Eye for the State Government

(Sponsored by the Public Programs Section)

Wasatch

**Lisa L. Higgins** (Missouri Folk Arts Program), chair; **Jennifer C. Core**  
(Tennessee Arts Commission), **Rachel Reynolds** (West Plains Council  
on the Arts), **Gwen Meister** (Nebraska Folklife Network)

### 17-13 A Conversation with Utah's Urban Folk Revival Pioneers:

**Rosalie Sorrels and Friends**

(Sponsored by the Folklore Society of Utah and the Politics, Folklore,  
and Social Justice Section)

Uintah

**Polly Stewart** (Salisbury University), moderator; **Rosalie Sorrels**

**Saturday, October 16, 2004**

**17-14 Roundtable: Folklore Studies Dissertations: A Discussion**  
Sawtooth

**Jaqueline L. McGrath** (College of DuPage), roundtable leader; **Todd Lawrence** (University of St. Thomas), **Jeremy Reed** (University of Missouri, Columbia), **David A. Allred** (University of Missouri, Columbia)

**SATURDAY, 9:00 AM—1:00 PM**

**Book Publishers' Exhibitions**  
Ballroom A

**SATURDAY, 10:15 AM—12:00 Noon**

**18-02 Forum: Building Common Agendas with Traditional Artists, Community Cultural Activists, and Environmentalists**  
Ballroom B

**Betsy Peterson** (Fund for Folk Culture), chair; **Laura Marcus** (Fund for Folk Culture), **Robert Baron** (New York State Council on the Arts)

**18-03 Paper Session: Emerging Cultural Landscapes**  
Ballroom C

10:15 **Jeanne Harrah-Johnson** (Nevada Arts Council), Structures in a Land of Extremes: An Interpretation of Built Environments in Nevada

10:35 **Curtis Ashton** (Indiana University), Beijing Duck 2008: Culinary Tourism and Olympic Image

10:55 **Hanne Pico Larsen** (University of California, Berkeley), A Little Bit of Denmark, Disney, or Something Else?: A Closer Look at Solvang, California

**Jeanne Harrah-Johnson**, chair

**18-04 Panel: Issues of Gender and Identity in the Cultural Landscape of Dance**  
Wyoming

10:15 **Leonardo Falcón** (Florida Folklife Program), Dancing to Distant Rhythms: A Route to Cuban American Ethnic Identity

10:35 **Stephanie Smith** (Smithsonian Institution), Gender and Identity in the Changing Social Landscape of English Country Dance in the US

10:55 **Catherine A. Shoupe** (St. Mary's College), Turn, Twirl, or Belgian Birl: Aesthetics, Gender, and Identity in Scottish Social Dance

**Stephanie Smith**, chair

**Janet C. Gilmore** (University of Wisconsin), discussant

## Saturday, October 16, 2004

### 18-05 Panel: Folklore and Social Change

Idaho

10:15 **Amy Horowitz** (Ohio State University) and **Florence Minnis** (Ohio State University), Protest Music as Responsible Citizenship

10:35 **Steve Zeitlin** (City Lore), Miens Make the World Go Round: Towards an Alternate Currency for Assigning Values to Places that Matter

10:55 **Amy Shuman** (Ohio State University), Sentimentality and the Dispossessed

11:15 **Simon Lichman** (Center for Creativity in Education and Cultural Heritage), Putting Folklore to Work: Traditional Creativity and Co-Existence Education in Arab and Jewish School-Communities in Israel

**Simon Lichman**, chair

### 18-06 Forum: Field Schools for Cultural Documentation

Arizona

**Kristi A. Young** (Brigham Young University), chair; **Iana Harlow** (American Folklife Center), **Catherine McIntyre** (Utah Valley State College), **Ronda Walker** (Utah Valley State College), **Polly Stewart** (Salisbury University), **Ben Webster** (Brigham Young University)

### 18-07 Forum: Finding Folklore Research Online

Cheyenne

**David Azzolina** (University of Pennsylvania) and **Maira Smith** (Indiana University), co- chairs

### 18-08 Panel: Asian/Asian American Folklore (2): Exploring Oral Literature and Identity

Casper

10:15 **Peace B. Lee** (Ohio State University), Right People, Wrong Place?: The Korean Diaspora in China

10:35 **Ying Bao** (Ohio State University). When Bob Dylan and Woody Guthrie Go Chinese

10:55 **Lena L. Reynoso** (University of California, Berkeley), The Kancil Trickster as a Vehicle for Expression in the Malay World

11:15 **Mark Bender** (Ohio State University), Gamo Anyo and Ashymo: Multiforms and Meaning in Two Yi Narratives

**Mark Bender**, chair

### 18-09 Panel: Cinematic Storytelling

Flagstaff

10:15 **Mikel Koven** (University of Wales), The Folklore Files, or How *The X-Files* Understands and Uses Folklore

## Saturday, October 16, 2004

- 10:35 **Margarete J. Landwehr** (West Chester University), Helma Sanders-Brahms and Storytelling in *Germany, Pale Mother*  
10:55 **Joanna M. Hearne** (University of Missouri, Columbia), Telling and Retelling: Indigenous Narratives and Cinematic Re-Enactment

**Mikel Koven**, chair

### 18-10 Paper Session: Folklore and Race

Sun Valley

- 10:15 **Adam D. Zolkover** (Indiana University), Rereading African American Texts  
10:35 **Susan Pesznecker** (Portland State University), Magic, Mojo, and Transformation: Traditional Folklore in Frederick Douglass's *Narrative*  
10:55 **Brad Erickson** (University of California, Berkeley), Whitewashing the Tar-Baby: Strategies of Acquittal  
11:15 **Tyina I. Steptoe** (University of Wisconsin), "Jody's Got Your Girl and Gone": Gender, Power, and the Black Home

**Adam D. Zolkover**, chair

### 18-12 Paper Session: Musical Traditions

Wasatch

- 10:15 **Martha C. Sims** (Ohio State University), Cultural Soundscapes: Tradition, Aesthetics, and Authenticity in Urban Music  
10:35 **Brenda M. Romero** (University of Colorado, Boulder), Lila Downs: Transculturation and Musical Communication  
10:55 **Stephanie W. Crouch** (University of Texas at Austin), The Cowboy and the Lumberman: Brothers or Distant Cousins?

**Martha C. Sims**, chair

### 18-13 Paper Session: Oral Traditions

Uintah

- 10:15 **C.W. Sullivan III** (East Carolina University), Cultural Worldview in the Reflexive Narrative Structure of the Four Branches of the *Mabinogi*  
10:35 **Maria Kaliambou** (Ludwig-Maximilians University), ...And He Left Where Nobody Dies: The Multiple Representations of Afterlife Landscapes in Greek Oral Poetry  
10:55 **Katie L. Peebles** (Indiana University), Renovating Ruins: The Construction of Anglo-Saxon Cultural Heritage

**C.W. Sullivan III**, chair

## **Saturday, October 16, 2004**

### **18-14 Paper Session: Material Culture**

Sawtooth

- 10:15 **Moriah F. Hart** (University of Oregon), Earth and Fire: The Aesthetics and Appeal of Wood-Firing
- 10:35 **Nobuhiro Yoshida** (Japanese Folklore Society and Japanese Petroglyph Society), Comparative Studies on Hawaiian and Japanese Rock Art Seen from Heiaus and Petroglyphs

**Moriah F. Hart**, chair

### **SATURDAY, 12:00 Noon—1:30 PM**

**Professional Development Roundtables** (topics to be announced)  
Arizona

**Archives and Libraries Section Meeting:** Cheyenne

**Folklore and Oral History Section/History and Folklore Section Joint Meeting:** Idaho

**Middle Atlantic Folklife Association Brownbag Lunch Meeting:**  
Casper

**Music and Song Section Meeting:** Wyoming

### **SATURDAY, 1:30—3:15 PM**

### **20-02 Paper Session: Performance**

Ballroom B

- 1:30 **Harris M. Berger** (Texas A&M University), A Theory of Stance: New Ideas on Meaning and Aesthetics in Folklore
- 1:50 **Rosina S. Miller** (University of Pennsylvania), Landscapes of Memory: Authenticity, Performativity, and the Staging of Personal Narratives
- 2:10 **Connie J. DeJong** (Ohio State University), Connecting Ancient to Modern: Performances in Indigenous Communities of the Andes and Northern Amazon
- 2:30 **Marilyn Motz** (Bowling Green State University), The Amateur Artist and the Capitalization of Culture
- 2:50 **Montana Miller** (University of California, Los Angeles), Radiant Smiles: The International Spread of American Cheerleading

**Harris M. Berger**, chair

### **20-03 Paper Session: Environmental Perspectives and Folk Culture**

Ballroom C

- 1:30 **Kent Ryden** (University of Southern Maine), Toward an Ecofolkloristics

## Saturday, October 16, 2004

- 1:50 **Steve Poizat-Newcomb** (University of Pennsylvania), Taino Environmentalism
- 2:10 **Darcy Minter** (Western Folklife Center), Protecting Cultural Landscapes: A Role for Public Folklore
- 2:30 **Matthew J. Branch** (University of Oregon), Reading the Green: Interpreting Oral Histories from an Environmental Perspective
- 2:50 **Karen Baldwin** (East Carolina University), B.A.S.H., BAM, NO\_OLF: Inscriptions of Anguish and Identity in the Protest Discourse of Eastern North Carolina

**Kent Ryden**, chair

### 20-04 Paper Session: Louisiana Traditions

Wyoming

- 1:30 **Donna M. Onebane** (University of Louisiana, Lafayette), Crawfishing on the Cajun Prairie: The Nexus of Landscape and Culture
- 1:50 **James M. Reitter** (University of Louisiana, Lafayette), The Significance of Environment on Culture: Living with Dragons
- 2:10 **Luc Guglielmi** (Lynchburg College), Oral Transmission of Ritual: A Study of the Basile Mardi Gras

**Donna M. Onebane**, chair

### 20-05 Professional Development Workshop: The Digitization of Folklife Resources, Part II: Metadata Issues, the Importance of Standards, Equipment, and Sustainability and Preservation

(Sponsored by the Archives and Libraries Section)

Idaho

**Michael Taft** (American Folklife Center), workshop convener; **Helen Tibbo** (University of North Carolina), workshop leader

### 20-06 Panel: Material Culture, Oppositional Expression, and Creative Communities

Arizona

- 1:30 **Russell W. Meeuf** (University of Oregon), Lego Animation and the Politics of Amateur Filmmaking
- 1:50 **Jennifer K. Dare** (University of Oregon), The Art of War: Exploring the Aesthetic Impulse of Warhammer Miniature Armies
- 2:10 **Kom Kunyosing** (University of Oregon), Feeling Threatened and Subversive: Current Practices of Thai Material Protection Culture
- 2:30 **Eric R. Bebernitz** (University of Oregon), Creative Uses for Anarchy: Freight Train Hopping and the Formation of a Traveler Subculture

**Russell W. Meeuf**, chair

## Saturday, October 16, 2004

### 20-07 Forum: The Veterans History Project

Cheyenne

**Peter Bartis** (Veterans History Project), chair; **Timothy Lloyd** (American Folklore Society), **Rachel Mears** (Veterans History Project)

### 20-08 Panel: Asian/Asian American Folklore (3): Mapping and Decorating Space

Casper

- 1:30 **Juwen Zhang** (Willamette University), The Textualization, Ritualization, and Performance of Fengshui in the Chinese Book of Burial
- 1:50 **Ayako Yoshimura** (Memorial University of Newfoundland), Whose Ethnicity Is Godiva? And How About Sushi?
- 2:10 **Jiang Lu** (Eastern Michigan University), Communication with Decorative Motifs in the Traditional Courtyard Houses of Beijing
- 2:30 **Mu Peng** (University of Pennsylvania), Memory and Imagination: The Chinese Domestic Altar

**Juwen Zhang**, chair

### 20-09 Paper Session: The West

Flagstaff

- 1:30 **Nathan E. Bender** (Buffalo Bill Historical Center), Liver-Eating Johnson and Jeremiah Johnson: Dualing Images of a Mountain Man
- 1:50 **Katelyn Monk** (Indiana University), Marshal Good and the Banditos: The Frontier as a Pattern of Action and Belief in American Life
- 2:10 **Dennis R. Cutchins** (Brigham Young University), Elitism, Keeping Secrets, and Fly Fishing in Utah

**Nathan E. Bender**, chair

### 20-10 Paper Session: Music, Song, and a Sense of Place

Sun Valley

- 1:30 **Anne Pryor** (Wisconsin Arts Board), Polka Mass: Vernacular Devotional Music in the Upper Midwest's Cultural Soundscape
- 1:50 **James Miksche** (University of Wisconsin), Where's the Bubbler?: How Upper Midwestern Identity Affects Its Songwriters' Compositions
- 2:10 **Jennifer C. Post** (Middlebury College), Regionalism and Musical Identity in Contemporary Northern New England Local Songs
- 2:30 **Lisa M. Elliott** (Bowling Green State University), The Day the Music Died: Karaoke and the Intersection of Popular Music, Performance, and Place

**Anne Pryor**, chair

## Saturday, October 16, 2004

### 20-11 Paper Session: Folklore, Politics, and Villains

Tucson

- 1:30 **John F. Moe** (University of Tartu/Ohio State University), Life in the Golden North: Narratives about Freedom, Soviet Occupation, and Estonian National Identity
- 1:50 **Neal S. Schlein** (University of Oregon), Inversions of Meaning: The Sociopolitics of Homosexuality in Fan Fiction
- 2:10 **Chantal Clarke** (Indiana University), The Villain Pattern
- 2:30 **John A. Cicala** (Mount Saint Mary College), Sexual Rumor and Stereotype in the Leo Frank Case

**John F. Moe**, chair

### 20-12 Paper Session: Folklore on the Margins

Wasatch

- 1:30 **Julia Hammond** (University of Oregon), Homey Things, Mobility, and the Ethos of Finding Oneself
- 1:50 **Mojca Ramšak** (Slovenian Academy of Sciences and Arts), Overlooked Beggarliness Among the Slovene Minority in Carinthia, Austria, in the 20<sup>th</sup> Century
- 2:10 **Andrew W. Salinas** (Ohio State University), Off the Wall: Truck Stop Graffiti and Same-Sex Solicitation Rituals
- 2:30 **Richard Burns** (Arkansas State University), The Concept of "Convict" in Prison Folklore

**Julia Hammond**, chair

### 20-13 Paper Session: Crossing the Boundaries Between "Self" and "Other"

Uintah

- 1:30 **Allen Berres** (Ohio State University), The Freak Show as Anti-Ethnographic Spectacle
- 1:50 **Shelley A. Ingram** (University of Missouri, Columbia), Beyond the Text: Ethnographic Performance and the Issue of Representation
- 2:10 **Johanna M. Jacobsen** (University of Pennsylvania), Blurring the Boundary and Breaking the Frame: Will-Erich Peuckert's Witchcraft Experiments and the Production of Knowledge and Scholarly Identity
- 2:30 **Brock L. Fisher** (Bethel College), The World Behind the Stage: Using Dramatic Ethnography to Explore a Theatrical Cultural Landscape

**Allen Berres**, chair

## SATURDAY, 3:30—4:30 PM

### Candidates' Forum

Ballroom C

AFS Nominating Committee (**Timothy H. Evans**, Western Kentucky University, chair) and 2004 AFS Election Candidates

**Saturday, October 16, 2004 - Sunday, October 17, 2004**

**SATURDAY, 4:30—5:30 PM**

**Annual Business Meeting**

Ballroom C

**Michael Owen Jones** (University of California, Los Angeles), AFS President, and the AFS Executive Board, presiding

**SATURDAY, 5:30—6:30 PM**

**21-03 Presidential Invited Plenary Address**

Ballroom C

**Alan Dundes** (University of California, Berkeley), International Folkloristics in the Twenty-First Century

**Michael Owen Jones** (University of California, Los Angeles), AFS President, chair

**SATURDAY, 6:30—7:30 PM**

**Closing Reception**

Ballroom Reception Area

**SATURDAY, 7:30—9:30 PM**

**AFS Dinner Party** (advance ticketing required)

Holy Trinity Greek Orthodox Church

**SATURDAY, 9:00 PM—12:00 Midnight**

**Instrumental Music Jam Session**

(Sponsored by the Music and Song Section)

Wasatch

**Vocal Music Jam Session**

(Sponsored by the Music and Song Section)

Sawtooth

**AA Meeting**

**SATURDAY, 9:30—11:45 PM**

**AFS Dance Party** (tickets available in advance or at the door)

Holy Trinity Greek Orthodox Church

**SUNDAY, OCTOBER 17**

**SUNDAY, 8:30 AM—12:30 PM**

**Executive Board Meeting**

Cheyenne

# ABSTRACTS OF PLENARY ADDRESSES

**WEDNESDAY, October 13**  
**8:00 PM**

**Program Committee Invited Plenary Address (00-03)**  
**Ballroom C**

**Yi-Fu Tuan** (University of Wisconsin)  
Folklore and Place: Four Themes

**Margaret Brady** (University of Utah), chair

I, a geographer, am privileged to raise four themes for consideration by folklorists. My naiveté in regard to your discipline's scope, methodology, and philosophy is compensated, I hope, by a certain clarifying boldness. The four themes or questions are: 1. What is the relationship between a genre of storytelling and a unit of land—for example, between folklore and landscape? 2. Fear in the experiencing of place has diminished in modern society, which leads us to ask, will it disappear altogether one day? 3. What is the moral content of folklore? 4. Human beings everywhere and in all times assume an emotional bond between themselves and external reality. What if the bond, the existence of which is the basis of all storytelling and our very humanity, is an illusion?

**THURSDAY, October 14**  
**10:15 AM**

**Folklore Society of Utah Invited Plenary Address (02-03)**  
**Ballroom C**

**William A. Wilson** (Emeritus, Brigham Young University)  
A Sense of Place: A Mixed Blessing

**Elaine Thatcher** (Utah State University), chair

Any place in which we feel some affinity to those we live, work, play, or worship with can be considered a cultural landscape. In these landscapes we learn, participate in, and pass on to others practices and behaviors that help define us. I shall focus on the landscape that has helped shape me (the Mormon and ranching/farming landscape of Utah and Idaho) and shall attempt to demonstrate how approaches inherited from the romantic emphases of the past but still persistent in many of our efforts can both help and hinder our understanding of the lore and people we study.

## Abstracts of Plenary Addresses

**FRIDAY, October 15  
10:15 AM**

**AFS Fellows' Invited Plenary Address (10-03)  
Ballroom C**

**Ruth Finnegan** (The Open University)  
Quote Marks Past and Present: The Multiplexities of Display

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

"Quote marks" come constantly into our everyday literate practices as simple, taken-for-granted and not very interesting conventional signs, and, rather more explicitly, into our more formalized grammatical apprehensions and prescriptions. And yet as we well know, if only from the practical experience of tussling with transcription from oral speech or recordings, their apparent simplicity and transparency can lead into some intricate issues in human communication. This paper reflects on aspects of the history and complexity of quote marks, and of the roles which are fulfilled at times by our system of inverted commas, in other situations by other means. The significance of framing, detaching, citing and alluding (among other things) needs to be set in the context of the multimodal—rather than merely single-line—dimensions of human expressive display.

**SATURDAY, October 16  
5:30 PM**

**Presidential Invited Plenary Address (22-03)  
Ballroom C**

**Alan Dundes** (University of California, Berkeley)  
International Folkloristics in the Twenty-First Century

**Michael Owen Jones** (University of California, Los Angeles),  
AFS President, chair

There are alarming signs that the discipline of folkloristics is in academic decline. Among the factors contributing to this sad situation is intimidation by informants. This seems to be just one more reason why folklorists seem to be afraid of taking intellectual risks, without which any academic discipline is necessarily doomed to be banned to the proverbial dustbin. Folklorists need to take stock of what little grand theory we have (and which fortunately continues to yield illumination) and in addition propose new grand theory in order to show the continued relevance of our subject matter for both the humanities and the social sciences.

## ABSTRACTS OF AFS SECTION-SPONSORED PRESENTATIONS

**THURSDAY, October 14**

**7:30 PM**

### **The 2004 Don Yoder Lecture (07-04)**

(Sponsored by the Folk Belief and Religious Folklife Section)  
Wyoming

**Marion Bowman** (The Folklore Society; The Open University)  
Sacred Spaces in Liminal Places: Airport Chapels and Religion in Transit

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

**Kimberly J. Lau** (University of Utah) and **Teri F. Brewer** (University of Glamorgan), discussants

In an age of frequent flying, airports are sometimes characterised as “non-places,” experienced as liminal spaces that are “neither here nor there.” Yet, there is a widespread assumption that air travellers need or want some sort of spiritual services. Using a British regional airport (Glasgow), two European hub airports (Amsterdam and Brussels) and Singapore airport as initial case studies, this paper explores the negotiation of different beliefs, worldviews, functional needs, aesthetics, and local, regional, and national identity involved in the creation, claiming, and marking of sacred space within airports.

**THURSDAY, October 14**

**7:30 PM**

### **The Storytelling Section Invited Lecture (07-06)**

(Sponsored by the Storytelling Section)  
Arizona

**Margaret Read MacDonald** (University of Washington)  
Why They Tell: Ten Traditional Tellers Speak

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

Collector and storyteller Margaret Read MacDonald will present the results of interviews with ten tellers from varying cultures, demonstrating that they have many different reasons for adopting the social identity of storyteller, and that “traditional” is an elusive concept in the contemporary cosmopolitan world. She will discuss interviews with Liberian Won-Ldy Paye, Tibetan Rinjing Dorje, New Caledonian Leonard Sam, Upper Skagit Vi Hilbert, Chehalis Curtis DuPuis, Ghanaian Peter Pippin, Alaskan Lela Oman, Thai monk Pra Inta, Hawaiian Makia Malo, and Brazilian Roberto Carlos Ramos.

## **Abstracts of AFS Section-Sponsored Presentations**

**FRIDAY, October 15**

**7:30 PM**

### **The 2004 Phillips Barry Lecture (15-04)**

(Sponsored by the Music and Song Section)

Wyoming

**José Limón** (University of Texas),  
Américo Parades, Ballad Scholarship, and Cultural Studies

**Steven D. Winick** (New Jersey's Delaware Valley Folklife Center), chair

Américo Paredes became known as the leading scholar of Mexican-American studies on the strength of his classic 1958 study of the balladry of Greater Mexico, "With His Pistol in His Hand." The emerging Chicano ethno-nationalist movement quickly pressed his theme of Mexican-American cultural resistance expressed through balladry into political and educational service. Lost in the process, however, was the fact that Paredes' study was a significant departure from previous ballad scholarship and anticipated the advent of cultural studies.

**FRIDAY, October 15**

**7:30 PM**

### **The Foodways Section Invited Lecture (15-06)**

(Sponsored by the Foodways Section)

Arizona

**Jay Anderson** (Utah State University)  
From Folk Cookery to Foodways

**Lucy Long** (Bowling Green State University), chair

I will tell the story of my early years of appetizing involvement in food scholarship as it developed from folk cookery to foodways and in the study of American food history. Using a museum as a laboratory, I will focus on Colonial Pennsylvania Plantation to illustrate our knowledge of history through foodways. I also will focus on a contemporary world barbeque cookoff, its folklore and folklife, and the maintenance of food habits.

**FRIDAY, October 15**

**9:00 PM**

### **The Daniel Crowley Memorial Storytelling Concert: Is Salt Lake a Drag? (16-02)**

(Sponsored by the Storytelling Section and the LGBT Section)

Ballroom B

Artist Walter Larrabee tells (and demonstrates!) how drag helps men and women bridge the gap between social constraints of reality and the limitless potential of imagination and fantasy. Walter introduces us to many of his best and most intimate friends, including local drag kings and queens, and well-known celebrities. Perhaps a city's sense of place is determined by the sensibilities of its citizens. Salt Lake is a place of contrasts: despite its determinedly sober reputation, it has a long-standing history of gaiety and is said to have the oldest gay bar west of the Mississippi. Together, Walter and all his personalities and friends reveal a lighter side of Salt Lake City. Is Salt Lake a drag? You decide.

## ABSTRACTS OF ORGANIZED SESSIONS

(These abstracts are listed in chronological order by session slot ID.)

**01-02 LOCATING REGION, PLACE, AND MYTHOLOGIES: FOLKLORISTS AND THE STUDY OF CULTURAL LANDSCAPES.** Cultural landscape had been a central concept early on in folkloristics, influenced by theorists working in cultural geography. Region and regionalism have played important conceptual roles as well. More recently, the idea of place has permeated most areas of folklore work, becoming as ubiquitous as terms like culture or tradition. Current work on landscapes draws from these earlier writings, but appropriates new concerns so that landscapes are negotiated by each individual as they are invented, revived, contested, memorialized, celebrated, imagined. How does this rediscovery of the study of cultural landscape raise new questions for folklore research?

**01-03 POACHING CULTURAL PROPERTY. THE PROBLEM OF INNOVATION IN INSTITUTIONALIZED TRADITION.** When traditional culture falls under the control of institutions, its potential for adaptation and emergence is often understood as a problem rather than an advantage. This panel examines the struggle for control of innovation between institutions and community actors. We explore customary regimes, the legal regimes that are presumed to supersede them, and the maneuverings that enable the former to reconstitute themselves in the face of the latter. The papers address key arenas of cultural anxiety: theology, medicine, childhood, and national and local identity.

**01-06 CULINARY LANDSCAPES.** This panel will address the influence of food on a landscape. The foods and foodways of a culture form a landscape of their own, but a culinary landscape, or foodscape, is not just the foods alone. It also includes the traditions of display and performance associated with the food. I define a foodscape as consisting of these five separate and partly nested personal sites, each formed by food practice: The mouth, the body, the kitchen, the table and the street. This panel will examine each of these culinary landscapes in relation to food venues, foods, and performance.

**01-12 TAKING FOLKLIFE IN EDUCATION INTO POST-SECONDARY SCHOOLING.** Folklife in Education (FIE) models and materials have usually been designed for primary and secondary schools. Residency programs and instructional materials provide students with ways to learn about folklore in classrooms, and professional development training gives educators new resources for integrating folklore studies into their classroom. This panel focuses on ways to expand FIE to address broader interests in education, on pedagogical concerns that emerge when developing instructional materials and on expanding FIE approaches to post-secondary classrooms.

**04-02 FASHIONING THE CULTURAL LANDSCAPE THROUGH COMMEMORATIVE PRACTICE.** We explore cultural landscapes by highlighting how expressive practices interact with collective memory and formalized history to redefine local identities. We focus on a folk arena which feeds into reified constructions of history but also challenges and subverts them. This folk arena is a zone where individual memory interfaces with shared memory, and the imagination is released to dramatize historical precedent. We view cultural production within this zone, whether attached to iconic individuals, to performance genres, or to festive events, as a recursive process of commemoration, always proposing but never quite establishing a definitive claim on local identities.

**04-03 A CALL TO FOLKLORISTS: ADVISING WIPO ON INTELLECTUAL PROPERTY AND CULTURAL HERITAGE.** Delegates to the world Intellectual Property Organization grapple with the issues surrounding the preservation, protection, and promotion of folklore, traditional knowledge, and intangible cultural heritage in an increasingly globalized world. What might our training and scholarship contribute? What are the issues we should discuss? For instance: What exactly is folklore for the purposes of an intellectual property discussion? What, if any, is the role of documentation and archiving in its protection? Could and should customary and indigenous laws serve as a basis for new systems for the protection of folklore? Does folklore need "protection"?

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**04-04 TOURING THE SITES FANTASTIC.** In this panel, we address some of the ways tourism, travel, and the imaginary (re)produce, inspire, and cultivate fantastic landscapes as well as the ways in which fantastic and imagined landscapes encourage tourism, travel, and processes of commodification. Drawing on various ethnographic and literary case studies, both contemporary and historical, we also seek to theorize the deep and fundamental relationship that exists between narrative/narration and travel/tourism, a relationship that motivates, structures, and maintains the ongoing cultural production of various sites and states of fantasy.

**04-09 BODY ART: EVALUATING THE LAYERS BETWEEN SOCIETY AND SKIN.** The layers we place on and under our skin reflect our understanding of ourselves and the society we are a part of. Through deviance and conformity we express our individual identity and our understanding of our world in the decorations we place upon our bodies. This panel will look at body art from various perspectives: evaluating the negotiation of genres, personal narratives and expressions of deviance, and expressions of identity through tradition.

**04-11 THE ENDLESS SUBURB: EXPLORING SENSE OF PLACE IN A PLACELESS REGION.** The Washington, DC, metropolitan region is described as offering little cohesive identity for local residents and is often described as "placeless." These papers challenge the notion of "placelessness" often associated with living in the Northern Virginia suburbs, and explore local strategies of placecreation through the use of local gathering spaces, such as auction houses, through the creative use and adaptation of the conventional suburban cul-de-sacs, as well as through roadside memorials and shrines, and intimate interior spaces of the home.

**04-12 ÉCHALE SALSITA: THE STRATEGIES OF TRANSNATIONAL AND DIASPORIC CULTURAL LAYERING IN LATINO FOLKLORE.** This panel explores the ways that different communities from Mexico use cultural layering as a strategy to connect and combine their identities in transition. Papers investigate the spaces, communities and strategies of a range of customs that articulate "Mexicanness." Transnational and diasporic practices up for discussion include Day of the Dead in Sacramento, the gathering of traditional wild plants as Lenten foods in the Southwest, and the formation of "satellite cities" stemming from Tepatitl'n to Illinois. The tropes movement—and layering—situate these papers along the perspective of seeing cultural spaces as portable.

**04-13 THE ETHNOGRAPHIC THESAURUS PROJECT.** The American Folklore Society and the American Folklife Center at the Library of Congress are collaborating on a three-year project, funded by the Andrew W. Mellon Foundation, to create an ethnographic thesaurus: an authoritative controlled language for the description of ethnographic collections and research. In this forum, the two staff members of the American Folklife Center most directly involved in this project and the four consultants (a lexicographer, a database manager, and two subject specialists) who are working on the project will discuss their plans and their work with the audience.

**05-02 FELLOWS FORUM: THE VALUE OF FOLKLORE AND FOLKLORISTS IN TIMES OF CRISIS.** Sponsored by the Fellows of the American Folklore Society, this panel brings together members of the Fellows and folklorists who are at an earlier stage of their careers. Graduate students and new members of the AFS are invited to attend and join the discussion. After the bombings in Madrid, after 9/11, and at other times of national crises, people frequently rely on traditions of public display, ritual, and narrative (among others) to express grief, outrage, solidarity, and other emotions and political positions. This forum will examine these uses of folklore, and the value of our profession at such difficult times.

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**05-03 CULTURAL PROPERTY 3: CULTURAL AND POLITICAL PERSPECTIVES ON FOLKLORE AND INTELLECTUAL PROPERTY.** In recent pages of the *Journal of American Folklore*, folklorists Valdimar Hafstein and Sandy Rikoon have engaged in a dialogue about the cultural and political assumptions and possible consequences of the work of the World Intellectual Property Organization's Intergovernmental Committee on Intellectual Property and Genetic Resources, Traditional Knowledge, and Folklore (WIPO IGC-GRTKF). This forum brings Hafstein and Rikoon together to further their discussion, with additional contributions from AFS delegate to WIPO Burt Feintuch, AFS Executive Director Timothy Lloyd, Wend Wendland, Head of the Traditional Knowledge Section of the WIPO Secretariat, and—we expect—from the audience.

**05-04 TEXT AND COMMUNITY.** This seminar-like forum invites all to talk about several texts relating to the conference theme of folklore and cultural landscape, as well as our Utah location. Major texts are *Escapism* by Yi-Fu Tuan and Wallace Stegner's *Mormon Country*. Tuan, Mary Hufford, and William Wilson have been invited to attend the forum. Discussion will raise issues introduced by the texts. Although participants are asked to read texts in advance, all are welcome. Please see more details on Margaret Yocom's website: <http://mason.gmu.edu/~myocom>.

**05-07 WORKING ON THE FRONTLINES: TAPPING THE NEXUS OF FOLKLORE AND ACADEMIC ENGAGEMENT.** The academic engagement movement suggests that as scholars, we have an obligation to serve our communities through the contribution of knowledge that improves the quality of life for the community. Current national discussions of academic and civic engagement are posing questions that challenge us to reexamine our work in the academic and public sectors. This roundtable offers an opportunity to begin to collectively explore such issues as: How is our work as folklorists shaped by a commitment to academic and civic engagement? What role can the discipline of folklore play in helping our institutions become more meaningfully engaged in our communities?

**05-09 TRADERS AND WEAVERS: THE DEVELOPMENT OF NAVAJO STORY BASKETS.** For more than a century, Indian traders in the southwest have been vital intermediaries between Indian artists and the off-reservation world. Their influence on the evolution of traditional arts has been the subject of much study and debate. This panel brings together traders Barry and Steve Simpson who operate Twin Rocks Trading Post in Bluff, Utah and three Navajo basket weavers from the Black, Rock and Johnson families. Together they will discuss the evolution of contemporary story baskets that feature pictorial and geometric interpretations of Navajo myth and legend.

**05-12 MUJERES MILAGROSAS Y MUJERES MALAS: THE MANY MANIFESTATIONS OF "WOMAN" IN LATINO FOLKLORE.** The idea of "woman" in Latino folklore takes on many manifestations. From glorious virgins to Yoruba goddesses, to national mothers, to drag queens, gendered figures are connected to cultural spaces that negotiate the body, spirituality, and nature. We find these "mujeres" morphed onto mountains, reigning as oceans, enshrined in chapels and living on street corners. Thus, in Latino folklore from the Americas and the Caribbean, the conceptual mapping of these "Latina" icons onto a geography of meaning often corresponds to a landscaped geography. The papers presented here investigate how Latino communities reconstruct these gendered scapes in a variety of cultural, conceptual, and material ways.

**05-13 CLAIMING CULTURE THROUGH NARRATIVE.** The narratives examined by this panel range from family stories to women's tales of service. The thread that ties the tales together is The Church of Jesus Christ of Latter-day Saints. Whether doctrinally or anecdotally, the Mormonism of the 19th century and the intermountain west pervades the narratives and though highly personal provide a glimpse of the larger culture. Why do some personal narratives become part of a family or community's history, and why do others die? The answer lies perhaps in the performance—who is telling and who is listening.

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**09-06 A CONVERSATION WITH BARRE TOELKEN AND WILLIAM A. (BERT) WILSON.** Barbara Lloyd will interview noted folklorists Barre Toelken and Bert Wilson about their work, their writings, and their lives as folklorists. Toelken and Wilson will respond to interview questions as well as to questions from the audience. These sessions will be video-recorded to become part of AFS's Conversation Series: For the Record.

**09-07 GRADUATE TRAINING INTERNATIONALLY: STUDENTS SPEAK.** Folklore graduate training is in flux worldwide. The future of universities and cultural institutions in a global economy is uncertain. The rapidly increasing salience of culture as both rhetoric of legitimation and consumer commodity is creating new opportunities for the field. International variations have created sometimes widely divergent models of folklore graduate education, each offering advantages and limitations. Many folklore students inside and outside of North America find it useful to pursue training in more than one country in order to construct a holistic program that cannot be had at a single institution. While North America, owing to the wealth of its universities and to the dominance of English-language scholarship and American scholarly styles in world publishing, is a destination sought by many students worldwide, American programs are often ill-adapted to prepare students for the very different institutional and intellectual world they will re-encounter on their return home. In addition, within every country there seem to be difficulties of fit between graduate training and actual professional opportunities. At the same time, there is a danger in tailoring graduate training to fit a current conjuncture too closely, especially in rapidly changing societies: a graduate program should help to give students the tools to transform the profession (and their societies) if they wish. Our speakers will examine these complex issues.

**09-14 VOICING VERNACULAR EXPERIENCE: INTERSECTIONS BETWEEN FOLKLORE AND ORAL HISTORY.** As the disciplinary divergences between oral history and folklore are increasingly being bridged, this panel reexamines the relationship between folklore and oral history by examining four case studies in which the two fields/approaches intersect to varying degrees. In each study, we see the emergence of narrative strategies for documenting and representing experience, by individuals and cultural organizations, which speak to the effects of these narratives on the production of identities, communities, histories, and historic places.

**12-02 DEEP SEEING.** A landscape is a visible segment of space. The great masters of landscape analysis—Sauer, Fleur, Fox, Bloch, Weiss, Hoskins, Evans, Kniffen, and Tuan—are masters of seeing. Culture is invisible, a pattern in the mind, so the analysis of cultural landscapes requires deep seeing, the ability to discover the invisible incarnate in the visible. In this panel, deep seeing is exemplified as the process of finding in visible things the invisible realities of personality and culture, the psychological, political, and religious dimensions of common life.

**12-03 LEGEND LANDSCAPES.** This panel will examine how legend-telling transforms landscapes and invests them with meaning. Linda Degh will discuss the significance of space and place in performer-oriented narrative research; James P. Leary will show how legends help immigrants establish familiar relationships with unfamiliar surroundings; Elizabeth Tucker will explain how Native American ghosts bring messages from the past into the present; and Linda Spetter will show how purification rituals and associated legends transform the landscape in contemporary Japan.

**12-04 CONTESTED TRADITIONS: CONTROVERSIES AND INTERPRETATIONS OF ANIMAL RITES/RIGHTS.** This panel offers perspectives on the contentious international debate over the morality of maintaining hunting traditions and animal rituals. Folklorists as authorities on tradition are challenged to interpret these activities, and are often hard pressed to offer incisive commentaries because of the moral dilemmas involved and because of the paucity of scholarship on hunting. Additionally, debates have been marked by contrasting values often cited as feminine and masculine, urban and rural, modern and traditional. Aiming to discuss general principles for analyzing "contested traditions," the participants offer research on a number of controversial sites for folkloristic consideration: Eskimo hunting practices, Dutch festive rituals using geese, hunting feasts in Utah, and deer camp in Pennsylvania.

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**12-07 THE SUPERNATURAL IN MEDIA AND LITERATURE.** This panel looks at the conjunctions of perceptions of the supernatural within the literatures of daily life. Literary and media formats considered include medical texts, novels, comic books, television scripts, and the Qur'an. Supernatural themes identified within these works encompass not only depictions of American genies, Arab Djinn and the use of magic in portrayals of Native American daily life in the writing of Susan Power, but also the supernatural feelings and legends associated with sleep paralysis.

**12-08 INNOVATING IDENTITIES IN CONSTRUCTED CULTURAL LANDSCAPES.** The papers in this panel consider how folks invent, create, and innovate identities to fulfill the possibilities created by cultural landscapes. Of particular interest for these papers are those cultural landscapes which are themselves fabricated or constructed. From imagined pasts to experiential identity, "a fanboy gestalt" to the virtual world of the Friendster internet network, these papers offer consideration of how cultural landscapes both inspire the innovation of identity and are built precisely to suit identities in formation.

**12-11 AUTHORITY AND REPRESENTATION IN FEMINIST RESEARCH.** Feminist research is concerned with women's efforts to claim authority by representing their own experiences. Feminist researchers must also reflect critically upon the effects of our efforts to represent our subjects, how we can claim authoritative knowledge that challenges sexist hegemonies, and how to make our authority reinforce rather than displace that of the women we study. This panel explores the contemporary problematics of authority and representation in feminist folklore by juxtaposing work that explores multiple arenas of folklore practice (narrative, public protest, and folklife festival) and draws on theoretical domains from reciprocal ethnography to ethnomimesis to feminist ethics.

**12-12 COMMUNITY BUILDING AND CIVIC ACTIONS.** This panel addresses not only the challenges folklorists face but the options they imagine when considering the spaces where ethnographic encounters meet social action. Analyses of various community actions contribute to an understanding of folklore's role in coalition-building, non-profit work, local policy-changing, and social justice. Whether we engage in advocacy through the public sector, teach students to be active politically, attend to neighbors' concerns in our cities, or simply try to remain committed to the needs of the folk communities in which we work, our roles as ethnographers and culture workers deserve re-examining.

**12-14 FOLKLORISTS IN THE URBAN LANDSCAPE.** City programs are now housed in a wide variety of institutions, from private non-profits to city and county governments. This forum will provide city folklorists (and others invested in urban work) the opportunity to address the unique challenges and opportunities confronting them. Forum presenters will offer brief, pointed examples of their work to highlight various aspects of urban folklore work and generate discussion with audience participants. Our open dialogue will discuss the triumphs and pitfalls of urban folklore work. We will draw upon this year's theme of cultural landscapes and intertwine it with issues surrounding programming and policy.

**13-02 GHOSTS IN CONTEMPORARY FOLKLORE.** Ghostlore is an area of folkloresometimes associated, both as a body of tradition and as a body of scholarship, with the past. This panel focuses on contemporary ghost folklore in two senses; in terms of the treatment of ghosts in modern and post-modern life and popular culture, and in terms of modern folkloristic approaches to the study of ghost tradition. These papers will address the contemporary ghost - in greeting cards, television, ghost tours, and other popular manifestations but will also move beyond traditional paradigms for the study of ghostlore, focusing on the application of contemporary folkloristic theories to the study - including experience centered approaches, feminist analysis, critical theory applications and analysis of cultural commodification.

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**13-03 READING BEYOND THE "MASTER NARRATIVE": DIFFERENTIAL PERSPECTIVES ON THE MATERIAL LANDSCAPE.** This panel explores how landscapes are imagined, realized, and perceived materially. The papers address how conceptions of the physical environment mediate aesthetic values and, in turn, the ways in which differential identities are exerted through, and/or suppressed by, such value sets. Three papers deal specifically with the communication of cultural identities through architectural landscapes: one addresses the effects of historic preservation on the creation of a municipal aesthetic, another examines the maintenance and reproduction of a regional aesthetic through the construction of log housing in Alaska, and the third articulates changing uses of and attitudes toward domestic space in St. Lucia at a moment of architectural transition. The fourth paper compares the repertoire of Midwestern and Appalachian bluegrass musicians, examining how stylistically divergent sonic landscapes reflect regional topographies.

**13-07 COMPARATIVE STUDY OF THE WATER'S RITUALS.** The purpose of the session is to demonstrate a multi-layer approach for comparative study of the folk customs connected with water. The author describes five layers in the study of water's rituals: dance expressions, music expressions, theatrical/dramatic personages, costumes & accessories and advanced information technology for preservation and dissemination of the customs. The multi-layer approach combined with the four seasons cycle of main customs in which the water consists: the Winter Cycle; the Spring and Early Summer Cycle; the High Summer Cycle; the Autumn Cycle. On the basis of the great variety of the terrain and archive material multimedia presentation is created.

**13-09 FOLKLIFE IN ROMANIA BETWEEN COMMUNISM AND THE EU.** Since 1989, Romania has begun a social transformation hastened at the outset by the overthrow of the region's most megalomaniacal dictator and, more recently, by the rapid expansion of the EU and its economic impact. Amidst the promise of political and economic change (whether fulfilled or not), certain aspects of Romanian society have become open to self-examination and study. In this panel, two Romanians and two Americans consider folklife as a window on issues of ethnicity, xenophobia, post-Communism and social change, and peasant culture in an increasingly urban world.

**13-10 MOUNTAIN MUSIC HOMEPLACES OF TRADITION AND INNOVATION.** Innovation within tradition is often subtle and comes especially from cultural exchange, interaction between (sacred and secular) genres, and commercial influences refashioned tastefully within the old styles. Benton Flippen: Innovation and Tradition in OldTime Fiddle Music shows how fiddler Benton Flippen's style was built upon two local mentor musicians but later influenced by Arthur Smith on the radio. 19<sup>th</sup>-Century Scots and Irish Influences on Affrilachian Banjo Players shows that as African Americans were teaching Irish to play the banjo, they soon began to acquire song and tune material from the musicians of Gaelic heritage. Sacred Influences Upon Fiddle and Banjo Music shows that Jack McGinnis returned to playing the secular fiddle and banjo music of his youth while remaining a Primitive Baptist Elder. Antiquity Meets Contemporary: The Story of Song Choice and performance Preference of Ballad Singers from Madison County, North Carolina, shows that the old, seventh-generation ballad singers sometimes took a country song that reflected significant and relevant values to the singers. but refashioned it into fiddle ballad-style performance. All of these papers show the guiding strength of tradition and the ability of its performers to acquire new material or create new genres without losing the beauty of traditionally honed sound.

**13-11 MIGRATION AND PUBLIC DISPLAY: FURTHER PERSPECTIVES ON PLACE.** As demonstrated in "sense of place" panels at previous AFS conferences (Emergent Urbanisms, 2002; Memory and Modernity, 2003), the study of place and identity often expands into the issue of migration and negotiation of place via public display, ritual, and celebration. The four papers presented here center around the impulse to create place after movement into a new space. This is achieved through the analysis of the social environments of Cuban-Americans, return migrants to Mexico, Newfoundlanders in southern Ontario, and Haitians in suburban New York City.

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**13-12 BOOK DISCUSSION: VOICES OF MODERNITY: LANGUAGE IDEOLOGIES AND THE POLITICS OF INEQUALITY BY RICHARD BAUMAN AND CHARLES BRIGGS.** Language and tradition have long been relegated to the sidelines as scholars have considered the role of politics, science, technology, and economics in the making of the modern world. Bauman and Briggs present a reading of more than two centuries of philosophy, political theory, anthropology, folklore, and history in arguing that new ways of imagining language and representing supposedly premodern people: the poor, laborers, country folk, non-Europeans, and womenmade political and scientific revolutions possible.

**13-13 TRAUMA, IDENTITY, AND TRANSFORMATION.** This session explores the ways that people confront traumatic experiences, the construction of memory and social identity, and the transformative possibilities of expressive behavior and vernacular spirituality. Four case studies are presented: 1) an analysis of "outsider artists" and the role of creativity in dealing with suffering and loss (Wojcik); the themes of tragedy and transformation associated with the life of Audrey Santo (a Roman Catholic "Victim Soul") and traditions of hagiography and current pathographies (Zimdars-Swartz); 3) the meanings of scrapbooking in Mormon culture as an expression of personal, religious, and potentially oppositional ideas (Titze); and 4) a discussion of New Age "ascension literature" and ideas of genetic and spiritual purification and transformation (Matthews).

**13-14 "IF YOU BUILD IT, THEY WILL COME" WON'T THEY?: THE RELATIONSHIP OF SPACE AND BODIES IN CONTEMPORARY COMMUNITY-BASED PERFORMANCES.** Every society has its own ambivalent relationship with the concept of public space. On one hand, public space is necessary to mediate community; on the other, it has great subversive power. This panel explores three alternative sites used to maintain, challenge, and re-vision ideas on community, identity, and public space. Leigh Clemons explores the historical re-enactment of Texas' Goliad Massacre and its role in creating local identity and imagining/re-imagining the Texas Revolutionary historical narrative. Sheila Bock focuses on how ideas of the sacred and the profane are incorporated into the markers of Egyptian authenticity as they are performed by Egyptians and perceived by tourists. Elisabeth Nixon investigates Christian Hell Houses and the ways both their audiences and performers exchange and perpetuate their belief systems.

**17-03 ASIAN/ASIAN AMERICAN FOLKLORE (1): FILIPINO AND SPACE: SPATIALIZING FILIPINO-NESS.** This panel investigates the experience of being Filipino in the diaspora. What cultural traditions remain salient for Filipino migrants and how do these reinforce ethnicity? From the negotiation for a place of their own in the contested areas in Rome, Italy, to how migrants' practices of gift-giving influence their perception of themselves and others to the spatial distribution of a belief in flying half-headed creatures to the adaptation of an ethnic fast food chain into the American market, this panel explores varying notions of being a Filipino and the challenges of creating a cultural landscape away from the homeland.

**17-04 DISPLACEMENT AND ERASURE: LANDSCAPES OF THE UNINTENTIONALLY DISLOCATED.** What happens to cultural landscapes when community-specific practices are displaced, erased, or dislocated by outside forces that are unintentionally disruptive in their pursuit of a broader, politically charged agenda? This panel examines such transformations of cultural landscapes in the tangible area of artifacts and performance, as well as the intangible one of belief and meaning. Focusing on the local effects of governmental political/economic agendas, the panels' papers highlight the interaction of local, official, and transnational capitalist forces in the negotiation of systems of belief, and complicate the politics of cultural landscape construction.

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### **17-05 THE DIGITIZATION OF FOLKLIFE RESOURCES, PART I: PROJECT GOALS AND AUDIENCE, SELECTION ISSUES, RESOURCE ALLOCATION AND FUNDING, PROJECT MANAGEMENT, AND EVALUATION.**

Since the advent of the World Wide Web, folklife repositories have faced the challenge of producing high-quality digital content to improve public access to a wide range of cultural information. Digitization of library, archive, and museum materials can be a daunting process, requiring extensive planning, training, and resource allocation. How can folklorists, few of whom have training in digital presentation, deal with the complexity of working with ethnographic material and translating it into an online resource for the public? In two related workshops, Helen Tibbo of the School of Information and Library Science at the University of North Carolina, Chapel Hill, will provide a high-level overview of the management and technical issues librarians, archivists, and curators must consider before beginning digitization projects.

### **17-06 FOLKLORE AND FILM/THE FOLKLORIC FILM.**

*The Folkloric Film* is not only a documentary film, but also a documentary film that directly addresses the discourses of folkloristics. Although any film or television series might be of interest to folklorists, only those documentary films that are not just of passive folkloric interest, but are made either by folklorists or in close consultation with folklorists have had the greatest discussion and analysis. This panel investigates the status of this particular intersection of folklore and (documentary) film studies more than twenty years after the term's coinage. Sharon Sherman's paper discusses how the "Reality TV" series, "Survivor," not only reflects folkloric forms, but also can be seen as a metaphor for the survival of folklore itself. Martin Johnson's paper investigates the locally produced short films of a North Carolina filmmaker whose vernacular practices ran counter to the hegemony of the dominant classical Hollywood norms. The panel will be followed by discussion and film clips.

### **17-07 THE SOCIAL USE OF FOLKLORE IN AMERICAN INDIAN COMMUNITIES.**

This poster session explores how folklore is constructed and employed within American Indian communities for social, political, educational, and personal goals. Integral to these studies, therefore, is the examination of folklore within specific performance contexts. These contexts include the broad, mass mediated forum of a tribal newspaper, the public performance of ritual oratory during tribal ceremonies, and the more personal narrative performances of encounters with the supernatural. Further, these studies explore historic and contemporary American Indian culture and question how folklore performance continues to be constructed and reconstructed to meet the specific needs and goals of individuals, groups, and entire communities.

### **17-08 MISSISSIPPI RIVER PUBLIC PROGRAMS FORUM.**

The Mississippi River has long played a role in American folklore, literature, music and poetry. This forum brings together singer songwriters, community scholars, storytellers, folklorists and folk artists who have been inspired by both the folk culture of the river and the river itself to share brief stories of their work on the Illinois Mississippi River Valley Project (IMRVP). Cultural landscapes both reflect the folk culture of a region and are impacted by the work of artists, community scholars, and folklorists. Implications for cultural education, economic development, and joint partnerships between folklorists, community scholars and artists will be discussed.

### **17-12 LOCAL EYE FOR THE STATE GOVERNMENT.**

In FY2003, the National Endowment for the Arts implemented the Local Cultures Infrastructure Pilot program, inviting local arts agencies and community-based cultural organizations to apply for start-up folk arts positions. These NEA Folk & Traditional Arts Infrastructure grants were created with the intent to "address the needs of previously underserved geographic or cultural communities." In effect, the NEA sought to further encourage more in-depth excavation of cultural landscapes, moving from the vantage point of the regional purview inherent in the state folklorist's service to one grounded in a more local perspective. This forum will consider this NEA pilot project from the perspectives of state and/or local folk arts coordinators in three states: Missouri, Nebraska, and Tennessee.

### **17-14 FOLKLORE STUDIES DISSERTATIONS: A DISCUSSION.**

This roundtable will focus on concerns and issues related to the folklore studies dissertation in an attempt to explore the various challenges, rewards, and surprises involved in the culminating project

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of a Ph.D. degree or degree emphasis in folklore studies. The goal of this discussion is to develop a professional conversation among junior scholars about their dissertation projects, and to provide information as well as research and writing strategies for several different stages of dissertation work.

**18-02 BUILDING COMMON AGENDAS WITH TRADITIONAL ARTISTS, COMMUNITY CULTURAL ACTIVISTS AND ENVIRONMENTALISTS.** In 2003, the Fund for Folk Culture initiated a series of gatherings with colleagues from various fields to engage strategic discussions about the needs of individual traditional artists, small community based organizations, and the reinforcing links between cultural conservation, environmental stewardship and sustainable livelihoods. These gatherings involved wide-ranging conversations about issues, needs and action steps among folklorists, traditional artists, cultural activists, policy makers and foundation officials. FFC staff and board members will share the currents of discussion and recommendations of the gatherings and invite discussion among forum participants about central questions raised for, by and about the field.

**18-04 ISSUES OF GENDER AND IDENTITY IN THE CULTURAL LANDSCAPE OF DANCE.** Dance practices offer an important perspective on the cultural landscapes of a local, regional, or ethnic tradition, embodying social, religious, and aesthetic values both in the configuration of the choreography and in the patterns of community interaction among participants. Social identity and gender dynamics in particular impact dance patterns and practices. The papers in this panel detail some of the ways in which identity and gender are embodied, negotiated, and constructed in social and sacred dance landscapes.

**18-05 FOLKLORE AND SOCIAL CHANGE.** Through the application of folklore each panelist addresses contemporary issues facing society. We examine how the academic discipline and practise of folklore has enabled us to gain the confidence of individuals and communities, and to achieve any measure of "success" we may have? We will offer some theoretical insights based on our experience in order to soften the hard line between "application" and "theory," and to show where this work fits into the general intellectual debate as to "What is Folklore?" and "Where is it going?"

**18-06 FIELD SCHOOLS FOR CULTURAL DOCUMENTATION.** This forum will address the issue of training for folklorists in the area of ethnographic fieldwork technique. A central focus of the forum will be the American Folklife Center's annual field school for cultural documentation, and speakers will include directors of and participants in past AFC field schools. It is anticipated that the forum will explore not only the organization and outcomes of the AFC field school, but also such overarching concerns as the specific training folklorists need most in order to be successful in the field, and ways that training of this kind can become more widely available.

**18-07 FINDING FOLKLORE RESEARCH ONLINE.** All volumes of *JAF* are now available in full text online from JSTOR and Project Muse, and many other familiar folklore journals are also available online. The variety of online full text materials, indexes, and other research tools has expanded enormously in recent years, and many of these resources are of interest to folklorists. However, many folklorists find that unless they are affiliated with a university, they cannot get to this treasure trove of online material. This situation is a product of the strict licensing requirements of vendors of online products like Muse and JSTOR, and presents an obstacle to the many professional folklorists who opted not to stay in graduate school forever. Moreover, even folklorists inside the academy may be struggling to keep up as the range of information resources available proliferates wildly. Briefly put, all folklorists are facing problems of information overload and information access.

## Abstracts of Organized Sessions

**18-08 ASIAN/ASIAN AMERICAN FOLKLORE (2): EXPLORING ORAL LITERATURE AND IDENTITY.** This panel concerns narrative and identity in several situations in East and Southeast Asia. Panelists employ diverse approaches to examine folklore traditions and identity in diaspora Chaoxianzu (ethnic Korean) communities in China; trickster figures, identity and ethnic issues in Indonesia/Malaysia; transnational images of American and Chinese "folksingers" in China; and folk narrative as a factor in "ethnic commonalities" among Yi subgroups in southwestern China.

**18-09 CINEMATIC STORYTELLING.** Film and television are storytelling media. Despite some objections that such media unduly standardize folkloric forms, the representation of traditional storytelling, as well as the processes of mass mediated storytelling forms themselves, need further exploration by folklorists. This panel begins to open that discussion up contrasting recent and silent German cinema with contemporary American television. This panel presents three papers which explore both the representation of traditional storytelling in film and on television, and hypothesize what it means to see these media as a form of traditional storytelling.

**20-05 THE DIGITIZATION OF FOLKLIFE RESOURCES, PART II: PROJECT GOALS AND AUDIENCE, SELECTION ISSUES, RESOURCE ALLOCATION AND FUNDING, PROJECT MANAGEMENT, AND EVALUATION.** See 17-05.

**20-06 MATERIAL CULTURE, OPPOSITIONAL EXPRESSIONS, AND CREATIVE COMMUNITIES.** This panel explores the material culture and subversive possibilities of four subcultural communities. Negotiating their positions amidst religious, political, economic, and aesthetic traditions, these communities reveal the potential for ideological resistance (and ideological reproduction) in material aesthetic practices. Kom Konyosying documents and analyzes Thai material protective culture, Eric Bebernitz examines a community of punk rockers, displaced youth, "yuppie hoboes," and political dissidents that use fright trains as a means of transportation, Jennifer K. Dare discusses the gamer culture of Warhammer miniatures, and Russell Meeuf investigates the politics of online, stop-motion Lego animation.

**20-07 THE VETERANS HISTORY PROJECT.** The Veterans History Project Forum will report on the progress of the most ambitious oral history project undertaken to date. The forum will provide an opportunity to learn about the project, its archival holdings, and the many ways that folklorists have been involved. It will also encourage participation from society members who have conducted workshops on the project's behalf.

**20-08 ASIAN/ASIAN AMERICAN FOLKLORE (3): MAPPING AND DECORATING SPACE.** This session focuses on the practice of locating graves, setting up altars, and decorating courtyards in Chinese and Chinese American locales, as well as garnishing a food store in a Japanese American community. Through text and fieldwork, the panelists address the issue of cultural and ethnic identities, explore the topics not only in historical context, but also in current global context, and demonstrate the non-verbal communication as essential means of cultural integration.

## ABSTRACTS OF INDIVIDUAL PRESENTATIONS

**ADAMS**, Elizabeth (California State University, Northridge) **SIRENS WIN! FOLKLORE, GENDER, AND SEX IN LAS VEGAS.** During fall of 2003, the “winds of change” came to Treasure Island in Las Vegas in the form of the “Sirens of TI” show. This show is a “pirate battle” fought in the waters of Buccaneer Bay—a fake lake in front of the casino, with full-sized replica ships complete with music and fireworks. This paper will examine the ways in which the Sirens show employs folklore and sex to “lure” people and their money into the modern version of Scylla and Charybdes. Even Odysseus couldn’t have resisted. **05-06**

**ADEMA**, Pauline (The University of Texas at Austin) **FESTIVE FOODSCAPES: FOOD FESTIVALS AND THE NEGOTIATION OF COMMUNAL IDENTITY.** This paper explores ways food is iconicized in selected community festivals in the United States to facilitate the construction of both place and identity. It explores how and why local leaders select a food item as the icon around which to define a communal identity, an identity celebrated and reinforced at the deliberately constructed public foodscape of the town’s annual food festival. Attention is given to the complimentary notions of useable pasts and invented traditions, as well as the consumption of place and the seeming importance of differentiation. **01-06**

**AGOZZINO**, Maria Teresa (University of California, Berkeley) **CRACKING THE CODE: A CALL TO END THE CALENDRIC CRISIS.** Folk calendar customs are the actualization of a culture’s folk belief system, with the year in ritual being particularly useful as a window to its worldview. In this paper, I shall examine the calendar as a cultural system; present an overview of scholarship, followed by a synthesis of folk belief premises and applied theoretical frameworks; penetrate the superficiality of raw data and consider the subtext and context of folk belief systems in conjunction with the interplay and intertextuality of calendar lore; and call for cross-cultural and systemic comparison when classifying and interpreting calendar customs. **13-08**

**ALVITRE**, Cindi (University of California, Los Angeles) **GENERATIONS OF THE LAND: INDIGENOUS MEMORY AND THE LANDSCAPE OF LOS ANGELES.** Memory is in the present and continually stimulated by culturally codified mnemonics. To the Tongva, the original inhabitants of the Los Angeles Basin and the Southern Channel Islands, the land serves as one of the most powerful mnemonics. In past generations, the original people of the Los Angeles area have had their identities and histories framed for them by others. My paper will present how creation stories and oral traditions reveal the sacred space and place as perceived by the Tongva and reveals a unique and unacknowledged identity within an urban space. **01-11**

**ANCELET**, Barry Jean (University of Louisiana at Lafayette) **DEEP MEANINGS IN SMALL PLACES: SOCIAL AND COMMUNITY VALUES IN THE ORAL TRADITION OF FRENCH LOUISIANA.** This paper explores the ways in which traditional stories express a community’s sense of itself through reflections and illustrations of its social values. Motifs common to older animal and magic tales, and humor strategies of ubiquitous jokes shift in interesting and important ways to reflect specific cultural and social values in Louisiana French versions. Historical tales can also reflect the community’s social values in significant ways. A close examination of a few tales from Louisiana French oral tradition will illustrate the deep meanings they can convey about the storytellers’ sense of place and the social values of that place. **13-04**

**ANDERSON**, Deborah (Blach Intermediate School) **APPLICATION OF FOLKLORE METHODS IN SECONDARY EDUCATION: IT CAN BE ABOUT A CANOE.** An analysis of camp songs sung by teenage girls attending camps sponsored by the LDS or “Mormon” church serves a concrete example of how folklore techniques can be used to collect, classify, analyze, and discuss data. Secondary education teachers can teach students to collect data: to classify the data; to analyze the data; and to discuss the data using folklore items familiar to their students. In this paper, LDS Girls Camp songs fit under these four categories, showing how teachers can use the folklore tools of classification, collection, analysis, and discussion to teach their students to examine folklore items. **04-06**

## Abstracts of Individual Presentations

**ANOKYE**, Akua (Arizona State University West) **"SANKOFA, GO BACK AND FETCH IT."** This paper examines *Sankofa*, Haile Gerima's 1993 film on the African slave experience built around the tradition of orality and storytelling that lays a framework for creating new literate practices. The paper discusses the value of social context for decoding and interpreting texts by focusing on the oral and visual traditions that inform media such as *Sankofa*. The film, set in Ghana, West Africa, at Cape Coast slave castle, employs motifs, sayings, beliefs, and symbols of the Akan people of Ghana which inform the lives of African Americans and serve as entry point for making historical and cultural connections. **17-06**

**ANTONSEN**, Christopher (Western Kentucky University) **TOWARD A NEW UNDERSTANDING OF THE POLITICS OF TRANSFORMATION AND CONSERVATISM IN CONTROVERSIES OVER MAJOR COLLEGE SPORTS MASCOTS.** This paper presents preliminary research and findings based on the controversy over the University of Illinois sports symbol Chief Illiniwek, with particular focus on strategies employed by alumni financial boosters who wish to retain the symbol. Behind angry threats that they will cease to support the university with monetary donations are subtle matters of personal identification with the symbol, and any administration policy that seeks to dissolve such a symbol must contend with reactions by those who feel their traditions and personal identities are under attack. **01-07**

**APLENC**, Veronica E. (University of Pennsylvania) **"TRNOVO IS NO MORE": ERASED LANDSCAPES, COMPETING MORALITIES, AND A SOCIALIST HOUSING DEVELOPMENT.** What happens when a landscape, long associated with a "folk," is replaced with a modernizing housing development in order to create a socialist, place-based identity? This paper examines the unexpected effects on local's worldviews, after socialist governmental agencies in the former Yugoslavia transformed a farming community at the edge of a small city into a modernized—and modernizing—housing sub-development. This paper seeks to clarify the competing identities assigned to the neighborhood by its diverse residents, through examining locals' divergent myths of origin, definitions of the "folk," and family stories on place. **17-04**

**ASHTON**, Curtis (Indiana University) **BEIJING DUCK 2008: CULINARY TOURISM AND OLYMPIC IMAGE.** Some regional, ethnic, or national foods have gathered enough symbolic power to authenticate tourists' experiences of a place. The markedness of these foods over others in a cuisine gives them a privileged position not only in symbolic space, but also in the physical marketplace as tourists pay for the experience. I explore Beijing Roast Duck—also known as Peking Duck—and its peculiar ability to index both the city of Beijing and all of China. As Beijing prepares to welcome a world tourist audience to the 2008 Olympic Summer Games, what can this symbolic dish tell us about these places and the tourist experience? **18-03**

**ASHTON**, John (Sir Wilfred Greenfell College) **WRECK HOUSE AND ITS WINDS: LOCAL LEGEND AND THE CULTURAL CONSTRUCTION OF PLACE IN SOUTHWESTERN NEWFOUNDLAND.** There is surely no clearer representation of the transformative processes that imbue physical spaces with cultural significance than the stories people tell about them. A place may be culturally constructed and re-constructed as the physical space in which it is rooted changes alongside its function and significance to the local and external communities, such changes will be reflected in the reformulation of place-related narratives and narrative clusters. This paper will examine the local legendary traditions centered around Wreck House, a specific place in Southwestern Newfoundland and the peculiar environmental features with which it is associated. It will equate the fluidity of form and currency of the narrative corpus with the place's emergent social functions and status in the life of the community. **09-10**

**BACCHILEGA**, Cristina (University of Hawai'i, Manoa) **THE HISTORICAL PRODUCTION OF LEGENDARY HAWAI'I: TRANSLATION, PHOTOGRAPHY, AND TOURISM.** This paper documents how stories labeled as Hawaiian "legends" were adapted to produce a legendary Hawai'i primarily for non-Hawaiian readers or audiences. Specifically, after the 1898 annexation of Hawai'i to the United States, place-centered Hawaiian mo'olelo (stories/histories) or "legends"—like raw materials—served, within popular and scholarly venues, to imagine and market a new cultural product and landscape, legendary Hawai'i: a space

## Abstracts of Individual Presentations

constructed for non-Hawaiians (and especially Americans) to experience, via Hawaiian legends, a Hawai'i that is exotic and primitive while beautiful and welcoming. **04-04**

**BALDWIN**, Karen (East Carolina University) **B.A.S.H., BAM, NO\_OLF: INSCRIPTIONS OF ANGUISH AND IDENTITY IN THE PROTEST DISCOURSE OF EASTERN NC FARMERS.** Regional heritage is threatened with obliteration by a proposal to build across two counties a practice field for aircraft carrier landings by Navy FA-18 Super Hornet pilots. Farmers, their neighbors and citizens from outside the region have coalesced a community of protest whose expression includes sculpture assemblages, yard displays, and a tent city erected at the proposed OLF site—all inscribed with and as texts concerning identity, culture region, and environment. This presentation examines the discourse among North Carolinians Opposed to Outlying Landing Fields (NO\_OLF). **20-03**

**BALLARD**, Eoghan C. (University of Pennsylvania) **ETHNOMEDICINE AND RELIGION IN CUBA AND AFRICA: CONTINUITIES AND DIFFERENTIAL PRACTICES IN AFRO-DIASPORIC TRADITION.** African healers are important to traditional religion. They may specialize in medicine, or may be priests and diviners. If not themselves priests, they work closely with religious leaders. These functions are inseparable. Cuba is in many respects culturally African. The folk medical skills ubiquitous in Cuba are, as in Africa religious knowledge. Practitioners may specialize in one or several fields. The content and methodology used in Cuba drawing on African sources reflect in unique ways New World conditions. **01-14**

**BAO**, Ying (Ohio State University) **WHEN BOB DYLAN AND WOODY GUTHRIE GO CHINESE.** How might the concept of "folk" be defined and appropriated culturally and even ideologically in contemporary urban China? This paper will examine the locality of Beijing as the central stage for the "folksongs" of certain singers from the floating population, such as the "Chinese Bob Dylan" Yang Yi, the "Chinese Woody Guthrie" Sun Heng, the promoter of "folk music in the industrial age" Zhang Guangtian, etc. I will demonstrate how the tensions between China's past legacies and present realities are articulated in divergent ways in folksongs. **18-08**

**BARKER**, Brandon (Middle Tennessee State University) **MYTHOLOGICAL COMPARISON OF THE SERPENT: APPALACHIA AND JAPAN.** Our understanding of the cross-cultural comparison of myth is just as pertinent now as it was in the 1950s and 60s that gave rise to Jung and his primordial transcendence. In a post 9/11 United States, our understanding of the Other should be considered at least and keen at best. We know that snakes can be found frequently in both Appalachian and Japanese mythologies. Keeping the past 60 years of cross-cultural mythology in mind, the study will exist simultaneously as an inquiry of the formation and effects of the two cultures' mythologies and a test of Wendy Doniger's comparative system. **05-05**

**BARNHART**, Sarah Catlin (University of Missouri) **WHO'S IN THE KITCHEN WITH DINAH? FOODWAYS AND FEAR OF CONTAMINATION IN SOUTHERN LITERATURE AND CULTURE.** This presentation draws on the scholarship of historians Elizabeth Fox-Genovese and Mary Titus, and folklorist Patricia A. Turner, among others, to examine the ways fear of contamination is purposefully erased from the historical record, yet manifests itself in novels by southern women writers from Harriet Beecher Stowe's *Uncle Tom's Cabin* (1852) to Fannie Flagg's *Fried Green Tomatoes at the Whistle Stop Cafe* (1987) and beyond. **01-04**

**BEBERNITZ**, Eric (University of Oregon) **CREATIVE USES FOR ANARCHY: FREIGHT TRAIN HOPPING AND THE FORMATION OF A TRAVELER SUBCULTURE.** The mid-1990s witnessed a surge in the number of individuals using freight trains as an illegal means of transportation between locations in the United States. Youth, who comprise the majority of this emergent population, belong to a self-designated community called "Travelers"; an amalgamation of punk rockers, displaced youth, "yuppie hoboes," and political dissidents. I analyze how this community is united through perceived notions of political disenfranchisement, a pursuit of authenticity, and anarchism as a lived ideology. I then illustrate how "Travelers" represent the oppositional and emancipatory potential of grass-roots culture creation. **20-06**

## Abstracts of Individual Presentations

**BEISSINGER, Margaret** (University of Wisconsin) **ROMANI MUSIC-MAKING AND TRADITIONAL WEDDINGS IN POST-COMMUNIST ROMANIA.** I examine how political and cultural changes in post-Communist Romania have affected music-making by Romani performers at traditional weddings. Much of the music now heard at weddings has evolved radically since the Revolution of 1989. New song and dance genres and styles have superseded many of the older ones. I discuss the changes that have occurred in this repertoire and explore the merging of native, Romani, Balkan, Middle-Eastern, and Western elements in the music that now dominates at weddings. I base my findings on extensive fieldwork in Romania. **13-09**

**BENDER, Mark** (The Ohio State University) **GAMO ANYO AND ASHYMO: MULTIFORMS AND MEANING IN TWO YI NARRATIVES.** Aluoxingde (Wang Ziyao) (2001) has suggested that the problem of “*rentong*” (“ethnic commonalities”) among the dozens of Yi nationality subgroups in southwest China be explored via comparative folk literature. In this paper I will approach the issue of *rentong* by examining multiforms (Honko 1998) in narrative poems from two Yi subgroups that feature defiant young women who are either killed or driven to suicide by the actions of oppressive overlords. The poems are *Gamo Anyo* (*Gamo Atnyop*) of the Nuosu in Sichuan, and *Ashymo* (*Ashima*) of the Sani around the Stone Forest in Yunnan. **18-08**

**BENDER, Nathan E.** (Buffalo Bill Historical Center) **LIVER EATING JOHNSON AND JEREMIAH JOHNSON: DUALING IMAGES OF A MOUNTAIN MAN.** John Johnston (c. 1824-1900) became famous as “Liver Eating” Johnson on the frontier of the northern Rocky Mountains for killing a Sioux warrior and eating his liver. This image of a ghoulish frontier fighter has in the 20th century seen the addition of a more culturally sensitive and heroic “Jeremiah” Johnson image derived from modern books and films. John Johnston was perceived as both Liver Eating and Jeremiah Johnson during the 1974 reburial of his body in Cody, Wyoming. **20-09**

**BENDIX, Regina** (Universität Göttingen) **FAIRY TALE ACTIVISTS: LANDSCAPE AND NARRATIVE IMAGINARIES ALONG A GERMAN TOURIST ROUTE.** “Dietrich the Knight” is one of a host of narrative enactors along the German Fairy Tale Street, a themed auto route founded in 1975. The concept behind the street assumes the German folk narrative treasury to be deeply interwoven with the central German landscape. Enactors such as Dietrich invite tourists into this imaginary. The paper explores the extent to which the narrative imaginary shapes not just the perception of the tourist, but also appropriates individuals who work to promote it. **04-04**

**BERESIN, Anna** (University of the Arts) **FREE PLAY: ILLUSION, POWER, AND INNOVATION IN AN URBAN SCHOOL YARD.** Children’s play time at school has been increasingly controlled by administrators who see play as the enemy of control. In Philadelphia public schools play has been limited to fifteen minutes, coopted as gym, or removed. In this study of one school yard over time, children responded to the increasing influence of adult institutions with an array of culturally innovative body texts. Children’s bodies speak with a multi-modal heteroglossia of words, songs, games, and movements that playfully respond to adult encroachment and suggests that cultural dialectics be examined on an historical and microethnographic level. **01-03**

**BERGER, Harris M.** (Texas A&M University) **A THEORY OF STANCE: NEW IDEAS ON MEANING AND AESTHETICS IN FOLKLORE.** Using performance theory and phenomenology, this paper develops an approach to meaning in folklore based on a notion that I call “stance”—the subject’s relationship to the text in varying modes of experience. Stance is most easily understood in the performance of pre-composed music. Here, the performer’s bodily engagement with the text constitutes the stance relationship and is critical for musical meaning. It is not only musicians who have stances; anyone who produces or receives folklore will have a stance on their texts, and the paper develops new ideas on meaning from an analysis of the subject-text relationship. **20-02**

## Abstracts of Individual Presentations

**BERRES**, Allen (Ohio State University) **THE FREAK SHOW AS ANTI-ETHNOGRAPHIC SPECTACLE**. Freak show exhibits, or freaks, were presented as the ultimate examples of corporeal, ethnic, and cultural difference. Although the audience was encouraged to believe that this difference was an inherent quality of the exhibits, it was actually created through a convention-driven combination of storytelling, physical presentation, and acting techniques. The freak show acts as cautionary example for ethnographers; it creates a spectacle of difference in order to cater to the observer's notion of self. Awareness of the freak show can help ethnographers avoid presenting the Other as a means of reifying the audience's pre-existing conceptions. **20-13**

**BIRD**, Donald Allport (Long Island University, Brooklyn) **HOLY SMOKE! LEGEND, BELIEF AND DIALECTICS IN THE NEW MEDIA**. The New Media extend the boundaries of folklore. Several websites related to the World Trade Center disaster of September 11th are selected and evaluated for their value to the folklorist. Folklore content and function of weblogs, bloggers, and interactive New Media forms also are discussed. This paper applies and extends some legend and belief scholarship, particularly that of Linda Dégh, to this new cyberspace cultural Landscape. The concept of the Three-Dimensional Web: Narrator/Informant, Publics, and Folklore Archive is proposed. Introduced are the terms "weblore," "netlore" and "tablere." **05-08**

**BISHOP**, Joyce (California State University, Sacramento) **SACRAMENTO'S DAY OF THE DEAD: POLITICAL RAMIFICATIONS OF A RELIGIOUS OBSERVANCE**. Although sometimes poorly understood by present-day participants, Mexican Day of the Dead observances in Sacramento, California, as in many other U.S. cities, began as a deliberate political act in the early 1970s by founders of the local Chicano movement. As elsewhere, some aspects of the holiday have been appropriated by non-Mexican segments of the population. Part of an on-going oral historical and ethnographic study, this paper traces the process of change, confrontation, and inclusion in the three decades since the first observance. **04-12**

**BLOOM**, Leslie Rebecca (Iowa State University) and **SAWIN**, Patricia (University of North Carolina, Chapel Hill) **DIALOGISM AND THE EXPRESSIVE-COLLABORATIVE APPROACH IN FEMINIST NARRATIVE RESEARCH**. We articulate a practical approach to the ethics of feminist narrative analysis that combines Bakhtin's perceptions about the inevitability of digesting and recycling others' words in order to understand them with Margaret Urban Walker's "expressive-collaborative" model of feminist research, which recognizes that morality is embedded in the complexities and hierarchies of social life. This approach suggests pragmatic means to seek respondents' authorization to capitalize upon our current social influence to communicate their stories in arenas of power, understanding this not as a permanent replacement for but a step towards empowering them to do so themselves. **12-11**

**BOCK**, Sheila (The Ohio State University) **FORGING CONNECTIONS, MAINTAINING DIFFERENCE: AMERICAN TOURISTS IN EGYPT**. In this paper, I examine how ideas of the sacred and the profane are incorporated into the markers of Egyptian authenticity as they are performed by Egyptians and perceived by tourists. The complicated interaction of the sacred and the profane allows tourists to forge a connection with something beyond oneself while still maintaining a clear distinction between what one perceives as one's true identity and one's temporary touristic identity. By focusing on perceived authenticity, heritage, and tradition within the Egyptian tourist industry, I explore how the ideas of the sacred and the profane are used by tourists as they negotiate their own temporary stance between the ancient past and the present day and the meanings they derive from each. **13-14**

**BORLAND**, Katherine (Ohio State University) **TRANSFORMATIVE RESEARCH MODELS: A REVIEW OF PROGRESS**. Feminist folklorists engage issues of authority and representation on several fronts simultaneously: resurrecting the authority of early women scholars; revealing both the creativity of and restraints to women's authority in diverse cultures; and explicating the power dimensions operating between and among participants in the interview context. Having recognized that honoring and valuing diverse women's voices may not always advance a feminist agenda, contemporary scholars continue to experiment with new forms of doing and representing their work. I will assess how we can draw on more activist models even in imperfect conditions to enhance our work. **12-11**

## Abstracts of Individual Presentations

**BOWMAN, Paddy** (National Network for Folk Arts in Education) **PIONEERS FOR JUSTICE: RESEARCHING SCHOOL DESEGREGATION.** This year, institutions nationwide held conferences, published books, produced documentaries, and developed teaching materials to mark the 50th anniversary of Brown v. Board of Education. Yet few endeavors involved folklore despite the invaluable context and methods our discipline provides for researching this overlooked element of the cultural landscape of most U.S. communities. As Lawrence Levine notes, folklore offers windows to understanding racism, resilience, accommodation, reconciliation. Pioneers for Justice is a proposed virtual gateway to folklore and oral history teaching tools, bringing students and elders into the investigation, analysis, and writing of community history and culture, what Foucault would call the creation of power through the creation of knowledge. **01-10**

**BOYER, R. Troy** (Indiana University) **PLACE POSITIVE: FOLKLORE IN FIELDS OF CARE.** An understanding of the concept of place is essential to an exploration of folklore and the cultural landscape. Moreover, folklorists could reinvigorate the discipline by moving beyond descriptions of mere contexts or sites of performance to examine places as the very ground for and the meaning of traditional cultural expression. With place as a focus, what Henry Glassie has termed the "moral core" of folklore is expanded, and scholars of folklore and folklife will have renewed opportunity to enter vital ethical debate. **09-10**

**BRABANT, Margaret** (Butler University) and **BRAID, Donald** (Butler University) **CLAIMING LIVES AND REALITIES IN THE URBAN LANDSCAPE.** We explore insights from recording personal stories as a way of comprehending complex social issues in an urban environment. In particular, analysis of these stories reveals the conditions and contexts of individuals' lives and thereby: 1) hints at the complex web and extent of underlying issues, 2) suggests how storytelling is used to claim lives and realities as part of the urban landscape, 3) reveals available assets and aesthetic resources, and 4) enables crafting of public policies that address underlying issues and support these various communities. **09-09**

**BRADLEY, Matt** (Indiana University/University of Utah) **FREIRE AND FILM.** This paper examines the use of video-documentary as a pedagogical tool within the framework of critical pedagogy. Central to the project of critical pedagogy is the goal of deconstructing power relationships in order to understand them in ways that provide insight about how to transform them. Through case studies I explore the challenges and possibilities of using documentary film production as a means to provide youth with critical thinking skills and understandings of their subjective selves and identities in ways that suggest possibilities for social change. **04-14**

**BRADY, Erika** (Western Kentucky University) **KENTUCKY'S "PARADISE WAITING": EXILE, CONTAMINATION, AND REDEMPTION IN POPULAR SONG.** Over the last century and a half, few states have had a more consistent presence in popular song than Kentucky. From the works of Stephen Foster to contemporary songwriters such as Mark Orr, Chris Knight, and Pat Haney, the Commonwealth has been celebrated in innumerable musical inventories of simple rural pleasures. But closer examination of this body of song reveals the steady adumbration of darker themes reflecting the complex social and economic history of the state. Paradise stubbornly remains, in the words of John Prine, "just five miles away from wherever you are." **01-09**

**BRAID, Donald** (Butler University) and **BRABANT, Margaret** (Butler University) **CLAIMING LIVES AND REALITIES IN THE URBAN LANDSCAPE.** We explore insights from recording personal stories as a way of comprehending complex social issues in an urban environment. In particular, analysis of these stories reveals the conditions and contexts of individuals' lives and thereby: 1) hints at the complex web and extent of underlying issues, 2) suggests how storytelling is used to claim lives and realities as part of the urban landscape, 3) reveals available assets and aesthetic resources, and 4) enables crafting of public policies that address underlying issues and support these various communities. **09-09**

**BRANCH, Matthew** (University of Oregon) **READING THE GREEN: INTERPRETING ORAL HISTORIES FROM AN ENVIRONMENTAL PERSPECTIVE.** After putting together an oral history collection for the Shavers Fork Coalition, a watershed organization in West Virginia, I began to understand that my informants' oral histories and personal experience

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narratives were windows into understanding how they construct nature and perceive their position in the natural world. This presentation examines these perceptions through the texts in which they are imbedded. These conceptions are juxtaposed with Keith Basso's work on Apache notions of space, to demonstrate how the perceived division between nature and culture might be deconstructed. Possible applications of this theory for activist organizations are then explored. **20-03**

**BREWER, Teri** (University of Glamorgan) **A MATTER OF INTERPRETATION.** (2004, 43 minutes) This film explores the vernacular and professional interpretation of cultural landscapes encountered by a British field school held in California in 2003. Landscapes considered include the Santa Monica Mountains, San Emigdio, Carrizo Plain, Cuyama Valley and Antelope Valley. **09-08**

**BRIGGS, Mary** (George Mason University) **SPEEDY'S PLACE: MUSIC AS A PROVENANCE OF MEANING IN CREATING PLACE.** In the context of a personal environment constructed by octogenarian old time fiddler Speedy Tolliver, I will consider the sensory aspect of place, using music as a layer of lived meaning essential to creating place. I will discuss the built personal environment as a metaphor for cultural displacement and re-implacement. I will discuss the important role that artifacts, the products of time spent implaced, play in bringing stability and particularity to one's surroundings. Speedy's experiences will be considered against the backdrop of the mid-20th century migration of rural Virginians to Washington, DC, when he brought the music of home to displaced mountaineers who had come to the city to find work. **04-11**

**BROCIOUS, Elizabeth** (Utah Valley State College) **"MY OWN PAL WANDA": LETTERS THAT MARBLE THE FAT.** This paper is a narrative of Wanda Snow in the years of her friendship with Virginia that explores, through comparison with Virginia's gifts and opportunities, Wanda's longing for social inclusion as well as the fulfillment of her own talents and youthful ambitions in a way that speaks to both an interior drive for accomplishment and the exterior facts of individual circumstances; it is also a reflection on my own literary traditions which include a recognition of Virginia's early influence on my grandmother. **05-13**

**BRONNER, Simon J.** (Pennsylvania State University) **WHY DO MEN STILL HUNT? THE RITUALS AND TRADITIONS OF DEER CAMP.** The challenge of animal rights to hunters to justify hunting in a modern age when in their view killing animals does not serve pragmatic purposes has resulted in a rhetorical defense of hunting as "heritage." An important answer to the question of why men still hunt is the "ritual and tradition" involved. This paper examines more specifically what hunters refer to when they talk about ritual and tradition as clues to their motivation for hunting. In particular, the paper interprets three of the most common deer camp rituals: cutting of the shirt-tail, smearing of blood, and consumption of the deer heart/liver. The ethnographic/historical material suggests a psychoanalytical interpretation of ritualized male combat for regenerative purposes. **12-04**

**BURLAKOFF, Nicholas** (Charles Place Consulting) **THUGHS IN UNIFORM: A STUDY OF NARRATIVES RELATED TO WORLD TRADE CENTER THIEVERY.** The paper examines a number of narratives connected to 9/11 as fact and as urban legends. A review of the theory of legend as presented by Linda Degh and Jan Brunvand provides the framework in which the concept of "urban legend" is discussed. The initial impetus for this research project was a desire to undermine the veracity of subject narratives by labeling them as "urban legends." The question of the use of generic classification for ends unrelated to the study of folklore will be examined. **05-10**

**BURNS, Richard** (Arkansas State University) **THE CONCEPT OF CONVICT IN PRISON FOLKLORE.** A common theme in prison folklore is the distinction prisoners make between "convict" and "inmate," words that seem interchangeable to outsiders. However, the terms hold a special meaning to those who must learn who to trust and who to avoid, who cooperates with whom and who resists prison authority. If he fights his own battles and conducts himself according to the "convict code," he earns respect and avoids the physical and sexual abuse that inmates often endure. This paper explores the concept of convict and how it manifests itself in prison folklore. **20-12**

## Abstracts of Individual Presentations

**CABELLO**, Juanita (University of Michigan) **IN THE MIDST OF THE MALINCHE MOUNTAIN: THE MYTHIC POETIC LANDSCAPE OF ELENA PONIATOWSKA'S "LAS SEÑORITAS DE HUAMANTLA."** In her essay, "Las Señoritas de Huamantla," Elena Poniatowska constructs a curious series of juxtaposed settings in which a woman/mountain holds a pivotal place in the local female imaginary of the Mexican town of Huamantla. This woman/mountain is the infamous Malinche, Hernan Cortés's translator and lover, tremendously reincarnated. In this form she continues to capture the imagination of Poniatowska's other female subjects: devout lady seamstresses who dress a local virgin and indigenous women who climb the mountain to pick mushrooms. This paper will focus on a central question. How does Poniatowska deploy this mythical space to construct the contentious identities of her female subjects—and to express their colorful folkloric practices—in a way that further complicates (or advances) the discourses that typically surround the Malinche's significance for Mexican women? **04-12**

**CALDEIRA**, Olivia (The Ohio State University) **IRISH TRAVELLERS: COUNTERSTORIES TO POPULAR PREJUDICES.** When movies such as *Traveller* and *Snatch* portray Travellers and their American descendents as itinerant scam artists who are never to be trusted, harmful stereotypes are reified and spread on local and global levels. Anti-Travellerism on an individual and institutionalized level affects Irish Travellers in many ways. My objective is to explore the ramifications of racism and gender discrimination through the accounts of Traveller women. **09-03**

**CALL**, Diane N. (Brigham Young University) **"WHEN THE KIDS LEAVE AND THE DOG DIES, LIFE BEGINS": UTAH MORMON MOTHERS AND THE STRUGGLE BETWEEN ASSIMILATION AND UNIQUENESS.** Armand L. Mauss, in *The Angel and the Beehive: The Mormon Struggle with Assimilation*, theorizes that the LDS Church swings on a pendulum between being a unique religion (the angel blowing its horn) and being assimilated into American culture (the industrious beehive). Does this theory work in the microcosm? I talked with Mormon mothers in Utah County to discover if they struggle with assimilation (being one of numerous honeybees) and uniqueness (being a lone angel). I found that stay-at-home moms are generally more content and less guilt-ridden than working mothers, but that neither role completely satisfies the Mormon woman. **04-10**

**CANTÚ**, Norma E. (University of Texas, San Antonio) **LA LLORONA RECONFIGURED: CONTEMPORARY LITERARY EXPRESSIONS OF A TRADITIONAL TALE.** La Llorona, the wailing woman, in Mexico and Greater Mexico has received critical attention and has inhabited the stories of a number of writers and poets. My paper focuses on the shifting identity and uses of the traditional tale as it appears in Alicia Gaspar de Alba and Felicia Luna Lemus's recent publications, *La Llorona on the Longfellow Bridge* and *Trace Elements of Random Tea Parties*, respectively as well as in the plays, *La Llorona Habla* and Moraga's *The Hungry Woman: A Mexican Medea*. These texts dislocate the traditional tale appropriating the figure of the Weeping Woman and transfixing the analysis. **05-11**

**CARPENTER**, Carole (York University) **THE INUKSHUK AS A SYMBOL OF MODERN CANADA.** This paper is an investigation of the Inukshuk as a symbol, rooted in Inuit tradition, but recently visible widely throughout Canada—on currency, in business, for tourism promotions, and most importantly, by common people to express a connection with the Canadian land. Created out of balanced stones, the Inukshuk is a humanoid structure that represents humans in the vast Arctic space for a variety of traditional reasons, but more importantly, for purposes recently embraced throughout Canada and beyond. **13-04**

**CARTER**, Thomas (University of Utah) **INVENTING THE PASTORAL: COWBOYS ON THE NORTHEASTERN NEVADA LANDSCAPE.** This paper uses the built environment of cattle ranching in northeastern Nevada to explore several seminal themes in the American western experience. The landscape of cattle ranching is divided between horse and farm work: there are components devoted to both the working of cattle on horseback and the raising of hay for winter feeding. These two facets of the landscape, one pastoral and the other industrial, mirror the most important myths operating in the West: first, the myth of

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systematic development of the region (the ranch as business), and second, the myth of the West as refuge from such development (the ranch as nature). When viewed against the backdrop of industrialization, the pastoral is made to appear both authentic and threatened, and in the process a new myth, the one about the disappearing West, is born. **01-02**

**CASHMAN**, Ray (University of Alabama at Birmingham) **SEEING POLITICS: LANDSCAPES AND MATERIAL CULTURE OF IRISH NATIONALISM**. For over a decade, folklorists and anthropologists have been engaged productively in what amounts to the ethnography of what there is to look at in Northern Ireland's urban areas. Murals, parades, and monuments are indeed eloquent of social realities and political aspirations, but they are not common in rural areas. For ethnographers of the visual scene in rural areas it is essential to develop "deep seeing" based on how locals (in this study, nationalists) invest everyday physical presences and absences with meaning through narrative. **12-02**

**CICALA**, John Allan (Mount Saint Mary College) **SEXUAL RUMOR AND STEREOTYPE IN THE LEO FRANK CASE**. The Leo Frank Case, involving the murder of a thirteen-year-old factory girl and the conviction of her Jewish employer in Atlanta, Georgia, in 1913, is considered a classic example of American anti-Semitism. My purpose will be to trace rumors that circulated throughout the three successive stages of the affair—Frank's arrest, the coroner's inquest, and the trial—and show how they coalesced into a stereotype that depicted Frank as a sexual predator. This interpretation reveals that Georgians saw Frank as a threat to their traditional way of life because he supervised vulnerable young girls not because he was Jewish. **20-11**

**CLARKE**, Chantal (Indiana University) **THE VILLAIN PATTERN**. This paper examines the possibility of a villain, rather than hero, pattern. That is, I will attempt to uncover an underlying pattern in the way that villains are portrayed and possibly have their life stories revised by the folk. I will consider a number of figures such as Saddam Hussein, Osama bin Laden, Hitler, Stalin, Mussolini, Genghis Khan, and Attila the Hun who are considered villains. The paper will explore the implications of such a pattern and consider the sources upon which the folk draw to create their notions of villainy. **20-11**

**CLEMONS**, Leigh (Louisiana State University) **PERFORMING HISTORY (WHOSE STORY, EXACTLY?): BATTLE RE-ENACTMENTS AND THE RE-CREATION OF THE TEXAS REVOLUTION**. Each year, various locations in the state of Texas are home to celebrations of the battles, meetings, and events that figured prominently in Texas' revolt against Mexico (1835-36). Battle re-enactments are particularly popular modes of remembrance. I will discuss the impact that the re-enactment has on white and Hispanic residents, the efforts of re-enactors and historical societies to make the re-enactment more politically correct, and the place of such re-enactments in the creation of Texas Revolutionary history. **13-14**

**COLLINS**, Richard William (University of California, Berkeley) **DON'T LOOK; YOU MIGHT NOT LIKE WHAT YOU SEE: A PSYCHOANALYTIC EXAMINATION OF PSYCHOANALYSIS JOKES**. Jokes often contain more than just a humorous punch line. Many times they are manifestations of underlying emotions, emotions buried deep beneath the surface of our conscious thoughts. As folklorists we are in a unique position to investigate these jokes and, with the help of a psychoanalytic lens, perhaps to shed some light on them. In this paper, I will look at several jokes about psychiatrists, psychoanalysts and the analytic process. Further, I will discuss the most prominent theories of jokes, their techniques and meanings and explore, through specific examples, the underlying emotions they contain. **09-02**

**CONSTANTIN**, Stefan-Catalin (Institutul Cultural Român) **A WORD ABOUT THE OTHER**. In the summer of 2000, I participated at a field research in the northeast of Transylvania, at Telciu, a village in Nasaud County. There I have heard for the first time the term *barabar*, which isn't mentioned in any of the Romanian dictionaries. The present article, taking the ethnical imagology as a standpoint, tries to remake the history of the meanings this word has, considering it relevant for the way in which the traditional community perceives the stranger. The meanings of this word were highly influenced by the history of the region—starting with the Austro-Hungarian administration and finishing with the communist and post-communist regime. **13-09**

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**CONWAY, Cece** (Appalachian State University) **19th-CENTURY SCOTS AND IRISH INFLUENCES ON AFFRILACHIAN BANJO PLAYERS.** As African banjar playing began to influence whites in the mid-19th century, the Scots and Irish music of mountain and minstrel musicians began to influence Black playing. From "Long Tail Blue" and "Jim Crow" to the "Coo Coo," these tunes remained crucial to African American repertoire throughout the 20th century and the "Coo Coo" is a reminder that the racetrack was a significant venue of exchange during the 19th century. **13-10**

**CRAVER, Amy** (University of Alaska, Anchorage) **WHY WOULD WE HUNT WHEN WE CAN SHOP FOR CHEEZ-WHIZ AT THE AC STORE? ANIMAL RIGHTS ACTIVISTS AND ESKIMO SINNERS.** The extremist animal rights activist group, PETA, holds that no person is justified in killing an animal even if they are hunting for food. Therefore, they claim that Alaskan Eskimos are no different than other hunters largely because PETA defines the conditions of subsistence hunting in terms of western perceptions of how Eskimos lived in pre-historical times. Thus concluding contemporary subsistence hunting is not "traditional." This presentation will explore PETA's claim to the "enlightened" pursuit of "historical reality" when dealing with cultures such as the Inupiat Eskimos where subsistence hunting continues to be a viable part of the culture. **12-04**

**CROUCH, Stephanie** (The University of Texas at Austin) **THE COWBOY AND THE LUMBERMAN: BROTHERS OR DISTANT COUSINS?** The similarity between cowboy songs and lumbermen songs is often assumed. However, many of the examples found in John Lomax's collection and the collections of Franz Rickaby, Edith Fowke, and others might indicate that these two male-dominated professions had different sets of ethics and priorities. By examining these collections I will investigate the similarities and difference between the cowboy and the lumberman and draw some conclusions why these two professional relatives might be driven by different objectives. **18-12**

**CSELENYI, Zsuzsanna** (Indiana University) **VISUAL RHETORICS OF POWWOW IDENTITY: THE CASE OF MIDWESTERN COLLEGE POWWOWS.** The dynamics of powwows are heavily influenced by the relationships that exist between Indian, mixed blood and non-Indian participants. This paper presents a perspective on powwow performance in the context of specific Midwestern college powwows. It will explore insider and outsider perceptions of powwow participation rules and motivations, and examine the visual and oral expressions of such rules through developing a visual vocabulary of powwow participation, while considering the ramifications of such cultural performances within the context of a mainstream educational establishment, such as their influences on the general public's ideas about what it is to be Indian today. **01-07**

**CUTCHINS, Dennis** (Brigham Young University) **ELITISM, KEEPING SECRETS, AND FLY FISHING IN UTAH.** Knowledge about fly fishing is difficult to come by and is often jealously guarded by "insiders." Thus the sport has gained a reputation as an "elitist" pastime. Nevertheless, interviews with fishers suggests the existence of an unwritten code of fly fishing ethics that determines when, where, and with whom secrets may be shared. Fly fishing may deserve its reputation for elitism and snobbery, but those who study the sport should also recognize the highly ethical, code-driven nature of that elitism. **20-09**

**DARE, Jennifer K.** (University of Oregon) **THE ART OF WAR: EXPLORING THE AESTHETIC IMPULSE OF WARHAMMER MINIATURE ARMIES.** The miniature tabletop combat game Warhammer offers the opportunity for young white men to express artistic abilities while playing an intellectual game of strategy akin to chess. Warhammer players combat each others' miniature "armies" of one-inch figures on simulated terrain at their local hobby stores. The figure-conversion and -painting process feeds individual aesthetic impulses. The folk group's social convergence at the local hobby shop dictates inter-group criticism and praise for completing "beautiful" figures as well as space for testing each others' intellectual prowess. **20-06**

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**DARGAN, Amanda (City Lore, Inc.) TEACHING WITH FOLK ARTS: LESSONS FROM AN URBAN ELEMENTARY SCHOOL.** Dramatic changes in arts education in the 22 years I have worked in the field have forced folklorists working with schools to design new models and pedagogical approaches and to articulate how folk arts studies can support the educational goals and standards of school districts. This paper draws on lessons I have learned working with an urban elementary school, lessons that have changed my thinking about the different roles that folk arts can play in a child's educational experience and that also have informed my work with older students, artists, and teachers. **01-12**

**DASS, Rhonda (Indiana University) MARKS OF DISTINCTION: RENEGOTIATING TATTOOING AS ART.** Tattooing has moved from the margins of American society through concerted efforts of people within the tattoo community to be accepted as a legitimate craft. The Woodstock Tattoo and Body Art Festival is one of the first organized efforts to reclassify tattooing as art. This paper will examine how the utilization of a festival presentation allowed organizers of this festival access to traditional legitimizing avenues to promote tattooing as art. **04-09**

**DAVID, Dana (Independent) NEIGHBORHOODS OF EXCHANGE: CREATING CULTURAL SPACES WITH FOOD EXCHANGE.** In examining the rural Mardi Gras of Southwest Louisiana and the urban Questua in Italian Williamsburg, Brooklyn, the annual processions collect for a communal celebration and map out the neighborhood. Because Mardi Gras and the Questua are examples of a redundant food exchange in the sense that the recipient has the means to procure the materials exchanged, these performances showcase public cultural spaces where people display and negotiate social relationships. My presentation will examine the annual neighborhood performances from an exchange approach, informing us on the ways in which place and space factor into community's cultural identity. **05-14**

**DAVIS, Kevin (Utah State University) THESE BONES SHALL RISE: AN OVERALL VIEW OF THE BREAD OF THE DEAD.** The Mexican/Mexican-American holiday of the Day of the Dead is full of rich symbols and rituals. By focusing on one particular ritualistic element, the Bread of the Dead, and by comparing, contrasting and analyzing the function of the bread as art, symbol, food, text, genre, tradition, and as a means of deriving identity, much can be learned about the way diverging cultures negotiate spiritual meaning and establish essential beliefs. The paper also examines the bakers as artists with the power to arbitrate and convey the profound values found within their own culture. **13-08**

**DE JONG, Connie (The Ohio State University) PERFORMANCE AND TECHNOLOGY.** Interviews and creative works will reflect on the nature of performance and technology in a selected group of indigenous communities in the Andean and northern Amazonian regions of South America. Based on field research in Quichua and Quechua communities, this research will highlight common themes, styles and uses of technology in performance. We will strive to work together to create this concept of performance, rather than artificially separate myself from the community. **20-02**

**DE LOS REYES, Guillermo (University of Houston) QUEER SPACES: THE ROLE OF PLACE AND SPACE IN QUEER IDENTITY FORMATION IN MEXICO.** Since the early colonial times, there is evidence of homosexual practices in Mexico. The people who were involved in such practices were from different social classes, ethnic traditions, and sexual and gendered behaviors. The role of the cities has been pivotal for organized homosexual life in Mexico. Using archival and ethnographic fieldwork with a social constructionist approach, I study the impact that space and place have had in the development of a homosexual identity in three homosexual groups from Mexico City and Puebla from colonial Mexico—seventeenth century, Porfirian Mexico—nineteenth century, and Contemporary Mexico—twenty first century. **05-12**

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**DÉGH, Linda** (Indiana University) **SIGNIFICANCE OF PLACE AND SPACE IN PERFORMER-ORIENTED NARRATIVE RESEARCH WITH PARTICULAR EMPHASIS ON THE LEGEND AND ITS LANDSCAPES.** Among many new discoveries of intensive monographic field ethnography is that communities—people in groups—generate a primary network of relationships within their physical and intellectual environments. Thus, folklore emerges from the corpus of hereditary and personally experienced encounters and actions within the local place and space, and manifests diversely in diverse genres, most importantly and characteristically in prose narratives. In this presentation I will focus on the landscape of the legend, the most flexible, variable and viable genre that does not obey any rules of fixation. Taking advantage of the whims of nature and culture, the text the legend tells serves the purpose to make sense of its landscapes. Three examples from three ethnic enclaves will document the importance of further research in our multiethnic, globalizing, multicultural world, producing unpredictable new situations to generate more legends and more landscapes. **12-03**

**DEGNAN, Kevin** (Ohio State University) **TOURISM, THE CULTURE INDUSTRY, AND THE POSSIBILITY OF CRITIQUE.** Theodor Adorno's *Culture Industry* initially referred to Hollywood and jazz phenomena, but is extendible to other spheres. I use his framework and theses to examine tourism and the possibility of critique in two tourist archetypes: package tourist and independent traveler. Often the latter is conceived as having greater access to authenticity in and genuine critique of host cultures than the former, but I argue that both archetypes are presented with false performances of culture, though recognition of that performance may be a first step toward critique. **05-06**

**DEL NEGRO, Giovanna P.** (Texas A&M University) **WATCHING SHAZIA: OCULAR TOURISM OR THE EMPIRE TALKS BACK?** Since 9/11, images and reports of the hijab-wearing stand-up with the deadpan delivery style and mischievous look on her face have circulated extensively in the media. In France, Germany, and Denmark, Shazia Mirza has been widely acclaimed for her performances and is a kind of "ethnic celebrity." But exactly how does Mirza's humor and Muslim identity travel across these national and linguistic frontiers with such ease? By drawing upon various sources, this paper reveals how this border crosser displaces the dominant discourses of gender, religion and humor in order to claim a place for herself on the global stage? **09-02**

**DE SHANE, Kenneth R.** (Middle Tennessee State University) **"GOING BACK TO THE HEART OF THEIR LIVES": CULTURAL REVITALIZATION IN LINDA HOGAN'S *MEAN SPIRIT*.** Many Native American groups are attempting through revitalization to reinterpret and reapply their religious beliefs in order to salvage traditionally held values and to stave off the encroachment of an ever-changing, modern world. Many Native American authors create characters that seek to revitalize themselves and their people through returning to the old ways. In her novel *Mean Spirit*, Linda Hogan reveals through various characters' enactments of tribal rituals and expressions of folk beliefs that true cultural revitalization is the only salvation for the Osage. **01-11**

**DEWHURST, C. Kurt** (Michigan State Museum) **PRINCIPLES IN PRACTICE: THE SOUTH AFRICAN NATIONAL CULTURAL HERITAGE PROJECT.** This paper will examine the experience of the South African National Cultural Heritage Project, a program developed by the Michigan State University Museum in partnership with MATRIX Center, MSU; African Studies Center, MSU; Smithsonian Center for Folklife and Cultural Heritage; and the Chicago Historical Society. The project was designed to recruit, train, and collaborate with cultural heritage professionals in South Africa to develop skills for the collection, documentation, preservation, and presentation of the rich cultural expressions of the peoples of the "New South Africa." **01-10**

**DIAZ, Bianca** (George Mason University) **¿DONDE ESTAMOS? SENSE OF PLACE IN THE SPANISH LANGUAGE.** In this paper, I will examine the sense of place in Spanish constructed and inhabited by native and non-native Spanish speakers of Cuban descent living in the U.S. Ideas of identity, geographical and mental homes, displacement,

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memory, belonging and community and familial rituals play a significant role in creating and struggling to maintain a cognitive sense of place. Through fieldwork with native and non-native Spanish speakers of Cuban heritage, this paper will focus on language as a place as well as a means for securing identity and orientation in this world. **13-11**

**DILLINGHAM**, Thomas (Central Methodist College) **DYING IN PLACE: THE NARAYAMA FILMS.** Two Japanese directors, Keisuke Kinoshita and Shohei Imamura, created film versions (based on legend or possible custom) of the drama of exposing elderly people to die on a mountainside. Folk narratives and a novella by Shichiro Fukazawa precede the films. Differing social and cultural values emerge from these two films, as well as from their precursors; analysis reveals qualities specific to the film medium as it adapts folklore to modern media and audiences. **17-06**

**DOLBY**, Sandra K. (Indiana University) **WHAT ARNOLD LOBEL KNEW AND ADMIRERD ABOUT FABLES—AND WHAT HE DIDN'T.** In this paper I shall build upon the essential formal analysis Pack Carnes offered in his essay examining Arnold Lobel's award-winning book *Fables*. In particular, I shall consider the differing objectives Lobel brought to his task, his adaptation of the classic fable genre, and the effects these had on his book of modern fables composed and illustrated for children. **17-02**

**DOYLE**, William L. (Ohio State University). **UNDERSTANDING INTELLECTUAL PROPERTY AND FOLKLORE: A COMMONS MODEL APPROACH.** The idea of The Commons as an owner-less realm of common pool resources available to all rose from environmental concerns of overpopulation. However, expanding the concept of common resources to include tradition and traditional transmission, this paper explores how the ideas of ownership, creation, and intellectual property emerge into a state of crisis. Assumptions about tradition/modern, public/private, and high/low veil the processes of tradition, leading to a re-evaluation of intellectual property rights and the economic commoditization of tradition. **09-09**

**DRAPER**, Tierza (Indiana University) **THE PROPER BLEND: POLYGAMY IN LDS LIFE HISTORY WRITING.** Life history writing is an essential part of LDS doctrine and culture. The effort to create the "proper blend of fact and feeling" in life history is influenced by official instructions, community practice and individual character. That these three influences often clash in the effort to create the "proper blend" can be seen in the life histories of contemporary church members, who must deal with the uncomfortable issue of polygamy in their family's history. **09-12**

**DRAZHEV**, Stephen (LogMan Association for Education and Science) **THE BRIDGE: VIRTUAL AND REAL IN THE WATER'S RITUALS.** The author demonstrates the multimedia system for virtual and real presentation of the main Bulgarian folk customs connected with water. He uses symbolic interpretation of the bridge in traditional folklore as a transition from real to the virtual (spiritual) world. THE BRIDGE is the part of the Bulgarian folkXplorer Project developed by LogMan Association and Bulgarian Folk Music & Dance Association during the 2002-2005. **13-07**

**DRAZHEVA**, Maria (Bulgarian Folk Music & Dance Association) **COMPARATIVE STUDY OF THE WATER'S RITUALS.** The purpose of the article is to demonstrate a new approach for the analysis, classification, notation, and multimedia presentation of the dance elements of the folk customs connected with water. The author describes dance elements as a basic part of the multi-layered structure of the water's rituals and in the context of the four seasons' rituals. On the basis of the great variety of the terrain and archive material, a multimedia presentation is created. The authors combine the traditional folk materials with contemporary live dance presentation. **13-07**

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**DUFFY**, Karen (Indiana State University) **SEEING THE IMAGINED WORLD: SYMBOLISM AND MEANING IN ACOMA POTTERY.** N. Scott Momaday states that the relationship of Native Americans to the land is a matter first and foremost envisioned in the Native imagination. At Acoma Pueblo, that vision inspires the designs on traditional pottery, yet the specific nature of the design symbolism remains elusive to, and controversial among, non-Native scholars. In this paper, an interpretive scheme proposed in 1938 by H. P. Mera for Zuni pottery is considered in light of Acoma commentary, and the work of potter Lilly Salvador is examined as a rare, explicit representation of the imagined world. **12-02**

**EDGETTE**, J. Joseph (Widener University) **ARLINGTON NATIONAL CEMETERY: VIRGINIA'S NECROPOLIS, A CULTURAL LANDSCAPE OF THE DEAD.** Looked upon as our nation's most sacred shrine, Arlington National Cemetery is more than just a necropolis or city of the dead; rather, it is a primary example of a cultural landscape and all that the term includes and implies. This slide-supported paper will present the evolution, historic significance, related oral narratives, and the diversity of customs, traditions, rites, and rituals that constitute and influence the relationship between and among the forces of place, space, and culture on this necropolis. **12-05**

**EDMONDSON**, Scott (University of California, Los Angeles) **INNER CITY SANCTUARIES: NARRATIVES FROM STOREFRONT CHURCHES IN LOS ANGELES.** Part paper and part ethnographic video, the presentation will document and analyze the narratives, aesthetic productions, and live currents of spirituality in several African American storefront churches in Los Angeles. In addition to being houses of worship, these sanctuaries provide material necessities and counseling for many of the city's underprivileged residents. I suggest that storefront churches are more than a passing phenomenon, as their numbers indicate, and are not merely on some upwardly mobile journey to becoming mainline churches. **17-10**

**EFTING DIJKSTRA**, Marjolein (Meertens Instituut, Netherlands) **ANIMAL SUBSTITUTION NEGOTIATED: THE TRADITION OF PULLING THE GOOSE IN THE NETHERLANDS.** Animal substitution is the replacement of animals by representations of them. It occurs as a solution to practical and ethical problems in different arenas from the meat industry to folkloristic games. In this paper I will first present the theoretical framework around the subject of animal substitution. On the basis of an ethnographic study of the currently contested game of gander pulling in the Netherlands, I will subsequently examine the relation between the form and the functions of a possible goose substitute that might be introduced in the near future. **12-04**

**ELLIOTT**, Lisa (Bowling Green State University) **THE DAY THE MUSIC DIED: KARAOKE AND THE INTERSECTION OF POPULAR MUSIC, PERFORMANCE, AND PLACE.** Using theoretical writings specifically about karaoke and about popular music, performance and place more generally, I will examine the motivations of karaoke patrons at a bar in Northwest Ohio. By doing so I will determine how the intersections of popular music, performance, and place create a desire for people to participate in karaoke. I will also make larger conclusions regarding why karaoke has persisted beyond fad status and the role it serves in contemporary American culture. **20-10**

**ELLIS**, Bill (Penn State University) **SLEEPING BEAUTY IN JAPAN.** This paper will discuss how this familiar tale entered Japanese culture and survey its use in shMjo manga or graphic novels intended for preadolescent audiences. It will focus on the themes of the "birthday curse" and the "sleeping princess" and show how both connect to elements in Japanese folk narratives. Its use in a variety of mangas will be described in the light of Bettelheim's theory that the tale focuses on the internal growth necessary for both males and females to recognize and accept their new sexual identities. **09-04**

**ERICKSON**, Brad (University of California, Berkeley) **WHITEWASHING THE TAR BABY: STRATEGIES OF ACQUITTAL.** Using the Tar Baby story as a metaphoric space in

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which contemporary whites in the U.S. see themselves vis-à-vis people of color and the reality of their own privileged position, this paper explores patterned mechanisms, here called "strategies of acquittal." The purpose of these strategies is to distance the position of whiteness from the exercise of racial discrimination and obfuscate the beneficial status that whites enjoy as a result of patterns of discrimination. **18-10**

**EVANS, Michael Robert** (Indiana University) **FUNCTIONS OF THE PHOENIX: SOCIAL AND CULTURAL ROLES OF A CHEROKEE NEWSPAPER.** It has been said that indigenous societies leapt over the print media to embrace video as mass communication more in harmony with their oral traditions. But not all societies made that leap. *The Cherokee Phoenix*, the oldest American Indian newspaper, was first published in 1828, and it represented a larger effort to preserve Cherokee cultures in the face of mounting Euro-American pressures. This presentation explores the social and cultural functions of *The Cherokee Phoenix* in its roles as social unifier, cultural negotiator, and educational tool focused on the history, language, and social challenges of the Cherokee nation. **17-07**

**EVANS, Timothy H.** (Western Kentucky University) **AUTHENTICITY, MORALITY AND WORLDVIEW IN PHILIP K. DICK'S THE MAN IN THE HIGH CASTLE.** This paper will examine the ways in which Dick's 1962 novel explores the moral implications of authenticity in the context of colonialism. Dick postulates a world in which the Axis won World War II, and a major business in Japanese-occupied California is the marketing of authentic pre-war Americana to Japanese collectors, who judge it within a Japanese worldview. When contemporary American crafts appear on the market, collectors must decide whether authenticity in American traditions stopped when America lost the war. In Dick's world, traditional Japanese philosophy is the main alternative to Naziism, and authenticity (or the lack thereof) is a rationale for genocide. **01-04**

**FALCÓN, Leonardo** (Florida Folklife Program) **DANCING TO DISTANT RHYTHMS, A ROUTE TO CUBAN-AMERICAN ETHNIC IDENTITY.** For some Cuban-Americans the acceptance or rejection of their ethnic identity stems from living in the midst of two very different cultures. Parents and grandparents act as catalysts for the children's final decision as they try to instill in their children a higher degree of Cubanness. Dance has been an excellent venue for this purpose. This paper presents preliminary findings based on the study of some traditional dance groups in Miami. In analyzing dance and performers, this paper unveils unforeseen conflicts between family and individual decisions. **18-04**

**FISHER, Brock** (Bethel College) **THE WORLD BEHIND THE STAGE: USING DRAMATIC ETHNOGRAPHY TO EXPLORE A THEATRICAL CULTURAL LANDSCAPE.** In this presentation, I will utilize a model that anthropologists Catherine J. Allen and Nathan Garner established in their work *Condor Qatay: Anthropology in Performance* to create and explore the process of creating a new ethnographic play on the topic of backstage life during live-theatre performance conditions. Specifically, the play will focus on an ethnographic account of events that take place in a specific cultural landscape, the men's dressing room during the run of Shakespeare's *Much Ado About Nothing* in the theatre department of a major university. **20-13**

**FIUMERODO, Maria Teresa** (University of California, Los Angeles) **TRADITIONAL FOLK BELIEFS AND THE EVIL EYE: AN ITALIAN AMERICAN EXAMPLE.** This study considers the immigrant experience in adapting traditional folk beliefs into the American genre by discussing a variety of beliefs and practices associated with the supernatural phenomenon of the evil eye. Using personal experience and ethnographic research, this paper will demonstrate how the power of the evil eye manifests in second and third generation Italian Americans through beliefs and healing techniques and how the symbols associated with the evil eye conjure a larger connection to Italian identity. **09-13**

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**FLORES-PEÑA**, Ysamur (Otis College of Art and Design) **CHANGO AND THE RECONSTRUCTION OF THE YORUBA KINGDOM IN LUCUMI CULTURE.** This paper explores the idea of a Yoruba kingdom in exile. Using Patak and interviews with Lucum worshipers I probe issues of political agendas within the Lucum community in Cuba. Traditionally scholars had viewed Cabildos and the Il Ochas as an obvious derivation of race relations in Cuba. However, the preservation of the culture in stories and personal narratives as well as religious institutions points to a larger agenda; the creation of the Yoruba Kingdom in exile. **01-13**

**FORGACS**, Katherine (Indiana University) **CARIBBEAN VERNACULAR: PERSPECTIVES ON WOOD AND CONCRETE IN ST. LUCIA.** This paper examines the role of the individual in the conceptualization and shaping of the everyday built environment in the Eastern Caribbean island St. Lucia. The effects of an increasing private use of concrete on the appearance and experience of this vernacular domestic landscape are articulated. Ethnographic fieldwork is drawn upon to address certain beliefs or identities expressed in the creation, manipulation, and personalization of wood and concrete houses. This elucidation of the layers of meaning embedded in these cultural expressions reflects the complexity and dynamism of St. Lucia's architectural landscape. **13-03**

**FOX**, Christie (Utah State University) **THE POLITICS OF SPORT IN CONTEMPORARY IRISH DRAMA.** In recent years, two major Irish plays have explored the connections between sports and a national identity in flux. Marie Jones' *A Night in November* looks at the idea of "Irishness" as opposed to "Northern Irishness," while Charlie O'Neill's *Hurl* suggests a redefinition of Irish identity through a multi-ethnic hurling team, playing one of Ireland's most revered national sports. Both plays employ unusual staging techniques to express the post-colonial condition of an Irish nation in the midst of an identity crisis. **01-04**

**FREEDMAN**, Jean R. (Montgomery College) **A WOMAN'S PLACE: NARRATIVES OF PLACE AND IDENTITY AMONG JEWISH WOMEN IN BALTIMORE.** In life history interviews with Jewish women in Baltimore, place emerged as a central concern. The women's narratives described critical life events in terms of changes in place — from one country to another, from one neighborhood to the next, and from the private world of the home to the public world of paid employment. Often, the narrators would describe how these changes in place reflected the changing roles of women in the greater society. **09-14**

**GABBERT**, Lisa (Utah State University) **COMMEMORATIVE DISCOURSE AS SOCIAL COMMENTARY: A FESTIVAL CONTEXT.** Many residents of McCall, Idaho, contextualize their annual Winter Carnival as it is currently enacted in terms of past performances, framing it as having "declined" over time. This paper examines this rhetoric of decline as commemorative discourse that is used to construct an imagined festive past as community-oriented and better than the present. This nostalgic and constructed history can be understood as a response to, and commentary on, ongoing socialcultural changes currently happening in the area, changes that go well beyond the festive sphere. **04-02**

**GALVIN**, Sean (LaGuardia Community College) **FOLKLIFE IN EDUCATION GOES TO COLLEGE.** As part of my ongoing teaching I find that many of the folklife in education approaches to diversity and cultural awareness that have long been used with younger students work equally well with older, returning college students, especially those who are not American born or who are adult ESL speakers. Using electronic resources such as BlackBoard or class web sites have also opened the door for exploring new strategies to reach this population. **01-12**

## Abstracts of Individual Presentations

**GARLOUGH**, Christine (University of Wisconsin) **"The MOUNTAINS ARE FALLING DOWN": FEMINIST FOLK PERFORMANCES OF THE CHIPKO MOVEMENT IN UTTAR PRADESH.** In recent years, folk performances, such as street plays, have been used by some Indian feminist organizations as modes of resistance. In many instances, such plays are employed to raise awareness of gender disparities and influence legislation. This paper explores the use of a street play entitled "Women in Search of Their History," utilized by a Gujarati feminist organization called Sachetana to educate fellow citizens about tribal women's role in the Chipko Movement. This folk performance highlights the role village women played in saving their jungle homes from land developers and details their conceptualizations of the connections between gender, power, and place. **09-03**

**GASHLER**, Kristina (Brigham Young University) **CATS AND DOGS AND OTHER FOLKS.** In my paper, I will explore the importance of pet stories in American family folklore. I will collect the personal experience narratives Americans tell about their pets, especially about their dogs and cats. I am not looking for the folklore of dog shows or creation legends. I want stories about average, suburban housepets: how they affect family dynamics, the roles they play in family traditions, when they have acted as heroes, physically or emotionally. In sum, how American pet folklife has a "fundamental influence on the desires, beliefs, values, and character of the American people" (Public Law 94-201). **09-12**

**GAUDET**, Marcia (University of Louisiana at Lafayette) **GREETINGS TO THE DEAD: NEWSPAPER MEMORIALS AS PUBLIC DISPLAY.** Memorials to the deceased family members or friends have been published in newspapers for many years. Most of these memorials have followed a standard form, often reprinting popular lyrical verse expressing both grief and belief in the afterlife. There appear to be some definite differences in memorials published during the last five years in Lafayette, Louisiana. In this presentation, I will examine memorials to the dead in *The Advertiser*, Lafayette's daily newspaper, and I will argue that these memorials reflect not only the family's desire to remember the deceased person and the circumstances of the death, but their desire to have that person's status and accomplishments in life remembered by the entire community. **12-05**

**GHOLSON**, Rachel (Southwest Missouri State University) and **STUMPF**, Chris-Anne (Aspect Language School) **FOLKLORE AS CULTURAL LENS IN THE MULTICULTURAL, MULTILINGUAL EDUCATIONAL ENVIRONMENT.** Recognizing that to learn about culture will aid the new Canadian in attaining cultural awareness while at the same time develop his/her intercultural adjustment skills, then it is imperative to come up with some strategy for teaching about culture that simultaneously allows for the development and enhancement of all skill areas. Using folklore as a critical methodology in the ESL classroom is such a strategy. Because folklore is an intrinsic part of everyday life, this use promotes and enables cross cultural understandings and the understandings of North American culture. Moreover the students and the instructors also recognize that their expectations are mutable or living elements of culture. **04-06**

**GIARELLI**, Andrew L. (Portland State University) **ROME'S "STATUE PARLANTI": FOLKLORE AND MASS MEDIA IN EARLY MODERN EUROPE.** Rome's "talking statues," a medium for anonymous and dangerous verbal art targeting the powerful from the Cinquecento to the Risorgimento, are nowadays promoted as folklore by the city—though when they were functioning in their traditional role, officialdom repeatedly tried to suppress them. Focusing on Pasquino and Marforio, the two most prolific statues, this paper traces the evolution of the pasquinade from their 1501 origins in a yearly Humanist academic ritual adopting the archaic Roman rite of *robigaglia*, which sought to stop mildew and blight, through their co-opting in the 1520s by street satirists and subsequent role as fulcrum of papal gossip, to their contemporary role as tourist attraction occasionally commandeered by modern street satirists. **05-06**

## Abstracts of Individual Presentations

**GINGGING, Flory** (Indiana University) **"ECO-TREASURES FROM MOUNTAIN HIGH TO OCEAN DEEP": ECO-TOURISM IN SABAH, MALAYSIA AND ITS ROLE IN MALAYSIAN NATIONALISM.** Malaysia, like other formerly colonized nations, confronts at once the problems of nation building and balancing among different ethnic groups while representing those groups within the context of international tourism. In this paper, I propose that in Sabah, a Malaysian state on Borneo, the strategic focus on eco-tourism, as well as the portrayal of its indigenous peoples in tourist literature as depoliticized constituents of its "eco-treasures," frees the state from having to comment on that sometimes contentious climate among the indigenous groups, thus moving closer to Malaysia's motto of being "united in diversity" and advancing the cause of nationalism. **12-13**

**GLASSIE, Henry** (Indiana University) **SEEING THE UNSEEN: THE REPRESENTATIONAL TRADITION IN ISLAMIC ART.** The representational errand of traditional Islamic art is to reveal the formless perfection of God. Urban or rural, the landscape of Islam is centered by the mosque. The mosque is oriented by a mihrab, and the mihrab is one of the objects imaged by Muslim artists to portray through signs—through images of light and abstract order, through representations of the revealed word—the wonder of God. **12-02**

**GLAZER, Mark** (University of Texas, Pan American) **OUR LADY OF SAN JUAN AND DON PEDRITO JARAMILLO: TWO SAINTS IN SOUTH TEXAS.** In the Lower Rio Grande Valley of Texas Catholic folk religion remains one of the major manifestations of Mexican American culture and folklore. Here Our Lady of San Juan and Don Pedrito Jaramillo, a folk Saint, continue to answer prayers and perform miracles. The paper will examine: A) Our Lady of San Juan, B) Don Pedrito Jaramillo, and C) the similarity in function and personality attributes characteristic of these two religious personages. **05-12**

**GOLDENBERG, Amy** (Indiana University) **ART, POLITICS AND RELIGION ENCASED IN AMBER: THE AMBER ALTAR IN GDANSK, POLAND.** This paper explores the significance of a permanent amber altar being constructed for a church in Gdansk, Poland. While the stated rationale for the altar is to give thanks for Poland's political and religious freedom, fieldwork revealed additional goals: to showcase the artistic possibilities of Baltic amber; to demonstrate Polish mastery of amber art; to continue rebuilding from World War II; and to show cultural flourishing after significant governmental changes. However these goals are complicated by the controversial reputation of the particular church that will house the altar. **01-05**

**GOLDSTEIN, Diane E.** (Memorial University of Newfoundland) **"GHOSTS FOR SALE": THE COMMODIFICATION OF BELIEF IN CONTEMPORARY CULTURE.** This paper explores the notion of belief as a commodity—using examples from ghost tours, haunted hotel travel listings and haunted real estate advertisements. The analysis looks at the relationship between ghostly tradition and popular consumption of that tradition, with particular reference to authenticity and the representation of belief, issues of fragmentation and recontextualization, vicarious and managed experience, the lure of the "numinous", and fear for profit. In particular the paper will explore the role of commodification in creating new and different contexts for the serious exploration of and expression of belief. **13-02**

**GRADY, Sandra** (University of Pennsylvania) **WHAT WOMEN SAY: KANGA DISCOURSE AS PROVERBIAL COMMUNICATION.** In East Africa, proverbs are performed in a variety of ways, including on highly decorative textiles, known as kangas or lesos. As items of material culture that circulate and communicate almost exclusively among women, kangas offer a unique window into the verbal art of women. This analysis of kanga communicative practice offers insight into the role of creativity in the creation of new proverbial lore by women and demonstrates changing social perspectives of their own community. **04-05**

**GRAHAM, Herman** (Denison University) **BIOGRAPHY AND THE SEARCH FOR A "USABLE PAST": LESSONS FOR CONTEMPORARY ACTIVISTS FROM AARON HENRY AND THE CIVIL RIGHTS MOVEMENT.** Today's activists working in the twenty-first century

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can easily become disillusioned by the complexity of social problems, the unresponsiveness of an administration tied to corporate interests, and the slow pace of social change. Yet current social activists need not become discouraged since they can look to the example of the late Aaron Henry, a long time civil rights activist in Mississippi, for insight on pursuing social justice during difficult times. This paper will examine strategies used by Henry to unify the black community across class lines, to forge interracial coalitions, and to reach out to white adversaries in order to create an interracial democracy in Mississippi. **12-12**

**GRIDER**, Sylvia. (Texas A&M University) **HAUNTED HOUSES: THE SIGNIFICANCE OF SETTING IN TRADITIONAL GHOST STORIES.** The haunted house is an integral feature of ghost stories, both oral and literary. In ghost stories, the haunted house can function as both setting and character, with the house sometimes taking precedence over the beings that haunt it. The haunted house has been appropriated by popular culture, especially at Halloween, when images of haunted houses are featured on greeting cards and other seasonal decorations. A common fund raiser in many communities is the creation of dramatic, interactive gory and frightening tableaux set in so-called haunted houses. **13-02**

**GRIFFITH**, Jim (University of Arizona) **RECENT AND CONTEMPORARY RELIGIOUS ART OF SONORA.** An informal survey of the religious art of the Mexican state of Sonora has been sponsored by the University of Arizona's Southwest Center since 1999. Data so far recovered includes identification of local religious artists as well as folk saints, folk devotions and traditional narratives connected with the art. This paper presents an overview of the recent and contemporary artistic activity we have learned of so far. **01-05**

**GUGLIELMI**, Luc D. (Lynchburg College) **ORAL TRANSMISSION OF RITUAL: A STUDY OF THE BASILE MARDI GRAS.** Mardi Gras is a very important celebration for many communities in Louisiana, especially in the southwest. For many adults, it is also an important ritual that has been passed down to them by their parents and which must be kept alive. This paper analyzes the oral transmission of this ritual from the elders to the youth in Basile, Louisiana, and how through their "courir" for the children, one man, "Potic" Rider Russel, tries to keep this tradition alive. This presentation will also be accompanied by a video recorded on site by the author during the "courir" of 2001. **20-04**

**HAMMOND**, Julia (University of Oregon) **HOMELY THINGS, MOBILITY AND THE ETHOS OF FINDING ONESELF.** Drawing on fieldwork among urbanites who range from the well-housed to the homeless in Oregon and California, this paper examines conceptions of home expressed in personal narratives and material culture. I look at the economic shifts associated with globalization and the accompanying cultural changes that occurred after the 1960s, suggesting that an ethos of "finding oneself" has developed among the privileged, along with a new, more mobile way of defining home. Though poor people are increasingly excluded from this ethos, their homemaking behavior works to challenge their exclusion. **20-12**

**HANSEN**, Gregory (Arkansas State University) **LISTENING TO VERNACULAR THEORISTS WITHIN FOLKLIFE IN EDUCATION.** The history of folklife in education programming includes a rich literature on integrating folklore into educational theory and practice. Effective folklorists have learned the culture of educators and are able to provide rationales for educational projects by showing how the study of folklore supports various educational movements. An analysis of vernacular educational theories offered by traditional artists, themselves, provides further resources for the folklife in education movement and the discipline of folklore. **01-12**

**HANSON**, Debbie (Augustana College) **MAGIC REALISM, REALISTIC MAGIC: THE NATURAL SUPERNATURAL IN SUSAN POWER'S *THE GRASS DANCER*.** In her novel *The Grass Dancer*, Susan Power presents a world where the supposedly magical and the allegedly realistic interact to create an atmosphere in which temporal, cultural, and supernatural boundaries are blurred or even crossed. This paper explores Power's structural and thematic rebellion against conventional norms and contends that the novel ultimately argues that such boundaries can and should be appropriately defied in the pursuit of well-lived lives. **12-07**

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**HANSON, Susan** (Ohio State University) **POETIC PRANKS, POSTMODERN PRAYERS: INSCRIBING THE SUBJECT ON THE SUBURBAN LANDSCAPE.** This presentation will explore how handmade signs reduce the spatial temporal distance between sacred and profane forms of communication. Collectively, the signs tell a visually-coded story about everyday life in the suburbs, but as individual expressions they register lyrical points of view that demand singular consideration because of how they announce and answer to the impact of late commodity capitalism and globalization on everyday life, the decentering of cultural experience, the destabilization of the personal and social subject, and the struggle over meaning in the suburban landscape. **17-10**

**HARING, Lee** (Emeritus, Brooklyn College) **FROM FORMALISM TO IDEOLOGY IN FOLK NARRATIVE STUDIES.** Beginning from its divided anthropological-literary allegiances, folk narrative studies in the United States have developed through motifying and typing to formalism, then to discovery of larger patterns which, like the "success story" pattern in European folktale, force attention back on to thematic content. To reinsert folktale study into history, the imaginative constructs already cataloged must be scrutinized for the ideologies they convey. Concepts developed by Raymond Williams and Fredric Jameson can fruitfully be applied to folktales collected now and in the past. **17-09**

**HARLE, Peter** (Macalester College) **THE ORACLE AT WAL-MART.** Since manufacturers of games in the United States first recognized the commercial potential of fortune-telling mechanisms, countless divination products have been marketed. These have ignited debates about religion, the trivialization of sacred traditions, and evil influences in popular culture. Ouija boards are used in serious religious rituals and burned as demonic tools. Manufacturers have faced criticism for producing items based on sacred traditions, potentially moving them into a realm of triviality and corporate profit that some find deeply inappropriate. This paper will explore some of the implications that these controversies may have for our notions of play and the sacred. **09-13**

**HARLOW, Ilana** (American Folklife Center) **THE DEVELOPMENT OF RITUAL RESPONSES TO THE HOLOCAUST.** Today, many people craft their own rituals when none exist to suit their needs. This paper presents the development of new rituals and explores their effectiveness or lack thereof. Rituals gain resonance when tied to narratives. Ritual responses to the Holocaust are often incorporated into commemorations of earlier tragedies in Jewish history. It seems that a single, widely accepted ritual response to the Holocaust has not yet emerged because this catastrophic event is concurrently associated with several traditional narratives, none of which offers a paradigm capable of capturing the devastation of the Holocaust and the community's experience of it. **05-05**

**HART, Moriah** (University of Oregon) **EARTH AND FIRE: THE AESTHETICS AND APPEAL OF WOOD-FIRING.** Historically, ceramic objects were fired with locally found materials. With the advent of gas and electric kilns, wood-firing, a labor and fuel intensive method, became cost prohibitive in the West. This paper explores the personal and aesthetic reasons that motivate a subset of modern Western ceramicists to wood-fire by choice rather than necessity. Based on fieldwork and interviews, I discuss the aesthetic appeal of wood-firing, the sense of community that is formed, and the association of the process with something authentic and basic in human nature. **18-14**

**HARTLEY, Julie** (Brigham Young University) **THE GRYON S'EGRILLONNE FESTIVAL CYCLE: THE APPROPRIATION OF CULTURAL LANDSCAPE IN SWISS TOURISM AND NATIONALISM.** The Gryon s'egrillonne festival cycle is a series of cultural displays staged each summer in the village of Gryon, Switzerland. The cycle is based in Gryon's centuries-old agricultural Midsummer festival, which was appropriated and modified by Swiss nationalist poets in the nineteenth century, was later used to sell Gryon to tourists, and has become an important identity marker for Gryon's residents. Through the Gryon s'egrillonne festival cycle, one can examine several important issues in the anthropology of Europe: the commodification of culture for tourist dollars, nationalist invented traditions, and notions of authenticity in cultural displays. **05-01**

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**HATHAWAY**, Rosemary V. (University of Northern Colorado) **FOLK NARRATIVE AS THE LOCUS OF "AUTHENTICITY" IN RECENT PEDAGOGICAL STRATEGIES FOR TEACHING LITERATURE AND COMPOSITION.** Recent pedagogical texts in English/Language Arts encourage the use of traditional forms of folk narrative as "authentic" grounding for teaching both literature and composition. But how do these pedagogies define the folk genres they employ, and do these pedagogical strategies use folk narrative to complicate the concepts they are designed to support, or do they simply appropriate folk narrative for their own purposes? This paper evaluates effective and ineffective uses of folk narrative in both literature and composition classrooms. **01-12**

**HEARNE**, Joanna (University of Missouri, Columbia) **TELLING AND RETELLING: INDIGENOUS NARRATIVES AND CINEMATIC RE-ENACTMENT.** Many Native American and First Nations filmmakers have used oral narratives to structure and situate cinematic images, revisiting and re-coding prior documentary, ethnographic, and political relationships by deploying a reconstructed past. In this paper I focus particularly on the framing devices—the "attached narratives" or storytelling performances—in Leslie Silko's *Stolen Rain* (1980), Victor Masayeva's *Itam Hakim, Hopiit* (1984), and Zacharias Kunuk's *The Fast Runner* (Atanarjuat) (2002). The filmmakers' close attention to multigenerational storytelling contexts and their emphasis on visualizing storied places reflect on and offer alternative narrative, production, and performance strategies based in visual sovereignty. **18-09**

**HENKEN**, Elissa R. (University of Georgia) **BODY MODIFICATION IN CONTEMPORARY LEGENDRY.** Body modification, whether by adding color with rouge, tanning, or tattooing or by removing hair, ribs, or pounds, involves both cultural aesthetics and personal statement, areas whose tense interplay often gives rise to legends. This paper will explore developments in legendry as areas and techniques of modification have changed and as social and health concerns have evolved, with consideration of gender variation, technologically- and biologically-based fears, and determinations of cultural acceptability. **04-09**

**HERRERA**, Brian Eugenio (Yale University) **BECOMING A PROPER CALIFORNIA LADY: PERFORMANCES OF IDENTITY IN MISSION CALIFORNIA, 1900-1930.** Tracing the history, or genealogy, of Ramona as a popular performance phenomenon offers a particular glimpse into the ideological and performative construction of the "newly American" Southwest as both a region and an identity within the United States in the early twentieth century. In this paper, I elaborate upon one of my analytic conceits—the practice I have termed "prompting"—in which an iconic vocabulary of images of the California estates "prompt" visitors and Southern Californians alike to perform their appropriate roles—their appropriate identities—upon the newly Americanized cultural landscape of Southern California. **12-08**

**HILL**, Phyllis (Ohio State University) **RIDING DI RIDDIMS—FEMALE EMPOWERMENT IN THE DANCEHALL.** This paper focuses on a popular form of Reggae known as Dancehall and in particular a genre popularized as "slackness" utilizing it as a forum for gendered discussions. The largest consumer of "slackness" is said to be women, particularly "ghetto women." This group is ostracized by some members of wider society as "loose," "vulgar" and "irresponsible" while others see their involvement in the dancehall as liberating and empowering. This paper explores both viewpoints and offers challenges in the form of educational possibilities to educators and policy makers. **09-03**

**HO'OMANAWANUI**, Ku'ualoha (University of Hawai'i at Manoa) **"NOHO PELE I KA 'AHIU?": DOMESTICATING THE "SAVAGE GODDESS": PELE, SCIENCE, AND NEW AGE TOURISM.** This presentation will focus on how the "Legendary Production of Hawai'i" constructs Pele and the volcano as "sites fantastic." Drawing from different sources, I will explore how the shift in authority over the Pele/volcanic narratives (from Hawaiian to western) has influenced how they are "consumed" by the outside world, focusing on two related areas of the "tourist imaginary," western science and New Age spirituality. I will examine how the perpetuation of Pele and the volcano as exoticized products of the western imagination suppress traditional Kanaka Maoli perspectives, thus enabling further commodification and erosion of cultural beliefs and practices. **04-04**

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**HOPEWELL, Brian** (Sea Education Association) **SCHOONER BUMS: OCCUPATIONAL NARRATIVE OF CONTEMPORARY SCHOONER CREW.** The contemporary American tall ship fleet numbers approximately 300 vessels, each staffed by a crew of typically young, increasingly female, and uniquely skilled individuals—the direct descendants of a typically older, mostly male maritime workforce. Who are these people, the current tribe of tall ship sailors? Are “schooner bums” a quaint anachronism or bearers of a vibrant and still viable occupational tradition? This poster presents the results of field interviews and ethnographic research among these water-borne informants. **05-01**

**HORN, Jenn** (Indiana University) **MY TATTOOED MEMORY.** My paper is an exploration, through a collection of tattoo narratives from members of the Bloomington, Indiana, tattooed community and current research on other tattooed communities, why individuals choose to remember a life-event with a tattoo. I look at markers such as age, gender, and occupation, as well as family background and the individual's own insight, to suggest why people chose this traditionally “deviant” form of behavior to express their memories. **04-09**

**HOROWITZ, Amy** (The Ohio State University) and **MINNIS, Florence** (The Ohio State University) **PROTEST MUSIC AS RESPONSIBLE CITIZENSHIP.** As one development of my larger study of disputed territory, I will present a documentary of a conversation among Harry Belafonte, Holly Near, Bernice Johnson Reagon, and Holly Near. The focus of the conversation was “Protest Music as Responsible Citizenship”; each of the participants described life-long experiences working in social change movements as well as observations on the post-September climate in the United States. This protest music project, disputed territory is both a subject of the songs and a performance issue. **18-05**

**HOWARD, Robert Glenn** (University of Wisconsin, Madison) **NETWORK MEDIATED REVELATION: THE SINNER'S PRAYER TRADITION ONLINE.** This paper explores the World Wide Web based discourse surrounding a traditional Protestant form of evangelical prayer referred to as “The Sinner's Prayer.” The performance of this prayer seeks to elicit a conversion that relies on a direct experience of the divine. When this discourse emerges on the Web however, its evangelical function is lost. Here, the prayer serves merely as a platform for believers to initiate discussions about their previously held fundamentalist beliefs. **05-08**

**HUDSON, Emily** (Western Kentucky University) **SENSE OF PLACE IN A NEW URBANISM TOWN: AN INSIDER'S LOOK AT SEASIDE, FLORIDA.** Since the early 1980s, the development of Seaside, Florida, has inspired countless articles and books about everything from architecture to lifestyle. However, few, if any, were written by a community insider. As a twenty year resident of Seaside, I look at the often missed layers of community and culture in this “resort town” and how they contribute to sense of place. **17-10**

**HUFFMAN, Eddie** (University of North Carolina, Chapel Hill) **“I LOVE TO HEAR THOSE OLD HYMNS PLAYED ON THE VIOLIN”: MERGING SECULAR AND SACRED GENRES IN THE MUSIC OF JACK MCGINNIS.** Jack McGinnis, born and reared in southeastern Ashe County, North Carolina, fervently carries the music traditions of his community into the twenty-first century. As his favorite hymn, “Guide Me O Thou Great Jehovah,” states, he is a pilgrim in this world seeking guidance from the Holy Spirit. His spiritual quest for the true church of God's people is such a powerful force in his life that what may be deemed secular is inextricably tied to the sacred. Thus, his music reveals that seemingly separate secular and sacred genres are involved in a complex network of exchanges, blurring distinctions between them. **13-10**

**INGRAM, Shelley** (University of Missouri, Columbia) **BEYOND THE TEXT: ETHNOGRAPHIC PERFORMANCE AND THE ISSUE OF REPRESENTATION.** The advent of performance-centered studies signaled an important shift in our understanding of folklore and ethnography. I argue, however, that the impulse has been to use concepts posited in

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the field of performance studies to look at how "others" perform. This tendency once again situates folklore and ethnography within the realm of the textual: "we" write about "their" performance. In this paper, I explore the intersection of ethnography and performance; by looking specifically at performances I wrote based on my own fieldwork with families of victims of partnership violence, I explore issues of representation, textuality and the stage. **20-13**

**IRWIN**, Bonnie D. (Eastern Illinois University) **WHO'S REALLY IN THE BOTTLE: ARAB DJINN AND AMERICAN GENIES.** Genies in American popular culture bear little resemblance to the djinn in Arab folklore. In Arab culture, the djinn are recognized in the Qur'an and often represent the darker side of the human psyche, whereas in American popular culture, especially in the twentieth century, genies are happy-go-lucky, sexy facilitators of wish fulfillment. This paper compares and contrasts the two cultures' approach to these supernatural beings and explores why many American genies are so different from their Arab ancestors. **12-07**

**JACKSON**, Jason Baird (Indiana University) **THE SOCIAL LIFE OF HISTORY IN YUCHI CIVIC DISCOURSE.** Among the Yuchi people of eastern Oklahoma, talk about the past is a dominant feature of collective social action in the present. Historical narrative is central to the formal oratories that have long accompanied Yuchi ceremonials. Just as interesting are new forums for public talk about tribal history that have emerged as part of the political and cultural renaissance currently underway in Yuchi community life. In considering historical narrative among the Yuchi, I seek, in this poster presentation and the manuscript underlying it, to contribute more generally to scholarship on historical consciousness considered within a discourse-centered folkloristics and anthropology. **17-07**

**JACOBSEN**, Johanna Micaela (University of Pennsylvania) **BLURRING THE BOUNDARY AND BREAKING THE FRAME: WILL-ERICH PEUCKERT'S WITCHCRAFT EXPERIMENTS AND THE PRODUCTION OF KNOWLEDGE AND SCHOLARLY IDENTITY.** The question of how knowledge and scholarly identities are produced at the nexus of "academic objectivity" and "subjective experience" is examined and problematized based on the case-study of folklorist Will-Erich Peuckert (1895-1969). Usually remembered for resisting ideologically tainted research during WWII, Peuckert once recreated a 16th century witches' unguent, resulting in an experience which involved the feeling of flying and a massive hangover. He wrote about this event in academic articles (stressing objective rationality) and in autobiographical memoirs (stressing subjective experience). This paper discusses the tension between these two discursive practices which, ultimately, creates scholarly identity and produces knowledge. **20-13**

**JOCHNOWITZ**, Eve (New York University) **THEORIZING THE FOODSCAPE.** A culinary landscape, or foodscape, includes the traditions of display and performance associated with the food. I define a foodscape as consisting of these five separate and partly nested personal sites: the mouth, the body, the kitchen, the table and the street. My paper will examine each of these culinary landscapes in relation to food venues, anomalous foods, geography, and the ritual calendar, with illustrations from my work among Jewish New Yorkers from the former Soviet Union. **01-06**

**JOHNSON**, Jeanne Harrah (Nevada Arts Council) **STRUCTURES IN A LAND OF EXTREMES: AN INTERPRETATION OF BUILT ENVIRONMENTS IN NEVADA.** This paper interprets the architecture of two regions in Nevada: the "rustic" cabins and lodges near Lake Tahoe, and the decorated neon structures of Las Vegas. Though enormously distinct from one another, they share a common interpretive thread. Each has a strong "mythical" meaning that is deeply embedded in its form and context. The meanings echoed in the buildings and their landscapes manipulate our sense of time and transform individual perceptions into collective experiences. **18-03**

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**JOHNSON, Martin** (University of North Carolina, Chapel Hill) **MOVIES OF LOCAL PEOPLE: THE CINEMA OF H. LEE WATERS IN THE MID-ATLANTIC SOUTH, 1936-1942.** H. Lee Waters, a commercial photographer in Lexington, North Carolina, has no place in the standard histories of the cinema. Yet, between the years 1936 and 1942, Waters made hundreds of short, documentary-style films of and for people in small and large towns in North Carolina, South Carolina, Tennessee and Virginia. Entitled *Movies of Local People*, Waters' film provides a unique window into the lives of people living in the mid-South during the Great Depression. Recently collected and preserved by Duke University, Waters' work challenges both film history and the representations of life in the rural South in the 1930s and 1940s. **17-06**

**JORDAN, Terri** (Indiana University) **SILK, SATIN, OR SYNTHETIC?: CREATING IDENTITIES WITH THE WHITE WEDDING GOWN.** The white bridal gown is often considered the centerpiece of the traditional Western wedding. Though the dress is seen as a standard fixture of the marriage ceremony, the choices made by individual brides regarding aspects of dresses such as style and ornamentation allow them to construct a more personal image while simultaneously maintaining ties with tradition. In examining the creativity that brides display in manipulating wedding gown variables to create their desired identities, this paper also addresses the broader theme of balance between adherence to custom and expression of individuality. **04-09**

**JORGENSEN, Jeana** (Indiana University) **IF THE INTERPRETATION FITS: SYMBOLIC AND LITERAL READINGS OF A.T. 510B.** One of the critical questions in fairy tale studies is whether to examine the manifest or latent content of a tale: whether to perform a literal or a symbolic interpretation. Examples of the scholarship on AT 510B, a tale hinting at father-daughter incest, demonstrate this analytic dichotomy. Although most scholars tend to favor either a literal or a symbolic interpretation, I believe that the two can and must converge; I will utilize folk and literary versions of 510B to demonstrate this. My theoretical stance is eclectic, ranging from psychological to feminist where applicable. **09-04**

**JUDD, Daniel K.** (Brigham Young University) and **YOUNG, Kristi A.** (Brigham Young University) **TALES OF THE FATHERS: THE ROLE OF FAITH BASED NARRATIVES.** This presentation looks at two examples of tales of faith in the history of the Church of Jesus Christ of Latter-day Saints. Told by eyewitnesses, the accounts reveal the beliefs of the narrators. How these beliefs and events influence descendants of these families as well as members of the Church is discussed. **05-13**

**KALIAMBOU, Maria** (Ludwig-Maximilians University) **"...AND HE LEFT WHERE NOBODY DIES": THE MULTIPLE REPRESENTATIONS OF AFTERLIFE LANDSCAPES IN GREEK ORAL POETRY.** In my paper I want to investigate the extremely diverse representations of three motif complexes (the landscape of the other world, the figure of death and the dead) in three oral genres (folktales, legends and folksongs). I will mention the various influences which came from different times and spaces: ancient Greek mythology, the newer Christian faith and, at last, Western European literature and tradition since the Middle Ages. Finally, I will try to give a generic explanation of these radically differentiated but coexisting multiple uses of afterlife landscapes in Greek oral poetry. **18-13**

**KAPLAN, Leslie** (University of North Florida) **FIGURES IN THE FOREGROUND: ENCOUNTERS WITH LOCAL INHABITANTS IN ILLUSTRATED EUROPEAN TRAVEL NARRATIVES, 1676-1900.** This paper presents an inverse reading of published images of the ancient village of Corinth from the eighteenth and nineteenth centuries. The images focus on the ancient monuments but the landscape and the small figures qualify, comment on and challenge the central image. This paper gives new insight into one way that national identity was negotiated on the ground level—through encounters between travelers and local inhabitants and the subsequent framing of that experience for audiences at home. **05-06**

## Abstracts of Individual Presentations

**KELLEY**, Greg (Indiana State University) **"WHATEVER YOU WANT": WISH FULFILLMENT JOKES AND IMAGES OF MASCULINITY.** This paper considers a range of jokes about wishes gone bad. In all of the material I collected from oral sources and folk literature, the "tragic" wishes reveal something of the dispositions of men. These jokes qualify, re-define, or confuse traditional notions of wish fulfillment and show men who, for better or worse, fall victim to their own wishing or the wishes of others. Wishing, thus, demonstrates patterns of masculine behavior, and something of men's fears and foibles. **09-02**

**KIGOTHO**, Mutuota (Macquarie University) **WATCH ME DANCE: THE USE OF IMPLICIT KNOWLEDGE OF NARRATIVE STRUCTURE IN THE TEACHING OF WRITING.** This paper investigates the relationship between students' implicit knowledge of the Kikuyu oral narrative structure and the teaching of writing in secondary schools. The narratives selected have songs that the instructors perform both for purposes of instruction as well as telling the narratives. In an experiment carried out in Kenya, students in the experimental class were found to outperform those in the control group in the area of narrative coherence and narrative quality. The teaching method was found to have potential for improving narrative teaching in secondary schools. **04-06**

**KINDEL**, Melika (University of Tartu) **PLACE-RELATED TRADITION AND TOURISM. THE CASE STUDY OF THE ESTONIAN NATIONAL PARK OF LAHEMAA.** In my paper, I will concentrate on issues of how the place-related traditions in Estonia have changed over time, especially with the influence of tourism. I will focus mainly on the situation in Estonia's eldest national park—Lahemaa. I will discuss the selection criterias of tradition and tourism as well. What determines that certain objects of the landscape are told about in oral tradition and how these objects become interesting for tourists as well? I will give examples of how tour guides of Lahemaa represent the landscape they introduce through traditional narratives. **12-13**

**KING**, Robert (Utah State University, Tooele) **WHEN IS A TACO JUST A TACO? THE HUNGER FOR AUTHENTICITY AND ETHNIC FOOD IN UTAH.** When someone opts for ethnic food, they often have in mind the quest for an authentic bite of a culture. The idea of authenticity is both attractive and problematic, seen by some critics as resistance to modernity's fragmentation and by others as elusive at best, and worse as hegemonic essentializing. A survey of patrons and management of four distinctive Mexican restaurants in Utah indicates the variety of motives behind both the buying and selling of tacos and the dynamics of ethnic dining. **05-14**

**KIRKLAND**, James (East Carolina University) **THE DEMON IN THE DARKNESS: AN INTERDISCIPLINARY APPROACH TO THE STUDY OF SUPERNATURAL ASSAULT NARRATIVES.** Drawing on a wide range of folkloristic, literary, and medical sources, this presentation proposes a new interdisciplinary model for the study of the phenomenon known to sleep clinicians as "sleep paralysis" or "sleep paralysis with hypnogogic/hypnopompic hallucinations" and to folklorists as the "Nightmare," "witch riding," the "Old Hag," or the "Terror that Comes in the Night." Particular attention is given to narrative depictions of the "supernatural assault experience" as David Hufford defines it in his seminal 1981 book *The Terror that Comes in the Night* and their value to sleep clinicians and researchers. **12-07**

**KLASSEN**, Doreen Helen (Sir Wilfred Grenfell College) **"DON'T YOU LIKE TO SLEEP ON AIR-DRIED SHEETS?": THE CLOTHESLINE AS SITE FOR PUBLIC/PRIVATE DISPLAY IN WESTERN NEWFOUNDLAND.** The choice and arrangement of display items on clotheslines often leads to a curious juxtaposition of what is considered public and/or private. Clotheslines enable the display of clothing worn publicly, clothing worn but concealed in public, and privately used household linens. Using narratives from two generations of urban women in western Newfoundland, I challenge Anthony Giddens' concept of front regions and back regions (1984), as I demonstrate how this public/private display is tied to social and cultural issues such as changes in technology, commitment to environmental issues, and changes in familial composition and gender roles. **04-10**

## Abstracts of Individual Presentations

**KLASSEN**, Teri (Indiana University) **USE OF DOMESTIC SPACE BY DEPRESSION-ERA QUILTMAKERS.** Quilts and vernacular architecture are both established folklore fields, but little has been said about their interaction: how women use domestic space for quiltmaking. This is my focus in fieldwork with African- and European-Americans who grew up in Depression-Era households with quiltmaking mothers or grandmothers. I will present house layouts showing quiltmaking areas, discuss reasons for space-use decisions, and consider previous research. This contributes to vernacular architecture's emphasis on active use by inhabitants, and expands quilt performance studies to include domestic space use. **09-05**

**KONONENKO**, Natalie (University of Virginia) **UKRAINIAN FUNERAL LAMENTS AND FOLK BELIEF.** Funeral laments are still sung by Ukrainian villagers today. As oral theory would predict, these laments are composed in performance using a traditional vocabulary of poetic lines and half-lines. However, when the villagers are interviewed, they deny the use of any traditional verse and claim that their laments are spontaneous. This paper will examine interviews and lament texts. Lament texts will then be compared and contrasted to psalmy, fixed (written) texts which claim to speak for the deceased and answer the sentiments voiced in laments. **12-05**

**KOVEN**, Mikel J. (University of Wales, Aberystwyth) **THE FOLKLORE FILES, OR HOW "THE X-FILES" USES AND UNDERSTANDS FOLKLORISTICS.** As folklorists watching "The X-Files," we were able to identify that the series presented dramatized legend narratives. This paper takes this identification further: not only did "The X-Files" avail itself to specific folkloric narratives, it also foregrounded very discipline-specific debates about belief from a folkloristic perspective as a means of de-centering colonialist assumptions about the Other. **18-09**

**KOZIKOWSKI**, Denise (University of California, Los Angeles) **COMPLEMENTARY AND ALTERNATIVE MEDICINE IN POST-SOCIALIST CZECH REPUBLIC.** Since the 1989 Velvet Revolution and the end of socialism, the popularity and use of alternative medicine in the Czech Republic has shown a steady increase. To date, more than 600 different healers are currently registered in a directory of alternative healers; they practice 150 different types of therapies and treat a range of ailments. To date there has been no comprehensive study documenting the types of CAM used by Czechs and their reasons for doing so. This paper documents and examines the range of folk and alternative therapies used in the post-socialist Czech Republic. **01-14**

**KRUESI**, Margaret (American Folklife Center, Library of Congress) **ILLNESS AND MIRACLE NARRATIVES: AUTHORITY AND APPROPRIATION IN MEDICAL AND RELIGIOUS INSTITUTIONS.** I will examine narratives of illness and healings across several domains: at pilgrimage sites; in patent medicine advertising; in testimonials for complementary and alternative medicine; and in the rhetoric surrounding "Indigenous Knowledge Systems" (IKS) currently under discussion at international meetings including WIPO and the Convention on Biodiversity and pertinent to the interests of medical/pharmaceutical institutions, in order to ask the questions: What constitutes knowledge in these domains, whose knowledge is it, and what authority does it have? **01-03**

**KUNYOSYING**, Kom (University of Oregon) **FEELING THREATENED AND SUBVERSIVE: CURRENT PRACTICES OF THAI MATERIAL PROTECTION CULTURE.** The end of the 20th century saw a resurgence in wearing protective tattoos spread from the working class in Thailand to new adherents among the distinctively middle and upper classes. This phenomenon intersects two realms of folklore scholarship. My paper examines the subversive aspects of this trend that resemble those studied in Western punk and tattoo resurgences, as well as situates it within the folklore of protective practices that recur in the face of unpredictable elements and outcomes. **20-06**

## Abstracts of Individual Presentations

**LAFFERTY**, Anne (Memorial University of Newfoundland) **A TENTATIVE HISTORY OF THE NEWFOUNDLAND HABIT.** It was a folk custom for Catholics in many parts of Newfoundland to dress bodies of the newly deceased in a garment called a "habit" until well into the twentieth century. In this paper, I look at the possible history of this custom, which probably developed from similar customs in Ireland. Given strong connections between Newfoundland and the Franciscan order in Ireland, I will pay particular attention to the very old custom of dressing a corpse or dying person in a Franciscan habit. **12-05**

**LANDWEHR**, Margarete (West Chester University) **HELMA SANDERS-BRAHMS AND STORYTELLING IN GERMANY, PALE MOTHER.** In *Germany, Pale Mother*, Sanders-Brahms depicts her childhood in Germany during and after WWII. This paper focuses on the scene in which her mother recites the "The Robber Bridegroom" to her daughter during their trek through war-torn Germany. With its triumphant ending, the fairy tale enables them to survive, alludes to the horrors of war, and serves as a mirror of the cinematic narrative as trauma narrative. Thus, a fairy tale can serve as a paradigm for trauma narrative in that it offers consolation and often portrays the metamorphosis of its hero/ine to maturity after enduring tribulations. **18-09**

**LANE**, Brigitte (Tufts University) **TALES FROM AQUITAINE: SYMBOLIC LANDSCAPES AND SHAMANISM IN FRENCH TRADITIONAL SOUTH-WESTERN CULTURE.** A close look at some French folktales from Gascony, collected in the 19th century, by mythographer Jean-Francois Blade (published 1886). Special attention will be granted to the strong traces of shamanism present in these narratives, as exemplified by their "symbolic architecture" (story patterns, primary images, etc) and their underlying "cosmological landscape." A cross-reading of these texts with rigorous ethnological data gathered by Felix Arnaudin, will provide a cultural grid for their deciphering in terms of the "sacred," as well as help define their specific dimensions indicating a strong affinity with Celtic oral tradition. **17-09**

**LANGE**, Michael (University of Wisconsin, Madison) **NARRATIVES OF SEPARATION: BOUNDEDNESS AS A MARKER OF IDENTITY IN THE ORKNEY ISLANDS.** The Orkney Islands lie off the northern coast of Scotland. The inhabitants often express that Orkney is a very different place from the rest of Scotland, emphasizing that tartan and bagpipes are not parts of Orkney's image. The short stretch of water between Orkney and the mainland of Scotland is often mentioned as a symbolic and real boundary between the two places, both geographically and culturally. This paper will analyze the appearance of this boundary in folk narrative and discuss its use in negotiating the cultural identity of Orkney. **05-10**

**LARSEN**, Hanne Pico (University of California, Berkeley) **A LITTLE BIT OF DENMARK, DISNEY, OR SOMETHING ELSE?** The topic of this paper is the Cultural Landscape in the quaint California city, Solvang. With its distinguished architecture and the Danish cultural canon and presumed Danish-ness on display, "A little bit of Denmark" is offered for sale to the 1.5 million tourists visiting the town every year. But are the marks on the land really Danish? Is it an emotional/cultural landscape to the inhabitants and the tourists? Or is it a pure Disneyfied heritage theme park? **18-03**

**LASH**, Sarah (Indiana University, Bloomington) **SITUATING PUZZLES: DEMYSTIFYING THE MINI-MYSTERY.** This paper will examine the "situational puzzle," a neglected form which relies on audience participation and questioning. Unstudied and unclassified, the situational puzzle is nonetheless very popular, especially among adolescents and young adults. They center on themes of morbidity and fear, with a special proclivity for suicide and murder. They function by relying on the audience's cultural assumptions, and can only be solved when the audience is able to circumvent or look past these assumptions. **17-02**

## Abstracts of Individual Presentations

**LAU, Kimberly J.** (University of Utah) **DROPPING IN: GLOBAL SURF TRAVEL AND THE FANTASTIC LOCAL.** This paper complicates the notion of the local as defined in opposition to the global through an investigation of nomadic surf culture. Ethnographic conversations with surf travelers suggest multiple modes of locality that emerge in response to global travel, surf localism, and the various means of accessing ever distant surf spots, most of which truly exist only in faith and fantasy. **04-04**

**LAUDUN, John** (University of Louisiana) **THE GUMBO LINES OF LOUISIANA: HISTORY FROM MAPS, MAPS FROM FOOD, FOOD FROM AND FOR PEOPLE.** The foodways of South Louisiana, especially Cajun and Creole cuisines, are now featured in restaurants around the world and, except for the idea that tomatoes make a dish Creole, most consumers have had a relatively flattened version of these foodways presented to them. In fact, even, or perhaps because, a central dish like gumbo not only varies from household to household, family to family, community to community, region to region, but it is also the source of debate and division. In effect, what goes in the gumbo often marks who is in the group. **05-14**

**LEARY, James P.** (University of Wisconsin) **OLD WORLD LEGENDS, NEW WORLD LANDS.** Immigrants from Europe to the American Upper Midwest have conjoined legends with landscapes so as to: 1) maintain an imaginative connection with distant old world environs, 2) establish old world legendary figures within new world settings, 3) transform new world sites into representations of the old, and 4) create new associations with new surroundings. This presentation will present and analyze examples from each category, with particular emphasis on the stories and settlements of Norwegian Americans. **12-03**

**LE BLANC, Julie M.-A.** (Memorial University of Newfoundland) **"NEWFOUNDLAND BORN AND BREWED": QUIDI VIDI BREWERY, ITS PLACE, PRODUCTS, AND BREWING TRADITIONS.** Since its inception in 1996, Quidi Vidi Brewery has successfully marketed and brewed lagers and ales competing with some of the more established, larger industrial brewing companies of Newfoundland and Labrador (Canada). This particular microbrewery prides itself in being "Newfoundland born and brewed" promoting a part of the fishing village, Quidi Vidi, by advertising and printing labels portraying scenic landscapes, history, tradition, and customs of Newfoundland. This paper examines the issues of landscape, identity, and product by discussing the microbrewery, the village of choice for its establishment, and the selected items of folklore portrayed through beer labels. **05-14**

**LEE, Linda** (University of Pennsylvania) **IDEOLOGIES OF HONOR AND SHAME IN ITALIAN FOLKTALES OF FIDELITY AND INNOCENCE.** This paper explores how the honor and shame complex is manifested in folktales of fidelity and innocence. I consider tale types (AT 880-899) that deal explicitly with the chastity of a wife who has been accused of infidelity. Using the comparative method, I look at the general features and distribution of this tale type (from Italy and elsewhere), how the honor and shame complex appears in the tales, and how symbolic interpretations contribute to an understanding of the meanings of the tales. **17-09**

**LEE, Peace** (The Ohio State University) **RIGHT PEOPLE, WRONG PLACE? THE KOREAN DIASPORA IN CHINA.** The Chaoxianzu, the ethnic Korean minority population of China, are one of China's fifty-five officially recognized minority groups, and part of the Korean Diaspora. After the re-establishment of diplomatic relations between South Korea and China in the early 1990s, increasing cultural and social contacts have occurred between the Chaoxianzu and South Koreans, raising new social and cultural issues within both communities. In this paper, using Chaoxianzu folklore tradition and my fieldwork experiences as examples, I intend to discuss new social and cultural issues that exist within Chaoxianzu communities as a part of Korean Diaspora. **18-08**

## Abstracts of Individual Presentations

**LEFTWICH, Laura** (George Mason University) **"GET THOSE BID CARDS UP IN THE AIR": THE ROLE OF SENSE OF PLACE IN AN ANTIQUES AUCTION.** The Culpeper Auction Center in Culpeper, Virginia, is the site of bi-monthly antique auctions, complex performances controlled by the auctioneer and his staff, yet utterly dependent on audience participation for commercial success. In order to facilitate participation, the auctioneer and staff must create an auction that respects the individual and group identities of its patrons, fosters competitiveness and camaraderie, and engenders trust. This paper explores the ways in which the auctioneer and staff create a commercially viable physical and social environment and examines the role of sense of place in the consumer behaviors of auction patrons. **04-11**

**LEGGETT, Jacquelynn** (George Mason University) **LESSONS, LAMENTS AND LORE OF LIVING IN THE SUBURBAN CUL-DE-SAC.** The grid of the suburban landscape is broken by streets that go nowhere. Dead-end places with single points of passage into and out of the neighborhood create special niches of community within neighborhoods. Are these places, the cul-de-sacs, the new front porches of suburbia, connoting/providing/shaping/ a sense of belonging not experienced by living on streets that flow through? Or are cul-de-sacs merely artificially devised features of geography foisted upon and shared by people who must vie for its space, use and purpose? This paper explores the sense of place created within three Oak Hill, Virginia, cul-de-sacs and the meanings ascribed to them by those who live there. **04-11**

**LEJEUNE, Keagan** (McNeese State University) **PHOTOGRAPHER AS FOLKLORIST?: THE EAST TEXAS CULTURAL LANDSCAPE IN KEITH CARTER'S PHOTOGRAPHY.** Many folklorists have considered the usefulness and importance of documentary and/or vernacular photography in fieldwork, instruction, cultural preservation, and in some cases, such as miraculous photographs, the analysis of cultural practices and/or ideologies. This paper extends these considerations to the field of contemporary fine art photography, in much the same way that folklorists have considered literature and film. It focuses on the photographs of Keith Carter and examines the relationship between these images and the cultural landscape of East Texas. **04-14**

**LÉVY, Isaac J.** (University of South Carolina) and **ZUMWALT, Rosemary Lévy** (Agnes Scott College) **"OH, MOTHER! THE BREASTS OF TODAY AREN'T LIKE THOSE OF YESTERDAY": BODY IMAGE IN JUDEO SPANISH PROVERBS.** In "Body Imagery in the Tamil Proverbs of South India," Brenda Beck writes of the "body as core descriptor." With a different point of departure, Mary Douglas takes society as the grid upon which the body is mapped. In this paper, we will explore body image in Judeo-Spanish proverbs as both a "core descriptor" and as society writ large. Bridging these two poles, we will draw on Victor Turner's concept of the polarization of meaning in a symbolic system. **04-05**

**LI, Jing** (University of Pennsylvania) **"I DON'T WANT TO BATHE IN THE RIVER": A DISPLACED ETHNIC LANDSCAPE AND THE POLITICS OF POSITIONING IN XISHUANG BANNA, CHINA.** The paper analyzes the feminization and eroticization of the Dai river bathing custom by metropolitan mass media and tourism in a contemporary Chinese minority region. Rather than reducing it to simplified structures of "internal Orientalism" (Schein) or "ethnic hierarchy" between the viewers/producers and the bathers, I will focus on "the moment of encounter" to examine their mixed, ambivalent, even contradictory readings of this staged custom and the shaped ethno-place identity construct in the context of China's modernization, nation building and commodity economy. Theoretically, the paper explores new mechanism of configuring displaced ethnic landscape in the context of modernization, the changing embodiment of state hegemony, and the consumption of ethnic landscape and "cultural accumulation" (Ong) of the newly arisen middle class in this process. **17-04**

## Abstracts of Individual Presentations

**LICHMAN**, Simon (Centre for Creativity in Education and Cultural Heritage) **PUTTING FOLKLORE TO WORK: TRADITIONAL CREATIVITY AND CO-EXISTENCE EDUCATION IN ARAB AND JEWISH SCHOOL-COMMUNITIES, ISRAEL.** The Traditional Creativity In School Communities Project focuses on several issues facing Israeli society: co-existence between neighbouring Arab and Jewish communities; cultural pluralism; and the transmission of tradition between generations in modern society. Jewish and Arab school-communities are brought together in cross-cultural, multi-generational and non-political experiences of co-existence and mutual respect. Using visual aids, I will examine how the theory and methodology of folklore is used to help facilitate the objectives of co-existence education. **18-05**

**LINDAHL**, Carl (University of Houston) **WHO WROTE "O DEATH"? AN UPDATE ON RESEARCH AND ETHICAL ISSUES.** This presentation updates the 2003 AFS panel "Who Wrote 'O Death?'" and presents the conclusions that British origins can now be discounted, that the North Carolina texts of the song can indeed be traced to Lloyd Chandler's "Conversation with Death," and that Lloyd Chandler is a likely source for all other songs yet discovered that contain a substantial number of verbal echoes of his text. The paper also explores ethical issues related to the recent recording history of "Conversation with Death." **01-09**

**LINDQUIST**, Danille Christensen (Indiana University) **"REGIMES OF VALUE": FOLKLORE, COMMODITY CULTURE, AND THE SOCIAL LIFE OF SCRAPBOOKS.** The documentary "hobby" known as scrapbooking recently has become big business, yet scrapbooks and the social practices that surround them are neither new nor newly commodified. Drawing upon historical data, my own fieldwork, and critical scholarship, I discuss generic, ideological, and commercial precursors that color contemporary scrapbooking. I argue that the sale of memory book products, the manipulation of these products by practitioners, and public perceptions of the practice play out a complicated struggle over inscriptions of value, especially in terms of class and gender. Scrapbooking demonstrates how individuals and expressive forms can reinforce or challenge "regimes of value," including those promoted by our own discipline. **04-10**

**LIVNI**, Eran Livni (Indiana University) **SHAPING TURKISH MODERN HISTORY THROUGH THE COMMEMORATION OF THE LEGENDARY REBEL SHEYH BEDREDDIN (1358?-1420).** In my presentation, I will discuss how the commemorative epic of the Turkish poet, Nazim Hikmet, portrayed the rebel Sheyh Bedreddin (1358?-1420) as a pre-modern Communist hero. Around this epic emerged a folk arena, in which various political elements have struggled for control over public perceptions of Turkish modern history. By tracing the development of this struggle I will show that this sort of commemoration is an ongoing process in which individuals and groups construct images of iconic personae, establish affiliation with them, and thereby claim both historical legitimacy and political authority to shape the cultural landscape of societies. **04-02**

**LONG**, Lucy (Bowling Green State University) **FOODWAYS AS THEORY AND METHOD: IDENTIFYING THE MIDWESTERN FOODSCAPE.** Does the American Midwest have distinctive food traditions? How does an ethnography determine what is regional rather than personal or national? Yoder's foodways model offers ways to identify those traditions, exploring not only what people eat, but when, where, why, how and with whom. This paper develops the model further as a way of understanding food as a carrier of meaning for individuals and groups. In doing so, the model suggests ways in which the cultural construction and food in the Midwest contains layers of history and identity that do represent a distinctive regional culture. **01-06**

## Abstracts of Individual Presentations

**LOWTHORP**, Leah (University of Pennsylvania) **THE IRISH KERRYMAN JOKE: THE EMERGENCE OF A MODERN FOOL REGION JOKE.** The Kerryman joke, told about the Irishman from the county of Kerry in the farthest south-western corner of Ireland, belongs to a general trend of ethnic jokes about stupidity which arose in the 1960s and continued through the 1980s. Based on fieldwork conducted in the Republic of Ireland in the Spring of 2002, this paper will examine the rise and decline of the Kerryman joke cycle, situating it both socially and historically, as well as within the larger context of ethnic humor. **09-02**

**LU**, Jiang (Eastern Michigan University) **COMMUNICATION WITH DECORATIVE MOTIFS OF THE BEIJING COURTYARD HOUSES.** Houses communicate with people—their dwellers or visitors. One of the most explicit ways of communication is through decorative motifs. The decorative motifs in Beijing courtyard houses are very rich, through which, the architecture communicates with people who bear the houses. By decoding the decorative motifs, this study not only reveals that the symbolic meanings of the appealingly unrelated motifs of various categories are highly related with a central theme deeply rooted in the Chinese cultural tradition; but also enriches our understanding of the relationship between the courtyard houses and people. **20-08**

**MacDOWELL**, Marsha (Michigan State University) and **RICHARDSON**, Justine (Michigan State University) **THE QUILT INDEX.** Since the early 1980s, over 56 grassroots state and regional quilt documentation projects have inventoried over 200,000 quilts, capturing the history of their production, ownership, and use and describing their physical characteristics. Chronicling this tremendous engagement by Americans, predominantly women, in artistic expression, this data constitutes an incredible resource for a variety of research and education projects but the collections remain, for a variety of reasons, largely inaccessible to users. This paper describes the Quilt Index, an innovative national model for distributed online data management and presentation of thematic collections designed to make accessible these and other life collections. **09-05**

**MAGAT**, Margaret (University of Pennsylvania) **CONTESTING SPACE AND NEGOTIATING PLACE FOR FILIPINO MIGRANTS IN ROME, ITALY.** Space and the construction of place, including the experiencing or perception of both, is not widely examined in migration scholarship or in numerous ethnographies. Folklorists like Timothy Tangherlini describe how space can be the stage where negotiation and contestation takes place via cultural performances. This is seen in the traditional behaviors of Filipinos in Rome, Italy, as they strive to create locality. Utilizing the culture's sensory profile, I illustrate how Filipino migrants manipulate their senses to establish and create place despite limitations. In doing so, I call attention to the role of sensory experiences in experiencing space and establishing place. **17-03**

**MAGLIOCCO**, Sabina (California State University, Northridge) **'OSS, 'OSS, WEE 'OSS REDUX: THE UNINTENDED EFFECTS OF ETHNOGRAPHIES.** This paper explores the sometimes unintended effects of ethnographic film on its audiences. Specifically, it looks at the process Hans Möser called rücklauf: the influence of folkloristic theories and interpretations outside of academia (Möser, 1963). I examine the impact of Alan Lomax's 1953 film *'Oss 'Oss, Wee 'Oss* on a community of American Neo-Pagans, suggesting that the effects of knowledge production are sometimes unpredictable and often outside the control of ethnographers. **04-14**

**MAGOULICK**, Mary (Georgia College) **LANDSCAPES OF MATRIARCHY AND MIRACLES IN LESLIE SILKO'S GARDENS IN THE DUNES.** Native American writer Leslie Silko's novel *Gardens in the Dunes* concerns women with profound, restorative, community-building connections to landscape. Her matriarchy of gardening women interact with the landscape, in terms of understanding it, cultivating it, and preserving it, in clear opposition to the patriarchy (oppressive men and institutions). Silko weaves a tapestry of women's communities intimately tied to the environment that celebrates a folkloristic convergence between community, art, and landscape. **01-04**

## Abstracts of Individual Presentations

**MAIN**, Kari (Yale University) **UTAH'S ATTIC: DAUGHTERS OF THE UTAH PIONEERS AS KEEPERS OF CULTURAL MEMORY.** My research examines the formation of Utah museums as cultural constructions using artifacts to formulate a purposeful "three-dimensional experience" of the past for visitors. In this paper, I focus on the Daughters of the Utah Pioneers (DUP) vis-à-vis three strands of scholarship: Mormon women's history, history and memory; and religion and material culture. I explore specifically the ways in which the memorials of the DUP consolidate religious identity through personalized, material evidence of the pioneers. In conversation with Colleen McDannell, I suggest the museum serves, not as means to perpetuate academic scholarship, but rather as a collective "shrine"—extensions of McDannell's idea of domestic shrines, which condense religious and social values serving to perpetuate the ancestral worship and exodus narratives so central to modern Mormon identity. **12-08**

**MANES**, Claire E. (University of Louisiana, Lafayette) **THE MATTER OF COOKBOOKS: AN ANALYSIS OF ONE WOMAN'S SELF-CREATED COOKBOOK.** The self-created or private cookbook is a little-examined piece of material culture, a narrative form that has long been considered "immaterial" and "inconsequential." Yet like quilts and altars with their random and selected pieces, the self-created cookbook does indeed tell a story of its creator/collector and her time. My grandmother, Claire G. Landry, kept such a cookbook from 1922 until her death in 1981. This paper provides a layered reading of that cookbook, revealing the author's private interests and values and also giving an insight into the more public domain of her particular time and place in history. **04-10**

**MARASIGAN**, Christine (University of California, Los Angeles) **FILIPINIZING FAST FOOD: ADAPTING SYMBOLS, TASTE, AND SPACE.** How does a third world nation's fast food chain expand into a first world market? Jollibees, a recognized Philippine fast food venue has made inroads into the Southern California fast food market of McDonalds, In and Out, and Fatburger. This presentation is an exploration of how Jollibees can occupy a particular space in the American fast food landscape through the adaptation of colors and symbols and the Filipinization of flavor that makes one particular venue in Southern California a neighborhood place for local Filipino American community and indeed seamless in the re-presentation of the all-American burger. **17-03**

**MATTHEWS**, Carol S. (Independent Scholar) **GNOSIS OF THE FLESH.** Ascension literature is a rapidly growing subgenre in the corpus of New Age metaphysical speculation. "Ascension" signifies a wide range of meditative, occult and theurgic techniques that are designed to "purify, heal and transform" the physical organism of a practitioner to insure complete material health, abundance and spiritual enlightenment. For many "ascensionists," this process of transformation must be conducted at the genetic level—a process termed "DNA recoding," to insure that the process of enlightenment, health and fulfillment may naturally, logically be determined. This paper summarizes these emergent belief materials and briefly traces their trajectories. **13-13**

**McARTHUR**, Phillip (Brigham Young University, Hawaii) **TRICKSTERS, CHRISTIANITY, AND GENDER: LOCALLY GLOBAL INVERSIONS OF POWER IN THE MARSHALL ISLANDS.** While both the Marshall Islanders' Christmas celebration and women's Kamolu (an event that celebrates high status visitors) recapitulate institutionalized power, they achieve their greatest effect by performers who enact movements that draw upon the meaning of a trickster's sexual, mocking, and subversive behavior. These performances riddled with ambiguity, invert Christianity and gender through trickster actions, and in doing so explore the forces of globalization and power in very local terms. **09-11**

**McDOWELL**, John (Indiana University) **RECUPERATING INGA CARNIVAL: AN EXERCISE IN COMMEMORATIVE PRACTICE.** I examine strategies employed by Inga activists in an effort to recuperate Inga carnival. Considerable success was achieved, but carnival was much transformed in the process. I explore procedures and ideologies emerging as a commemorative practice aimed not only at redefining Inga carnival but also at

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repositioning Ingas in a regional imaginary. These efforts have enhanced the stature of carnival within and beyond the community, and argued for an inversion of the social hierarchy that discarded the Indian as broken relic of the past, proposing instead a new appreciation of the Ingas as bearers of an authentic Andean tradition. **04-02**

**McGUIRE**, Gabriel (Indiana University) **"BRIGHT NEW LOG": THE CONSTRUCTION AND MODIFICATION OF A "FRONTIER" AESTHETIC IN FAIRBANKS, ALASKA.** I examine how the iconic image of the log cabin is at once used to promote Fairbanks' "frontier" identity while simultaneously being reconfigured and reinterpreted by local circumstance. Specifically, my paper compares two categories of log cabin: those intended as rental units for college students, and those built for tourists. These cabins are traced from local sawmills and through construction and advertising. I show how the builders make various choices along the way which serve to subtly rework the "log cabin myth" in response to a vision of two distinct future occupiers: students and tourists. **13-03**

**McMAHON**, Felicia R. (Faye) (New York Folklore Society) **REPEAT PERFORMANCE: TRANSNATIONALISM AND THE EAST AFRICAN WARRIOR TRADITION.** For three years, I have been working with a group of young parentless male DiDinga refugees from the Sudan. Like many East African pastoral groups, cattle raiding is integral to their warrior tradition. Since their arrival in the U.S., part of my inquiry is to elucidate the forces that affect how these young males come to consensus about appropriate and meaningful traditions performed outside of the natural cultural context. Videotaped examples of DiDinga warrior songs will be discussed. **01-13**

**McNEILL**, Lynne S. (Memorial University of Newfoundland) **CONTEMPORARY GHOST HUNTERS AND THE RELATIONSHIP BETWEEN PROOF AND EXPERIENCE.** The perception of ghosts by paranormal investigators is different from that to be found in the realm of more traditional ghost belief, and a whole body of specialized terminology and practice has grown up around it. Despite a driving emphasis on objective proof, the importance of the role of personal narrative to the field of paranormal investigation is still being recognized. By bringing together information from television programs, web sites, legend-tripping excursions, and personal experience narratives, this paper will explore the relationship between objective proof and subjective experience in the understanding of the supernatural in the field of paranormal investigation. **13-02**

**MECHLING**, Jay (University of California, Davis) **AFFECTIVE CAPITAL REDUX.** At the 2001 AFS meeting I introduced the notion of "affective capital," which I defined as the "learned strategies and skills with which a person, using available resources, maximizes happiness and delight in the beauty of everyday life." A key question I posed then is how children acquire (or not) this affective capital. This paper pursues that question by examining three specific examples—handmade Boy Scout neckerchief slides, school garden projects, and photography by kids—in an attempt to discover the processes by which kids acquire such capital. This inquiry has important public policy implications for schools and youth programs. **17-02**

**MEEUF**, Russell (University of Oregon) **LEGO ANIMATION AND THE POLITICS OF AMATEUR FILMMAKING.** As Richard Chalfen and Patricia Zimmerman have argued, homemade movies in US culture tend to reproduce American nuclear family mythologies rather than articulate ideological critique. With the proliferation of online film distribution, however, the possibilities for oppositional expression have increased dramatically. This paper examines the vernacular phenomenon of online, stop-motion Lego animation in terms of this subversive potential. Drawing upon folklore scholarship on art, bricolage, and subcultural expropriation, I analyze Lego art in terms of its ideological relationships with material commodities and mainstream media, as well as its multiple levels of simulation: physical, filmic, and hyperreal. **20-06**

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**MICHELS**, Kelly (George Mason University) **SACRED PLACE AND LIMINAL SPACE: AN ANALYSIS OF ROADSIDE MEMORIALS IN CONTEMPORARY AMERICA.** Oftentimes the highway is viewed as a route between places, not a place in itself. However, roadside memorials or crosses disrupt the strict linear uniformity of highways across America and throughout the world. This paper examines the dynamic and ritualistic components behind such abandoned shrines. Life as a journey is a predominant cultural metaphor, but how do we seek to understand it when a person loses their life between two places? I argue that roadside memorials create a very distinct and complex sense of place in an otherwise liminal space. **04-11**

**MIEDER**, Wolfgang (University of Vermont) **"PROVERB PICTURES ARE WORTH MORE THAN A THOUSAND WORDS": FROM PIETER BRUEGEL'S "NETHERLANDISH PROVERBS" TO T.E. BREITENBACH'S "PROVERBIDIOMS."** With the help of slides, various multiple proverb-scene illustrations will be discussed, including a 15th-century Flemish proverb tapestry, Franz Hogenberg's proverb print from 1558, the "Netherlandish Proverbs" (1559) painting by Pieter Bruegel the Elder and a copy by his son Pieter Brueghel the Younger from 1610, a painting by David Teniers, and anonymous prints from the 16th to the 19th century. A number of modern examples from the world of cartoons and comic strips will be analyzed, and modern proverb paintings by Williams Belcher (1973), T.E. Breitenbach (1975), and Robert Rayevsky (1994) will be interpreted as well. The purpose and meaning of the proverb pictures are quite different, ranging from didactic messages to humorous or satirical comments on human behavior and social situations. **04-05**

**MIKSCHÉ**, James (University of Wisconsin) **WHERE'S THE BUBBLER?: HOW UPPER MIDWESTERN IDENTITY AFFECTS ITS SONGWRITERS' COMPOSITIONS.** Regional identity affects Upper Midwestern songwriters' music and lyrics. In America identity is often a choice. What with so much diversity people have the opportunity to try a multitude of personas until one resonates at some level. These conscious—and unconscious—decisions to find an identity surface in the creative process of songwriting. Granted, I would posit that most songs written in the Upper Midwest grapple with universal topics such as relationships and romance, and that the 12-bar blues runs rampant just like anywhere else. However, there are musical and lyrical inferences to Upper Midwestern ethnicities, dialects, places, customary practices, and esoteric/exoteric worldviews couched between the super cultural influences, of which I will give examples. **20-10**

**MILINKOVIC**, Dragan (Department of Dramatic Arts, Cetinje) **THE CONTEMPORARY THEATRELIZATION OF THE WATER'S RITUALS.** The author describes the new paradigm of the theatrical realization of the authentic Balkan's rituals. He puts the accent on the dancer/actor. On the base of the Meyerhold's formula "Actor = Player + Medium" he build his new paradigm "Actor = Dancer/Player + Multi-Media." The contemporary theatric media is a synthesis of the real and virtual in multi-dimensional space. Three main stages of development are marked: the classical or basic form of ritual live performance; combining live and TV-performance; and third, combining live (real), TV- and 2-D and 3-D virtual performances. The author illustrates all theoretical definitions with basic examples. **13-07**

**MILLER**, Kim (California State University, Northridge) **THERE ARE VAMPIRES IN THE MALL: THE SIGNIFICANCE OF THE NEW WAYS AMERICANS CELEBRATE HALLOWEEN.** A change in the way a culture celebrates a major holiday can be an important marker of greater societal change. In the past thirty years, Halloween has become an increasingly commercial holiday celebrated by adults in greater numbers. Traditional children's activities have also changed. Those who preach Halloween "child safety" used to argue that children should wear masks with bigger eyeholes and carry a flashlight, now they suggest that you take your child trick-or-treating in the mall or attend a neighborhood carnival. What has precipitated these changes? Are they indicative of greater societal forces or movements? **13-08**

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**MILLER**, Montana (University of California, Los Angeles) **RADIANT SMILES: THE INTERNATIONAL SPREAD OF AMERICAN CHERLEADING.** After months of preparation and hype, a climactic event unfolds over a long weekend in July: Hundreds of adolescent girls convene in an annual championship competition to exhibit the skills, dances, gestures, chants, costumes, props, and other trappings of American cheerleading. But these squads are not from California and Kentucky; rather, they represent an international roster including Japan, China, Finland, Germany, Russia, Slovenia, and Hungary. This is the World Cheerleading Championships, held this summer in Stockholm, Sweden, where teenagers from diverse cultures perform their versions of an originally American folk tradition—sharing, transmitting, and reveling in its techniques and rituals. **20-02**

**MILLER**, Rosina (University of Pennsylvania) **LANDSCAPES OF MEMORY: AUTHENTICITY, PERFORMATIVITY, AND THE STAGING OF PERSONAL NARRATIVES.** This paper places Pierre Nora's concept of *les lieux de mémoire* in dialogue with theories of authenticity and performativity to explicate the practice and appeal of staged personal narratives. This work—sometimes called documentary theater, theater of witness or testimony, or ethnographic theater—can differ in form and process, but usually involves the staging of verbatim narratives of "ordinary" people. How can we view these performances as "memory sites" (Nora)? What about questions of authenticity? How do theories of performativity complicate Nora's distinctions between "history" and "memory"? Finally, how can folklorists uniquely contribute to the study of this form? **20-02**

**MILLS**, Margaret A. (The Ohio State University) **CULTURAL ARTIFACTS AND CIVIL SURVIVAL: MUSIC AND FOLKLORE ARCHIVES IN POST-SOVIET CENTRAL ASIA.** Reviews the outcome of a survey project assessing the contents and condition of public and private archives of music and folklore in Tajikistan and Kyrgyzstan. Post-Soviet Union, the physical survival of sometimes-extensive cultural documentation in archives is at risk. Most basic questions arise, as to the purposes, social and political impact of such documentation: who are the stakeholders, between potentially toxic cultural nationalism and the devaluation of local cultural productions in the face of global expressive economy? **01-03**

**MINARD**, Antone (San Diego State University) **THE PROCTOR VALLEY MONSTER: SAN DIEGO'S OWN ALIEN/BIG-CAT/BIGFOOT/CHUPACABRAS/SATANIC HOOK-HANDED ESCAPED LUNATIC KLANSMAN AND OTHER LOCAL LEGENDS.** Although California folklore has been extensively documented and archived, there has been very little study of the relationship between place and narrative. This paper examines the local oikotypes of some common legends, urban and otherwise, and the way in which traditional elements of Mexican folklore have been adopted and adapted by the mainstream community. Proctor Valley, Questhaven, and La Jolla are common destinations for teenagers on legend trips, and each site has developed a range of disparate but linked narratives and associated ritual behaviors. **09-10**

**MINNIS**, Alastair (The Ohio State University). **AUTHORIAL PROPERTY AND THE NEGOTIATION OF RESPONSIBILITY: POWER-RELATIONS IN LATE-MEDIEVAL TEXTUAL CULTURE.** In the later Middle Ages, scholars and poets appropriated ideas from Aristotelian sociopolitical thought in stabilizing aspects of lay culture, a crucial strategy being deference to opinions which were identified as Aristotle's intellectual property. Evrart de Conty (physician to King Charles V of France) and the English poet John Gower thereby sought to control the subversive doctrines of "courtly love" within a program which celebrated "family values" as good "economics" (in the Aristotelian sense), while Geoffrey Chaucer created a character who is the epitome of the Aristotelian virtue of magnificence. **01-03**

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**MINNIS**, Florence (The Ohio State University) and **HOROWITZ**, Amy (The Ohio State University) **PROTEST MUSIC AS RESPONSIBLE CITIZENSHIP**. As one development of my larger study of disputed territory, I will present a documentary of a conversation among Harry Belafonte, Holly Near, Bernice Johnson Reagon, and Holly Near. The focus of the conversation was "Protest Music as Responsible Citizenship"; each of the participants described life-long experiences working in social change movements as well as observations on the post-September climate in the United States. This protest music project, disputed territory is both a subject of the songs and a performance issue. **18-05**

**MINTER**, Darcy (Western Folklife Center) **PROTECTING CULTURAL LANDSCAPES: A ROLE FOR PUBLIC FOLKLORE**. As advocates for threatened cultural traditions, public folklorists are serving as intermediaries, bringing together communities in conflict and encouraging understanding and collaborative solutions to complex problems. In the West, disputes over public land use are passionate and divisive. At stake are healthy ecosystems, open spaces and a people whose lifestyles and traditions are intricately connected to the land. This paper examines the conflict over public lands grazing in the West and explores the role of the Western Folklife Center as mediator and catalyst for environmental and cultural conservation. **20-03**

**MITCHELL**, Scott (University of Missouri, Columbia) **"SPIRIT BABY STORIES": EXPLORING ENTITLEMENT, METHODOLOGY, AND GEOGRAPHY IN A STUDY OF MORMON SPIRIT CHILDREN NARRATIVES**. I will use Amy Shuman's work on entitlement to show how entitlement involving the telling of Spirit Children narratives among Mormons is strictly regulated because of the sacred nature of these narratives. My conclusions are different from Margaret Brady's conclusions about spirit children narratives in "Transformations of Power: Mormon Women's Visionary Narratives" because of our different methodologies. These differences reinforce William A. Wilson's warnings about making generalities about Mormons based on conclusions from narrow studies. **05-10**

**MOE**, John F. (University of Tartu, The Ohio State University) **LIFE IN THE GOLDEN NORTH: NARRATIVES ABOUT FREEDOM, SOVIET OCCUPATION AND ESTONIAN NATIONAL IDENTITY**. This paper focuses on the oral narratives and material culture objects that describe the Soviet occupation in Estonia, stories that tell about freedom struggles and national identity. The paper is illustrated by slides of material culture objects that were made during the 1940s when the Russians initially occupied Estonia and the rest of the Baltic countries. Stories help people define what it means to be free and gain perspective on the meaning of freedom. This paper recounts a body of stories about the early years of the new Republic and stories about the old days of the First Republic of Estonia. **20-11**

**MONK**, Katelyn (Indiana University) **"MARSHAL GOOD AND THE BANDITOS": THE FRONTIER AS A PATTERN OF ACTION AND BELIEF IN AMERICAN LIFE**. Through an historic process of westward migration and settlement, the American West became linked in the nation's consciousness with the possibility of rebirth and renewal. The myth of the Frontier, and of regeneration through violence, became the structuring metaphor of American experience. In the aftermath of 9/11 American President Bush used this myth to foment war. **20-09**

**MONTAÑO**, Mario (Colorado College) **THE POLITICAL AND RELIGIOUS SIGNIFICANCE OF CONSUMING WILD PLANT FOODS**. Mexicans in the United States and in Mexico gather and consume wild plant foods—"quelites" (lamb's quarter), "verdolagas" (purslane), "nopalitos" (cactus pads). This presentation will try to explain the meanings associated with the practice of gathering and preparing these wild plants from a political and economic perspective. What are the social and cultural implications of consuming foods that grow wild and are shared with animals? Does the practice of gathering wild plants for Lent have a religious or political significance? These are the key questions of this presentation. **04-12**

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**MOREIRA**, James (Maine Folklife Center, University of Maine) **IN NEPTUNE'S COURT: INVENTION VERSUS ADAPTATION IN A MARITIME RITUAL.** Several studies of folklore in late modern contexts have noted the self-conscious mediation of tradition by cultural and political elites. This paper examines "crossing the line" ceremonies, enacted aboard naval and merchant vessels, as a ritual that in the twentieth century was promoted, shaped, and publically exploited by naval authorities. However, rather than simply dismissing the modern form of the practice as a spurious tradition, the paper also draws on interviews with sailors who have been through the custom and assesses its ongoing functions as an occupational rite of passage. **05-05**

**MORGAN**, Winifred (Edgewood College) **EURO-AMERICAN TRICKSTER DISCOURSE IN CONTEMPORARY AMERICAN LITERATURE.** Students of American literature are well aware of tricksters in minority literature. Yet trickster discourse in recent American literature written by people of Euro-American ancestry garners little attention. Although the work of anthropologists and folklorists (e.g., Babcock, Makarius, Radin, Hynes, and Doty) has been used extensively in literary analysis of African-American, American Indian, and to a lesser extent, Asian-American works, the writing of Euro-Americans does not receive the same scrutiny. Nonetheless, tricksters and what Gerald Vizenor refers to as trickster discourse indicates irritants and sometimes flash points of rebellion among what is still the dominant culture of the United States. **09-11**

**MORTENSEN**, Camilla H. (University of Wisconsin, Madison) **LIMINALITY AND THE "SPY-GLASS" OF ETHNOGRAPHY: ZORA NEALE HURSTON AND STORYTELLING BETWEEN FOLKLORE AND LITERATURE.** Zora Neale Hurston turns the ethnographic eye upside down, as her fictions serve to create documentations of "the other" in the once fetishized voice of this "other." Hurston's troubling liminality—her betwixt and between status—gives her work its power. Comparing works such as *Mules and Men* and the ethnographic documentation of her Works Progress Administration endeavors to her fiction, such as *Their Eyes Were Watching God*, reveals the means through which Hurston used the lens of ethnography to make clear the writer's agency and possession of the role of both documenter and interpreter through the role of the storyteller. **05-11**

**MOTZ**, Marilyn (Bowling Green State University) **THE AMATEUR ARTIST AND THE CAPITALIZATION OF CULTURE.** Since the mid-nineteenth century, many Americans have participated in local amateur artistic performance (writing, music, visual arts and drama). I will examine how amateur artistic practices intersect categories of elite art, mass culture and folklore. How do they reinforce or challenge the definition of elite culture by cultural institutions? How did amateur status in the arts become devalued? How does amateur performance intersect with mass media performance (from Miss America to American Idol)? What effect has the internet had on amateur artistic practices? How does participation in amateur artistic activities intersect with class and gender distinctions? **20-02**

**MOULD**, Tom (Elon University) **THE SOCIAL USE OF STORIES OF SUPERNATURAL ENCOUNTERS.** This study examines how narratives of encounters with the supernatural little people among the Mississippi Band of Choctaw Indians are constructed in different social contexts. Integral to understanding these performances is the distinction between the narrated event and the narrative event, the identification of specific structures and formula used in the narrative performance, and the specific cultural context of belief in the supernatural. By analyzing how these factors work as a system, it is possible to identify the various subtypes of little people encounters and narratives, understand the functions for telling these stories in different contexts, and address the paradox in the nature of the little people as a specific phenomenon within Choctaw culture. **17-07**

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**MULLINS, Willow G.** (University of Missouri, Columbia) **PERFORMANCES OF ETHNIC IDENTITY IN NARRATIVE AND MATERIAL CULTURE.** As immigrants become acculturated into their adopted culture, they must negotiate between a new identities and their pre-migration selves, but they may also be required to display their own symbolic ethnicity as defined by the majority culture in which they now live (Carpenter 1992; Dégh 1984; Schultz 1994). This ethnicity may include elements which they do not feel are truly part of their culture and can result in an ethnic identity that is consciously maintained and performed. Immigrants continuously perform their own ethnicity, so that everything they say and present, especially in a non-native language, is part of that performance. **01-13**

**MURRAY, Michael L.** (University of Pennsylvania) **HAITI'S HUDSON VALLEY SCHOOL: ETHNIC STYLE, SUBURBAN EXPERIENCE, AND LANDSCAPE PAINTING IN ROCKLAND COUNTY, NEW YORK.** Painting represents an important aspect of Haitian culture enduring in the suburban context of Rockland County, New York. The area is home to many painters working in various Haitian styles and focusing on different subjects pulled from homeland and new world alike. This presentation discusses the role of the suburban experience in the landscape paintings of Rockland County's Haitian community. Through their art, these painters are entering into the landscape of the Lower Hudson Valley and re-casting it in the vernacular of home, ultimately defining their own Hudson Valley, delimited within a vitally Haitian aesthetic. **13-11**

**NADEAU, Kathleen** (California State University, San Bernardino) **ARE BALINESE WITCHES FILIPINA ASWANGS?** This paper will tease out some of the differences between Western Euro American and indigenous Indonesian and Filipino conceptions of what it means to be a witch. Aswangs or flying half heads in the Philippines are probably the same creatures as the legendary Balinese witches whose culmination is Durgha, the Queen of Witches. This paper will situate the flying half headed creatures in the context of ancient Indian philosophical understandings of social life as mirrored in some Balinese village rituals. Then, it will look at some of the changing conceptions of the Filipina aswang from colonial times to present. **17-03**

**NAGAR, Deeksha** (University of Northern Colorado) **LEARNING LETTERS THROUGH FOLKLORE METHODS.** In the early 1990s, in India, UNICEF hailed a slogan called "Education for all by 2000." This inspired a number of educated individuals and non-government organizations to promote literacy programs in their neighborhoods and cities. In this paper, I will examine ways in which the volunteer-teachers employed various methods and materials of folklore to motivate members of the "illiterate" communities to attend literacy classes and create a meaningful curriculum with them. I will also highlight the process by which these teachers and learners discussed sensitive issues connected with social hierarchy that contributed towards strengthening their mutual relationship. **04-06**

**NIXON, Elisabeth A.** (The Ohio State University) **MONSTROUS PROPHETS AND HAUNTED MINISTRIES: CHRISTIAN TRESPASSES ON HALLOWEEN CELEBRATION.** In recent years, Hell Houses (also known as Judgment Houses or Hallelujah Houses) appropriated the popular conventions of haunted house attractions in an effort to draw visitors to experience their salvation. Using a profane vehicle to deliver a sacred message, the contact zone between the religious sponsoring group and the secular audience is porous: evangelicals mock the secular, while the audience mocks the religious. This paper explores the epistemology of ignorance perpetuated on both sides of the curtain and suggests that the tropes of Halloween are plastic enough to encompass multiple belief systems. **13-14**

**NOONAN, Kerry** (University of California, Los Angeles) **VISIONS OF THE EAST: PLACE IN THE ART OF EDITH V. TENBRINK.** A prolific Los Angeles visionary artist, Edith V. Tenbrink, depicted mystical landscapes composed of her romanticized views of Arabia, Egypt, and India. As Said and Cox have pointed out, western Orientalism has made of "the Orient" a "convenient screen on which the West projects reverse images of its own deficiencies" (Cox 1977). In this paper I examine Tenbrink's depiction of spiritual landscapes in which ancient masters of "Eastern" wisdom confront and include the viewer, and her

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use of these images to create sacred space in the lecture halls in which she presented the spiritual precepts of the mystical order she attempted to create. **01-05**

**NOYES**, Dorothy (Ohio State University) **CITY FATHERS, MILKING THE FESTIVAL: LOCAL LEGITIMACY STRUGGLES AND GLOBAL IP REGIMES IN THE REPRODUCTION OF TRADITION.** In Berga, Catalonia, the struggle for control of the festival of the Patum has long relied rhetorically on the traditional linkage of economic and sexual reproduction, pitting legitimate paternity against promiscuous impurity. Uncontrolled reproduction is seen to threaten both the economic value and the unique personality of the festival. The equation of traditional culture and DNA in the current WIPO framework perpetuates this European folk economics, such that the coming global IP regime may reinforce traditional male authority locally. **01-03**

**OLSON**, Ruth (University of Wisconsin, Madison) **THE CHICKEN UNDERGROUND.** For years, residents of Madison, Wisconsin have kept chickens within city limits. While it was not explicitly illegal to keep chickens, it was illegal to keep chicken coops. Recently, the city's Health Commission approved an ordinance to allow coops, but limit the number of chickens to four per household. This paper will examine the activities and strategies of a loosely-organized group of community activists in Madison who call themselves the "Chicken Underground," describing their history, their role in passing the recent ordinance, and their responses to the newly imposed limitations on their flocks. **12-12**

**ON**, Low Kok (University Malaysia Sabah) **READING THE TAMBUNAN DUSUN MYTH OF NORTH BORNEO: SYMBOLS AND CULTURAL LANDSCAPE.** In 1959, Thomas Rhys Williams had successfully recorded and transcribed a full account of a myth from the mythology of the Dusun community residing in the district of Tambunan, North Borneo. This entire myth, gathered from 25 informants, was given the title "The Tambunan Dusun Myth" by Williams. It was then published in the *Journal of the Royal Asiatic Society* (1960). In this paper, I will analyze the symbols which appear in this myth based on the psychological approach of Freud and Jung, i.e., the collective unconscious theory and the theory of archetypes. It will be supported, on a much lesser note, by the Australian Aboriginal notion of the Dreaming. Attention will also be given to the various objects in nature that bear close relation to the cultural landscape of the Dusun community. **05-05**

**ONEBANE**, Donna M. (University of Louisiana, Lafayette) **CRAWFISHING ON THE CAJUN PRAIRIE: THE NEXUS OF LANDSCAPE AND CULTURE.** Rice and soybean farmers discovered how to transform their extensive, yet unprofitable, rice fields in the winter months into fertile and highly productive crawfish ponds by designing their own boats, nets, peelers, and other tools based on an intimate knowledge of their land. This relatively young fishing industry in the middle of the prairie illustrates and serves as a model of what Kent Ryden calls "a perfect adaptation of people to place" and "a successful encounter of imagination with environment." **20-04**

**ORING**, Elliott (California State University, Los Angeles) **CONTESTED PERFORMANCE AND JOKE AESTHETICS.** This paper concerns the aesthetics of jokes and the joke-telling performance. It is based on data collected in a situation where two joke tellers spontaneously critiqued the others' performances of their favorite jokes. The critiques reveal the something of the joke aesthetic of each performer, and the paper attempts to explain how these differing aesthetics relate to each performer's conception of what a joke performance is intended to achieve. **09-02**

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**ORTEGA, Felipe J. (Independent) FOREIGN COMMUNITIES IN THE U.S. AND THE INTEGRATION PROCESS OF HISPANICS INTO AMERICAN CULTURE.** The creation of foreign communities implies migration from one country to another. It results in the creation of social and cultural international movements in both the country of origin of migrants and the country where they arrive. This paper focuses on the roles that politics and culture play on the everyday life of Hispanic migrants in the US. In order to achieve this, the paper compares the situations of a Mexican community: Tepatitlan, in the Mexican state of Jalisco, and a Mexican community in Cicero, Illinois. In this American community, Major Ramiro Gonzalez, born in Tepatitlan in 1967, supports and develops the social and cultural exchange between the Mexican communities of Cicero and Tepatitlan. To illustrate this cultural and social exchange, the paper will describe the festivities that take place in both Tepatitlan and Cicero during April each year. This fiesta celebrates the Merciful Lord Crucifix as patron of Tepatitlan, the place of origin of many of Mexican migrants to Cicero. **04-12**

**OWENS, Maida (Louisiana Folklife Program) LABYRINTH WORKERS ANSWERING THE CALL IN MIDDLE-CLASS AMERICA.** Since the 1990s, interest in walking labyrinths as a meditative practice has spread. Labyrinth workers feel called to share this tool as a ministry. Members of this emerging folk group and community are generally middle-class white women. Coming from remarkably diverse spiritual backgrounds, including Christian and non-Christian, they tentatively embrace each other since they feel that the transformational power of the labyrinth experience transcends their differences. **13-01**

**PASCALI, Lara (McGill University) TWO STOVES, TWO REFRIGERATORS, "DUE CUCINE."** Two stoves, two refrigerators, two kitchens: for many Italian Canadians, one kitchen is simply not enough. In addition to the traditional kitchen on the first floor, many first-generation Italians add a second kitchen in the finished basement. Less formal and more spacious, this is where families eat dinner, children play and holidays are celebrated. This paper explores how socio-economic factors, cultural values and gender contribute to the development of the second kitchen as an architectural space unique to Italians in the "new world." **01-06**

**PEEBLES, Katie Lyn (Indiana University) RENOVATING RUINS: THE CONSTRUCTION OF ANGLO-SAXON CULTURAL HERITAGE.** The Anglo-Saxon poem "The Ruin" offers a window into the imaginative potential and cultural use of monumental relics in the formation of a sense of English identity. Using an idea from the study of modern heritage construction, this paper shows how the cultural distance from both the Roman past and the world of Germanic heroic legend allows the poem to select what is relevant to contemporary culture and to bridge internal cultural differences while emphasizing a cultural heritage distinct from that of the Continent. **18-13**

**PENG, Mu (University of Pennsylvania) MEMORY AND IMAGINATION: THE CHINESE DOMESTIC ALTAR.** In examining domestic altar tradition in villages in contemporary China within global context, I explore a tangible enclave of memory and imagination within which multidimensional space and time mingle together. Being the threshold of Chinese rural family life, these altars become magical bridges by which the deeply embedded village life interacts with the larger world around it. Out of the juxtaposition of the past, present and future, the profane and the sacred, as well as the local and imagined global, family traditions and identities are taking shape. **20-08**

**PERSHING, Linda (California State University, San Marcos) OUTRAGEOUS WOMEN AND PUBLIC PERFORMANCE IN THE 2004 "MARCH FOR WOMEN'S LIVES."** During the largest pro-choice demonstration in U.S. history, the "March for Women's Lives," over half a million women gathered to support reproductive rights. In April 2004, they marched through Washington, DC, with banners, songs, and fanfare. Many of the public performances that occurred during the march involved women's efforts to reclaim authority, re-present the issue of choice, and challenge male power. This paper investigates performances that debate authority, representation, and gender in a recent political demonstration. **12-11**

## Abstracts of Individual Presentations

**PESZNECKER, Susan** (Portland State University) **MAGIC, MOJO, AND TRANSFORMATION: TRADITIONAL FOLKLORE IN FREDERICK DOUGLASS' NARRATIVE.** Frederick Douglass is known for his *Narrative of the Life of Frederick Douglass, An American Slave*. In one of the tale's most interesting episodes, Douglass encounters a wise man, receiving from him a magical "root" that enables Douglass to avoid his master's cruelty and catalyzes a personal transformation that leads him to freedom. The scene contains motifs and elements of traditional folklore, i.e., links to oral tradition, informal passage between persons, variation, standardization of form, existence in different versions and on different continents, and formularization. The synthesis of narrative and folklore connects Douglass to the worldwide body of folkloric narrative. **18-10**

**PETERS, Jill** (State University of New York, Buffalo) **NOT "PLAYING INDIAN:" THE LEGEND AND HISTORY OF POCAHONTAS AND SACAGAWEA AS AMERICAN HEROINES.** The Native American women that mainstream America knows the most about, Pocahontas and Sacagawea, are so divergent from their real personalities that they have become mere characters of a fictionalized history. Indian princess imagery was constructed to equate Native women with the virgin frontier, both to be subdued and conquered. The stories that have been created around such women as Pocahontas and Sacagawea live in the collective American consciousness because these strong, Native "princesses" not only helped European men establish the nation, but also realized the "superiority" of white civilization. **01-11**

**PETERSON-BIDOSHI, Kristin** (Union College) **THE DORDOLEC AND THE EVIL EYE: MATERIAL CULTURE AND SOCIAL CONSTRUCT IN POST-COMMUNIST ALBANIA.** This paper outlines contemporary Albanian customs concerning the evil eye. The focus is on research conducted in the Albanian countryside (2002) on the placement of elaborately dressed dolls (*dordolec*) on newly built homes as an appeal against the evil eye. The study offers the following observations: (1) ethnographic investigation of the Gheg and Tosk understanding of the evil eye; (2) consideration of other customs related to building new homes; (3) examination of social and economic factors that contribute to the reemergence of the *dordolec*; and (4) consideration of the interaction of sacred and secular beliefs related to the evil eye. **09-13**

**PHILLIPS, Jane Beu** (University of New Mexico) **IDENTITY PLAY IN CYBERSPACE: HOW "OLD VOLVO" AND "STYROFOAM PEANUT" BECAME FRIENDSTERS.** Alongside its more-positive attributes, cyberspace has become known as a landscape populated by dubious characters, altered or fabricated identities, and dangerous encounters. Warnings to be wary of people met online abound, for adults as well as children. Yet there are cyberplaces that have become playgrounds for alter-egos and surrogate personas. The negative connotations of fabricating identity in cyberspace are creatively inverted by users of Friendster, an online meeting ground wherein participants engage in identity and community formation through playful fabrication. This paper examines the sense of play manifested in the innovated identities of this decidedly plural environment. **12-08**

**PIERCE, Michael J.** (Indiana University) **PRIVACY AND COMMUNALITY IN A FRATERNITY.** Buildings tell stories of choices. A vernacular building interacts with its inhabitants in a reciprocal and continuous manner. This study attempts to tell a partial story of the Phi Delta Theta Fraternity at Wabash College. Analysis indicates an increase in desire for comfort and privacy and a decrease in communality, a trend identified in broader cultural studies. Structural and organizational changes to the house indicate this trend. Discourse between members, college officials, and architects over new chapter house designs reveals the emergent qualities and significance of the issue. **01-07**

## Abstracts of Individual Presentations

**PIERSON**, Raige (University of California, Los Angeles) **PRETTY POLLY, THE ALL-AMERICAN MURDERED GIRL (BALLAD)**. This project examines the ways in which the murder of a young woman by her "false true love" is experienced in the memories of men and women in a West Virginia community, as well as the effects and implications of performance of Pretty Polly upon a broader public sphere. This project asks whether the "murdered girl" ballad type, prominent in Appalachian folk balladry, is a reflection of Appalachian society or American society at large. Commercial and vernacular forms are compared to a variant of the ballad first learned and documented in Jackson's Mill, West Virginia (1998), and court documents are compared with the "history" contained in variants of this 200-year-old ballad. **01-09**

**POCIUS**, Gerald L. (Memorial University of Newfoundland) **PLACES OF COMMEMORATION: CONTESTING THE LEGACIES OF A NEWFOUNDLAND ANNIVERSARY**. Debates often surround how an event should be remembered, concerned as much about what is left for future generations as what is depicted about the past. In 1997, the town of Bonavista celebrated the 500th anniversary of John Cabot's landing in North America. While events were organized for this anniversary, the more important question became what kind of monument the town would leave for the future. This Cabot anniversary legacy became contested legacies, with plans for a restored townscape pitted against a reconstructed vessel in the harbor. **01-02**

**POIZAT-NEWCAMB**, Steve (University of Pennsylvania) **TAINO ENVIRONMENTALISM**. Native Americans have often been romantically linked to the environment. The Caribbean and the island of Puerto Rico are no exceptions. Writers from the contact period, the official Puerto Rican government's tripartite description of Puerto Rican identity, and early literary works by people like Alejandro Tapia y Rivera all create strong idealized ties between the Taino's and the land in the Puerto Rican collective conscious. Groups claiming Taino affiliations all prioritize the environment, but each group's strategy for creating a Taino sense of place offers great insight into each group's vision of what it means to be Taino in the twenty-first century. **20-03**

**POSEY**, Sandra Mizumoto (California State Polytechnic University, Pomona) **VISCERAL FIELDWORK: DISGUST, AESTHETICS AND TRANSFORMATION**. Drawing from fieldwork examples that have challenged and changed my own aesthetic framework, this paper discusses my deepening understanding the role folk art scholarship can have in promoting tolerance and social justice. Choosing an art form that initially repulsed me (embalming), I attempt to document how these changes can occur by using the body of the fieldworker as a test site. **12-05**

**POST**, Jennifer (Middlebury College) **REGIONALISM AND MUSICAL IDENTITY IN CONTEMPORARY NORTHERN NEW ENGLAND LOCAL SONGS**. In this study of songs by contemporary New England singer-songwriters I use music as a lens to examine images of place and to explore and identify distinctive local and regional expression. I will use selected songs from Maine, New Hampshire, and Vermont to show how this production of locality in New England is a resistant strategy for singers and their communities. The songs use real and imagined landscapes that are (re)cited in contemporary songs performed in public spaces, on stages, CDs, and websites. This contributes to the process of (re)mapping the landscape for both residents and non-residents and effecting change to benefit local and regional communities. **20-10**

**PRIMIANO**, Leonard Norman (Cabrini College) **THE CHURCH AND THE FOLK: INSTITUTIONAL RESPONSES TO ITALIAN CATHOLIC TRADITION**. I have been doing ethnographic work on the women of Gloucester, Massachusetts, and their domestic religious activities, such as the building of elaborate altars to honor St. Joseph on 19 March. Gloucester has an enormous Italian-American population, but it has never had an Italian-American ethnic or "national" parish, while the Portuguese-Catholic community has been served by an ethnic parish for over 100 years. This paper fleshes out the relationships

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of the institutional Church to the Italian-American community, and how the clergy of the local parishes respond to and participate in the St. Joseph's domestic altars which they are called on to bless every year, and the Mother of Grace Club, a Catholic paraliturgical organization that the women of Gloucester (mainly the wives of fishermen) have maintained for almost sixty years. **13-05**

**PRYOR**, Anne (Wisconsin Arts Board) **POLKA MASS: VERNACULAR DEVOTIONAL MUSIC IN THE UPPER MIDWEST'S CULTURAL SOUNDSCAPE.** The polka Mass is a vernacular expression of regional religious and ethnic identity in the Upper Midwest. This paper will trace the lineage of the polka Mass since its start in the 1970s and will contextualize it with reference to other ethnic Catholic devotional music of the region. Analysis will focus on its role in expressing regional identity. The presentation will include video and audio clips of polka Masses performed in the Dutchman, Czech, Slovenian, and Polish styles. **20-10**

**RABB**, Jaynie (University of California, Los Angeles) **PELVIC VIRTUOSITY REVISITED: AN APPROACH TO THE ANALYSIS AND PRESENTATION OF THE UCLA FESTIVAL OF PACIFIC ARTS VIDEO ARCHIVE.** In his 1972 documentary *Dance in Human History*, Alan Lomax used the term "pelvic virtuosity" to describe the movement of dancers from the Pacific Islands. Dance theorists, anthropologists, and folklorists criticize the documentary and choreometric analysis used in the film because of the broad generalizations and evolutionary nuances employed by Lomax. Yet portions of Lomax's choreometric analysis and some of the methods he used for examining movement are useful in the analysis and presentation of UCLA's archive of dances filmed at the Festival of Pacific Arts. **04-14**

**RAMŠAK**, Mojca (Institute of Slovene Ethnology) **OVERLOOKED BEGGARLINESS AMONG SLOVENE MINORITY IN CARINTHIA, AUSTRIA IN THE 20TH CENTURY.** Carinthian countryside beggars were people who, in most cases, were not responsible for their condition, but lived materially and socially on the margin, or were excluded in other ways because of their age or because they were invalids. In the narrow sense of the word, beggars and homeless people were unmarried, poor people with no family, who lived a vagrant life, which meant that they lived in destitution and had no permanent housing or job; quite often they needed help. **20-12**

**RASPA**, Richard (Wayne State University) **KING LEAR AND THE SUBJUNCTIVIZING POWER OF NARRATIVE.** Lear's act of abdication "subjunctivizes" (Bruner) the social constructions of Elizabethan society. As the domain of possibilities, the subjunctive mode of discourse is contrary to fact. It raises the question, "What is?" Subjunctivizing permits Lear to disregard cultural "facts"—like the belief in absolute monarchy—regarded as social necessity in early modern England. Lear's narrative of abdication parallels folk narratives in which a story is the negotiated response of an individual to rival claims in communities of desire and practice. Lear's tragedy is set in motion by his failure to recognize the power of subjunctivizing to provoke rival claims. **05-11**

**RATHJE**, Lisa (University of Missouri, Columbia) **ACTING REAL: RE/PRESENTING GENDER AND IDENTITY ON THE FESTIVAL STAGE.** This paper critiques the legacy of the idea that the constructs of culture and their representation(s) are embedded in power relations and social practices, noting how some practices continue to contribute to reinforcing unexamined and unchallenged norms of gender, class, ethnicity, and so on. In doing so I ask, how has a more self-conscious approach to cultural mediation affected the actual practice of re/presentation on the folk festival stage today? My argument will ultimately function to call attention to some of the current theoretical debate regarding the paradigms of re/presentation and observe specific instances where marginalization continues to be reinforced by these same paradigms. **12-11**

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**RATMANSKY, Lisa** (Princeton University) **POWER AND INFLUENCE IN NON-PROFITS.** More than a million organizations in the United States are non-profits, existing not to make money but to have a positive impact on such far-flung realms of human endeavor as educations, arts, culture, medical care, politics, economic and social policy. In recent years, many non-profits have likewise become sites for students doing community-based work, sometimes approached through "service learning," at others through community based research or courses on ethnography. What may be less widely talked about is how to engage college students in analyzing the organizational structures and social conditions that shape the very ways in which non-profits exercise influence. A closer look at several social science seminars does just that. **12-12**

**REITTER, James** (University of Louisiana at Lafayette) **THE SIGNIFICANCE OF ENVIRONMENT ON CULTURE: LIVING WITH DRAGONS.** Through exploring the specific history of the alligator in both American and European folklore and literature, I will explore how flora and fauna define the culture of its people. As a symbol of the American South, the alligator has become as loved as Santa Claus, and is the mascot for everything from Florida State University to Louisiana hot sauce. Southerners have a familiarity with the alligator that northerners or Europeans lack. Foreign accounts typically portray the alligator as a modern-day dragon. Southerners exhibit a different attitude in their literature and folklore, demonstrating how our natural surroundings help shape our culture. **20-04**

**REVAK, Kelly** (University of California, Berkeley) **"AS EASY AS COLLECTING FEATHERS IN A HURRICANE": A RE-DEFINITION OF THE GENRE OF FOLK SIMILE.** Folk simile, often imprecisely referred to as "proverbial comparison" or "proverbial exaggeration," has long been neglected by theorists with the exception of discussions of its relation to metaphor. Often simile is defined simply as "a comparison using like, as, or 'other' connectives." While often alluded to, these "other" connectives are rarely elucidated or investigated. In this paper I will explore the forms at the margins of simile, expressions abandoned by imperfect and overly exclusive definitions. I will offer a more exhaustive definition of folk simile emphasizing exaggeration of attributes, encompassing some related forms that may have heretofore been lost in the gray area between simile and metaphor. **05-10**

**REYNOSO, Lena** (University of California, Berkeley) **THE KANCIL TRICKSTER AS A VEHICLE FOR EXPRESSION IN THE MALAY WORLD.** The mouse-deer, or kancil (in Indonesian), is a much-loved trickster found throughout the Malay world. Using a number of texts, including a seventeenth century manuscript, modern children's books, and several folktales, I analyze the kancil as a vehicle for expressing not only morals and social ideals, but also a vast array of psychological, cultural, and ethnic issues within Indonesia and Malaysia. Kancil's behavior can be the opposite of accepted norms in order to relieve a suppressed tension, to expose political and ethnic conflicts, or as political satire. **18-08**

**RICE, Mary** (Brigham Young University) **FOLKLORIC DYNAMICS OF HOUSING CONTRACT FLIERS AT BYU.** Housing Fliers can be found everywhere from women's bathrooms to the honor society bulletin board. Reasons to choose the piece of paper method include the fact that housing fliers for commercial purposes already exist. In addition to the practicality involved in using a document emblem is that members of the Church of Jesus Christ of Latter-day Saints already have a handout culture, and fliers are a characteristic of the university experience at many colleges. **01-07**

**RICHARDSON, Justine** (Michigan State University) and **MacDOWELL, Marsha** (Michigan State University) **THE QUILT INDEX.** Since the early 1980s, over 56 grassroots state and regional quilt documentation projects have inventoried over 200,000 quilts, capturing the history of their production, ownership, and use and describing their physical characteristics. Chronicling this tremendous engagement by Americans, predominantly women, in artistic expression, this data constitutes an incredible resource for a variety of research and education projects but the collections remain, for a variety of reasons, largely inaccessible to users.

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This paper describes the Quilt Index, an innovative national model for distributed online data management and presentation of thematic collections designed to make accessible these and other life collections. **09-05**

**ROACH**, Susan (Louisiana Tech University) **REPRESENTING THEIR LOUISIANA CULTURAL LANDSCAPES: CLEMENTINE HUNTER AND SARAH ALBRITTON**. Representing the cultural landscapes of lowland and upland South, the narrative paintings of self-taught African American painters Clementine Hunter and Sarah Albritton illustrate the importance of place and traditional culture. Hunter's life and art on Melrose Plantation, near Natchitoches on the Cane River, contrast with Albritton's in the north central Louisiana hill country. Using Yi-Fu Tuan, Keith Basso, and others' insights into space and place to explore the women's domestic and artistic biographies and their paintings reveals some similarities, but significant stylistic differences relative to their power bases and home places. **09-05**

**ROBERTS**, Katherine (Indiana University) **A HOUSE, TWO ACRES, AND A ROOT CELLAR: THE NEW DEAL HOMESTEAD IN WEST VIRGINIA'S TYGART VALLEY**. My paper examines the centrality of the home in community life at the Tygart Valley Homestead, a New Deal resettlement project. Constructed between 1934 and 1935 and financed through the National Industrial Recovery Act, the Homestead featured cooperative industries and private homesteads, both of which were designed by the government. Cooperative policies instituted by the government did not last, but the design of the individual homesteads was a success, accommodating both the needs and the aspirations of homesteaders and their children. I argue that the success of the New Deal homesteads at the Tygart Valley rests in their combination of suburban and traditional tastes and technologies. **13-03**

**ROBINSON**, Cassie M. (Mars Hill College) **ANTIQUITY MEETS CONTEMPORARY: THE STORY OF SONG CHOICE AND PERFORMANCE PREFERENCE OF BALLAD SINGERS FROM MADISON COUNTY, NORTH CAROLINA**. The relationship between traditional and commercial music has long been a point of debate in traditional music scholarship circles. For the last century, Madison County, North Carolina has been a hotbed of ballad singers and mountain musicians. This paper argues the influence of contemporary music of the 1930s to the 1970s and its impact on the repertoire of traditional ballad singers such as Dillard Chandler and Dellie Norton. The paper will explore the dynamics between commercial and contemporary music and ballad traditions carried from the British Isles to southern Appalachia, and the context in which the more contemporary songs are more often performed. **13-10**

**ROMERO**, Brenda M. (University of Colorado at Boulder) **LILA DOWNS: TRANSCULTURATION AND MUSICAL COMMUNICATION**. The remarkable vocalist Lila Downs made her debut into the mainstream in the acclaimed film *Frida*. Of mixed U.S. and Mexican heritage, Lila's bicultural experience has shaped a social consciousness that is reflected in music that uses emblematic aspects (such as vocal timbre) of musical genres from both countries as a significant layer of musical communication, along with social commentary. This paper proposes that Lila Downs offers a truly new music that fuses indigenous beliefs about music with multicultural sounds and textual images deeply engaging for listeners on both sides of the border. **18-12**

**ROPER**, Jonathan (University of Sheffield) **WILLIAM THOMS AND THE UNACHIEVED FOLK-LORE OF ENGLAND**. William Thoms, a key figure in the development of the study of vernacular culture in England, has never received adequate historical attention. During the spring, summer and autumn of 1850, he published a series of advertisements in *Notes and Queries* announcing a forthcoming work *The Folk-Lore of England*. Such a volume of course was never to appear. The current paper takes this non-existent work, and what we may infer about it, as the key to unlocking central aspects of his thinking. **09-12**

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**ROTH, LuAnne K. (University of Missouri) BEYOND CELEBRATION: HOW FOOD EVENTS IN FILM FUNCTION TO NEGOTIATE POWER, BELONGING, AND EXCLUSION.**

Recently, food theorists have moved beyond celebratory studies, considering more complex issues of how food behavior reinforces hegemonic, postcolonial, and patriarchal structures. This paper draws upon contemporary foodways scholarship to examine powerful instances when foodways are fruitfully employed in popular American films to symbolize individual identity and relationships, but more significantly, to negotiate the very relationships being represented. As such, it reveals how foodways in film work to negotiate gender, class, and ethnicity, as well as familial and romantic relationship dynamics. **05-14**

**ROUBO, Kelly (Memorial University of Newfoundland) THE BINDS THAT TIE: COMMUNITY AND COPING AMONG ENGLISH TEACHERS IN SOUTH KOREA.**

This paper explores how English teachers bond in groups, where in individual differences recede and similarities become emphasized in contrast to local culture. Such enclaves consist of people willing to adapt to the degree necessary for them to feel secure, and are not necessarily isolationist in nature, despite being perceived as such by South Koreans and non-participating foreign nationals. Group support is relied upon to address a variety of needs, and a resource for information that employers are often reluctant to provide. **13-04**

**ROUHIER-WILLOUGHBY, Jeanmarie (University of Kentucky) PERCEPTIONS OF GENDER IN THE CONTEMPORARY RUSSIAN WEDDING.**

Contemporary Russian weddings are an amalgam of three distinct facets of Russian history: traditional folk, Soviet and Western European. Each of these three historical influences has contributed to the expectations for men and women in contemporary Russia. This paper will examine the way the gender roles are conveyed and reinforced in the contemporary urban Russian wedding. The paper will illustrate the source of these various views of gender in contemporary Russia as well as comment on the ramifications of this understanding of gender roles in modern society. **09-03**

**RUDY, Jill Terry (Brigham Young University) CHICKEN COOPS AND SUBDIVISIONS: CHANGING FORMS UPON THE WASATCH FRONT(IER).**

Once known as "The Egg Basket of Utah," Draper, Utah, has experienced extensive growth and suburbanization. As shopping centers and subdivisions replace family homes, farms, and fields, the visual reminders of Draper's past as a poultry center are vanishing. However, in backyards and fields, chicken coops still represent the occupational history that identified the town in the mid-twentieth century. The remaining coops mark the visual landscape in stark contrast with suburban developments and signify conflicting material and symbolic elements of modernity and nostalgia and the Old and New West. **17-10**

**RUSSEV, Veselin (Bulgarian Folk Music & Dance Association) THE MUSIC EXPRESSIONS IN THE WATER'S RITUALS.**

On the basis of music and dance, Bulgaria is divided into six main folk regions: North-East Bulgaria (Dobrudja), North-West Bulgaria, Central and South-East Bulgaria, the Sofia Area and Central-Western Bulgaria, the Pirin Region, and the Rhodopes, each of which has its own musical and dance dialect, which is as distinctive and easily recognizable as the various local customs. The author shows different and various styles of musical expressions in the rituals concerning water in six Bulgarian regions. The author is one of the well-recognized Bulgarian composers and traditional folklore music interpretators knowledgeable about different folk customs connected with water. **13-07**

**RYDEN, Kent (University of Southern Maine) TOWARD AN ECOFOLKLORISTICS.**

This paper, largely theoretical in focus, will explore and suggest methods for examining traditional expressive culture in terms of the vernacular environmental attitudes, beliefs, and values that it communicates and perpetuates—building on literary ecocriticism to take an "ecofolkloristic" approach to understanding as broad a range of expression as possible—and will also argue for the importance of this approach as a key element

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in expanding scholarly understanding of social and cultural groups' conceptual relationship to the natural world and thus possibly contributing to a more environmentally responsible and sustainable future. **20-03**

**SALINAS**, Andrew (Ohio State University) **OFF THE WALL: TRUCK STOP GRAFFITI AND SAME-SEX SEXUAL SOLICITATION RITUALS.** Primarily through examining bathroom graffiti, this study investigates rituals and methods by which truckers seek same-sex rendezvous. Over a thousand inscriptions have been transcribed, and syntactically there are traditional ways of constructing homosexual solicitation graffiti. An additional focus of this presentation is on "serial graffitiists," or those whose messages span several hundred miles. **20-12**

**SANTOS**, L. Leilani (California State University, Northridge) **THE USE OF SPACE AT HOME AND ABROAD: FILIPINOS RECONNECTING THEMSELVES TO THEMSELVES AND OTHERS.** Experiences of Filipino immigrant workers engender cultural struggles and contradictions. On the one hand, cultural resistance gives them a sense of self and community when they challenge the ideologies of the cultures they come from, as well as the ones they find themselves in when they work abroad. On the other hand, they have to come to terms with their identity as secondary citizens in their host cultures. In this paper, I will examine how *balikbayan*, a formalized remittance system, influences their perception of themselves and others, and how it influences their use of space at home and abroad. **17-03**

**SAVERINO**, Joan (Historical Society of Pennsylvania) **PARADOXICAL PASTS: DIVERSE INTERPRETATIONS OF A LOCAL LANDSCAPE.** This paper explores the intertextual interpretations involved in a public history project. Pastorius Park is located in the tony upper northwest neighborhood of Chestnut Hill in Philadelphia. This park encapsulizes how a publicly memorialized place can have a duplicitous history. The physical transformation of the Park land and its contemporary popular usage masks a veiled history. Initially indicated through oral history sources, the transformation of the land into park space involved the interplay of local power, ethnic, racial, and class tensions, a lawsuit, and finally forced displacement of two historically marginalized groups (Italian Americans and African Americans) who cohabited the land. **09-14**

**SAWIN**, Patricia (University of North Carolina, Chapel Hill) and **BLOOM**, Leslie Rebecca (Iowa State University) **DIALOGISM AND THE EXPRESSIVE-COLLABORATIVE APPROACH IN FEMINIST NARRATIVE RESEARCH.** We articulate a practical approach to the ethics of feminist narrative analysis that combines Bakhtin's perceptions about the inevitability of digesting and recycling others' words in order to understand them with Margaret Urban Walker's "expressive-collaborative" model of feminist research, which recognizes that morality is embedded in the complexities and hierarchies of social life. This approach suggests pragmatic means to seek respondents' authorization to capitalize upon our current social influence to communicate their stories in arenas of power, understanding this not as a permanent replacement for but a step towards empowering them to do so themselves. **12-11**

**SAYRE**, Ryan (University of California, Berkeley) **WHEN THE GIRL IN THE TEA-HOUSE SMILES... : A RHETORICO-STRUCTURAL APPROACH TO PROVERB CLASSIFICATION.** The structural models of proverbs proposed by Permyakov (1979), Kuusi (1972), and Dundes (1975), while serving well to point out binary oppositions and parallelism in multi-clause proverb structures, gloss over single-clause structures and prove overly reductionist in their treatment of figurativeness. In this paper I offer a proverb taxonomy informed by structural insights but centered in a consideration of rhetorical schemes and tropes. I maintain that a rhetorico-structural approach more appropriately accounts for both figurativeness and structure in proverbs than presently available models. **04-05**

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**SCHACKER**, Jennifer (University of Guelph) **TRANSGRESSION IN BRITISH FAIRY-TALE PANTOMIME: OR, THE PROMISE OF GRANNY HUBBARD'S PETTICOATS.** The fairy tales of pre-Revolutionary France have played a central role in the development of an enduring British theatrical tradition: the Christmas pantomime. This paper focuses on the (burlesque) romance plot played out between the stock figures of Principal Girl, Principal Boy, and Dame in Victorian panto interpretations of Perrault's "Le Petit Chaperon Rouge." I will draw on textual and archival materials to explore ways in which complex and unstable representations from French tales—issues of identity and social power, fantasies of costume and disguise, ambition and desire—were placed centrestage in English theatres. **09-04**

**SCHLEIN**, Neal (University of Oregon) **INVERSIONS OF MEANING: THE SOCIOPOLITICS OF HOMOSEXUALITY IN FAN FICTION.** Yearly, hundreds of women gather in Lansing, Michigan for the MediaWest fanzine convention. At this and similar conventions, community published anthologies, containing stories based upon popular television shows such as "The Highlander" and "The Sentinel," are available for trade and purchase. This paper investigates how homoerotic stories, once "kept under the table," have risen to dominance over their "straight" counterparts and how the shifted political meanings of the two types differ from what might be immediately perceived. By extension, it discusses how the political meanings negotiated by folkloric forms change drastically when they are related to larger cultural patterns, even when the forms themselves remain stable. **20-11**

**SCIORRA**, Joseph (Calandra Institute/Queens College) **OF PHOTOGRAPHS AND DREAMS: VISUAL PIETY IN THE RELIGIOUS AND SOCIAL LIFE OF SICILIAN GLOUCESTER.** Photographer Dana Salvo's formal portraits of Sicilian American Catholic women and their altars tell us much about religious life in Gloucester that goes beyond the representational. Women's reception, use, and interpretation of Salvo's images, as well as family photos, paintings, and dreams, are based on local knowledge and practices concerning the supernatural, family obligations, and social dynamics. The divine and the familial dead communicate through such imagery. Images, like the altars themselves, are portals where the sacred and the mundane communicate. **13-05**

**SHEPHERD**, Julie (Appalachian State University) **BENTON FLIPPEN: INNOVATION AND TRADITION IN OLD TIME FIDDLE MUSIC.** Benton Flippen, 84, of Surry County, North Carolina, epitomizes old time musicians of his era who have learned their music through a combination of oral transmission and other media providing for an innovative twist on an age old tradition. Being raised in Surry County allowed Benton to be exposed to a unique style of traditional Appalachian mountain music called Round Peak. His fiddling style is completely unique—he has combined this Round Peak syncopated rhythmic style with his own innovative twists from other influences, even including some from radio and records, to make sounds that can only be recognized as his. Listening to sound clips of Benton and of his influences exemplify what Benton represents: a folklore that is old and traditional, yet fresh and distinctive. **13-10**

**SHERMAN**, Sharon R. (University of Oregon) **"SURVIVOR" AND THE SURVIVAL OF FOLKLORE THROUGH FILM.** As folklore programs become endangered at universities, folkloric films can speak to the significance of folklore in a post-modernist, post-colonial world that is inclusive. Will we survive because of the public's romanticized notions of folklore, popular culture's use of folklore in highly produced "reality" shows such as "Survivor," or will we survive by using technology to show the extraordinary reality of ordinary people? This paper analyzes the current uses of folklore in "reality" television, compares the "reality" of anthropological films and folkloric films, and suggests ways that film and video may operate as aids in the survival of our discipline. **17-06**

**SHOEMAKER**, Dan C. (University of New Mexico) **SECRET IDENTITIES: THE MATERIAL CULTURE OF SUPERHERO FANDOM.** Superhero comics, themselves material culture artifacts, have given rise to a plethora of other material culture paraphernalia, including posters, action figures, and sculptures. Assemblages of these materials by collectors usually are displayed in private rather than public spaces, and as such we must ask

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how they serve to articulate identity, if the bricoleur is the primary audience for the display of these artifacts. The author suspects such assemblages operate in a homologous way, informing identity rather than performing identity. **12-08**

**SHOUBE**, Catherine A. (Saint Mary's College) **TURN, TWIRL, OR BELGIAN BIRL: AESTHETICS, GENDER, AND IDENTITY IN SCOTTISH SOCIAL DANCE.** Among the traditions of Scottish social dance are country dancing, ceilidh dancing, and both modern and old-time ballroom dancing. A key symbolic feature of style in these social dance traditions is located the manner in which partners turn one another. My analysis of this movement examines the kinaesthetics of the turn, including the positioning of feet, arms, hands, and torso, and the dynamic force of the pivoting movement. Aesthetic values central to the identity of particular dance communities are embodied and displayed in this movement; class and gender ideologies are especially made manifest in its performance. **18-04**

**SHUKLA**, Pravina (Indiana University) **SEEING AS ACTION: SACRED AND SECULAR GAZE IN CONTEMPORARY INDIA.** Seeing and being seen are of particular importance in Hindu India due largely to the concept of *darshan*, sacred sight. The visual orientation of Indian culture, shaped by the centrality of vision in the sacred realm, extends into secular life in many ways. Devotees serve as symbolic ornaments for their gods, subjects serve as ornaments to their kings, and by extension, family members may serve as ornaments for each other. Through deep seeing people communicate with the gods and other people, and ultimately see themselves as reflected in the eyes of others. **12-02**

**SHUMAN**, Amy (The Ohio State University) **SENTIMENTALITY AND THE DISPOSSESSED.** Folklorists eschew or embrace sentimentality, but we rarely address the political and social conditions that produce sentimentality among the people we study. It is in this vein that I have undertaken my study of refugees seeking asylum in the United States. Not only the refugees themselves but also the immigration bureaucrats have a Romantic concept of the homeland, and the deployment of this concept can have huge consequences for an asylum seeker petitioning to stay in the U.S. **18-05**

**SHUTIKA**, Debra Lattanzi (George Mason University) **CITY OF EXILES: MIGRATION, PILGRIMAGE AND LOCALITY RESTORATION.** Each January, the streets of Morolen, Mexico, swell with return migrants and a palpable excitement pervades this quiet industrial pueblo. Mexican migrants returning from the U.S. come to participate in the feria in honor of "El Señor de Esquipulitas," the local Patron. This event is emblematic of local identity, and provides a means for migrating and non-migrating Moroleonese to reunite as one community through ritual participation in the feria. I examine the role of this complex spectacle in the restoration of contextual locality, the process of adaptation experienced when one returns from a place of exile. **13-11**

**SILVERMAN**, Carol (University of Oregon) **GYPSY PERFORMANCES/ROMANI IDENTITIES IN WORLD MUSIC CONTEXTS.** "Gypsy" music trafficks as both an exotic commodity and a trope of multiculturalism in cosmopolitan contexts. Exploring world music festivals and tours in North America and Western Europe, I examine the marketing and consumption of "Gypsy" music as they chart the relationship among festival producers and managers (who provide a saleable item), audience members (who claim to support a liberal multi-cultural agenda), the press (who are eager to exoticize) and Romani musicians (who try to eak out a living). Focussing on two symbols, the Indian "homeland" and "nomadism," I explore what constitutes Gypsiness for variously positioned performers. **04-04**

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**SIMS, Martha C.** (Ohio State University) **CULTURAL SOUNDSCAPES: TRADITION, AESTHETICS AND AUTHENTICITY IN URBAN MUSIC.** As folklorists, our redefinitions of tradition and “folk” continue to be tinged by romantic ideals about folklore. Technology and commercialism have an affect on the folk arts we study, but we are sometimes slow at recognizing emergent folk arts because of generic, generational or cultural blinders. Hip-hop DJs create music with the same notions of aesthetics and tradition that we ascribe to material folk artists, and as such, their work can help us examine definitions of tradition, authenticity and aesthetics. **18-12**

**SIPORIN, Steve** (Utah State University) **LA BEFANA IN MAREMMA: ITALIAN MUMMING TODAY.** “La Befana” or “Epifania” (Epiphany, January 6) is a national holiday in Italy, similar to Christmas in its gift-giving customs and its high degree of commercialization, commodification, secularization, and standardization. In some areas, however, very old local celebrations of la Befana still continue today with house-to-house visits of costumed mummers who play music, sing, dance, and are rewarded with food and drink. This paper, based on fieldwork, describes the contemporary Befana celebration in the Maremma region of Tuscany. **13-08**

**SKILLMAN, Amy E.** (Institute for Cultural Partnerships) **COURAGE, MOTHERHOOD AND THE ACT OF LEAVING: USING ORAL HISTORY AND ETHNOGRAPHY FOR SOCIAL ACTIVISM.** Just by listening, oral history interviews can lend validity to women’s experiences and build self-esteem among refugee and immigrant women. Paying attention to each other’s stories can give them the confidence to step outside. Engaging them in the process of re-telling their stories to a general public can effect profound social change. This paper explores the impact of an oral history project with 30 immigrant and refugee women. Although the tangible goal is to develop an exhibit, the real impact has been on the women who are translating their personal narratives into powerful tools for social activism. **09-14**

**SMITH, Stephanie** (Smithsonian Institution) **GENDER AND IDENTITY IN THE CHANGING SOCIAL LANDSCAPE OF ENGLISH COUNTRY DANCE IN THE U.S.** English country dance as it is done today dates from the 17th century and is a partnered social dance form. This paper will examine the roles of gender and identity in the contemporary dance community, focusing on standard practices and rules of partnering and teaching English dance as well as the evolving practice of “gender neutral” partnering and teaching. The emergence of gender neutral practices and gender consciousness marks the changing social landscape of the English country dance community. **18-04**

**SPETTER, Linda** (Baiko Gakuin University) **GETTING RID OF “A GHOST ON MY BACK” IN JAPAN.** Legend memorates of ghosts on people’s backs are now circulating in Japan. To rid oneself of these back-riding ghosts, purification rituals must be performed. The concept of purification pervades Japanese culture and has a definite impact on Japan’s landscape. The very shrines where many purification rituals occur are themselves manifestations of attempts to purify the landscape, purging the atmosphere of the malevolence of ghosts of people who died foul deaths. Purification rituals provide a quasi-“happy ending” in legend narratives (protection), and can be witnessed at sporting events, construction sites, tea ceremonies, rites of passage, and even entering one’s home. **12-03**

**SRINIVASAN, Ramesh** (Harvard University) **DESIGNING DIGITAL MEDIA TO EMPOWER COMMUNITIES AND THEIR CULTURAL FOLKLORE.** This abstract discusses my doctoral research at the Harvard Design School, focused on how the design of digital places for the preservation historical cultural folklores can activate and energize communities to create new folklore and be inspired to reconnect and share historical and contemporary narratives and experiences in the advent of significant political, historical, or geographical distance. I present this work in the context of two specific projects with two communities. The first is Village Voice, a digital system that shares the video stories created by a community of Somali refugees dispersed across the Boston metropolitan area. The second ongoing

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project is Tribal Peace, an intertribal living archive that shares photographs, video pieces, songs and other sounds from yore to today. Tribal Peace bridges the 19 Native American reservations of the San Diego county by integrating different community-submitted content along indices that represent priorities relevant to the tribes collectively. In this abstract, I will introduce each of these projects, point to the implications they have on the field of folklore, and most importantly, to the communities involved themselves. **01-10**

**STANTON**, Gary (Mary Washington College) **CULTURAL LANDSCAPES AND FOLKLORE STUDIES: ISSUES AND APPROACHES.** The presentation summarizes the use of spatially bounded explanation strategies, particularly cultural landscape, place, and region. Examination will focus most intensely on the concepts associated with situated material culture "cultural landscape" and "place" in the theory and praxis of folklife scholars, both historically and in current scholarship. Cultural landscape has become almost exclusively an instrumental classification and experienced considerable semantic drift driven by metaphoric extension and in tension with performance theories and contextual praxis. However, "place" has more recently been vigorously employed as a context for narrative. **01-02**

**STARK**, Laura (University of Helsinki) **FOLKLORE'S IMPACT ON ETHNIC HARMONY IN A POST-SOVIET KARELIAN VILLAGE.** In a post-Soviet climate of rising ethnic tensions, it is important to understand how multi-ethnic communities strive to maintain ethnic harmony, and what factors undermine this harmony. Folklore ideologies of neighboring nation-states can have significant impact here. In this paper I examine several villages in the northern region of the Republic of Karelia in Russia, seen by neighboring Finns as the source of the Finnish national epic, the *Kalevala*. My paper examines the possible negative effects of Finnish tourism and revitalization efforts in this area. **05-06**

**STEPHENS**, Martine L. (Ohio Wesleyan University) **COTTAGE GARDENS AND CAST-IRON BATHTUBS: NEGOTIATING IDENTITY IN A TRANSITIONAL URBAN NEIGHBORHOOD.** The American urban front yard is often an "authored landscape," privately arranged but publicly constructed. Decorations, gardens, and "outsider" art express personal taste, and invite (perhaps demand) public response. In neighborhoods in economic transition, such front-yard art illuminates the potential contradictions between group aesthetics, while allowing those multiple aesthetics to coexist and thrive. This paper considers the front yard as a locus for the construction of community identity through individual taste, class, and group aesthetics in transitional urban neighborhoods in Columbus, Ohio. **17-10**

**STEPTOE**, Tyina (University of Wisconsin, Madison) **JODY'S GOT YOUR GIRL AND GONE: GENDER, POWER AND THE BLACK HOME.** Jody Grinder, the "Backdoor Man," is an African American folk character whose existence speaks to anxieties about gender, power and home in black culture. Using examples of Jody in blues music, prison and military folklore, and the work of Zora Neale Hurston, this paper places the character in a historical context that emphasizes race, gender and sex. The Grinder's rebellious nature and idolized sexual talents position him within the pantheon of Black folk heroes. Jody demonstrates how folklore can be used to interpret politics, culture and history. **18-10**

**STERE**, Anca (Institute of Ethnography and Folklore) **SOCIAL ASPECTS OF COMMUNIST ROMANIA BETWEEN OFFICIAL FOLKLORE AND ARCHIVE DOCUMENTS.** This paper focuses on the early years of the Communist regime in Romania. My research highlights two aspects of the social and political reality of Communist Romania. I will examine the mechanisms used by the Communist power to shape the folkloric creation process, which selected and reflected in the official ideological version of the folklore certain fragments from the social and historical reality, and also will trace the way the social realities are re-evaluated and signified by the text. **13-09**

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**STONE**, Janferie (University of California, Davis) **THE TEMASCAL: MAYA SWEATHOUSE OF TRANSFORMATION.** Kaq'chikel (Mayan) speakers around Lake Atitlán use the temascal metaphorically in traditional tales and accounts of dreams to define a locus of power within the domestic sphere that creates a spatial portal to cultural landscapes and cosmologies. **01-05**

**STUMPF**, Chris-Anne (Aspect Language School) and **GHOLSON**, Rachel (Southwest Missouri State University) **FOLKLORE AS CULTURAL LENS IN THE MULTICULTURAL, MULTILINGUAL EDUCATIONAL ENVIRONMENT.** Recognizing that to learn about culture will aid the NEW Canadian in attaining cultural awareness while at the same time develop his/her intercultural adjustment skills, then it is imperative to come up with some strategy for teaching about culture that simultaneously allows for the development and enhancement of all skill areas. Using Folklore as a critical methodology in the ESL classroom is such a strategy. Because Folklore is an intrinsic part of everyday life, this use promotes and enables cross cultural understandings and the understandings of North American culture. Moreover the students and the instructors also recognize that their expectations are mutable or living elements of culture. **04-06**

**SUBRAMANIAN**, Shobana (Ohio State University) **OF BRICOLLEURS: INTERRELATIONSHIP BETWEEN FOLK DIETETICS AND LAY HEALTH CARE IN RURAL SOUTH INDIA.** This paper will explore the interrelationships between "folk dietetics" and lay health care in the rural India, as a study of "cultural economy" that is both material and moral. It will focus on family health regimens which include the interrelated practices of everyday meals, feasts and the making of medicines, as well as its connection to community-based health programs that include uses of traditional medicine, and argue how family regimens are "bricolage" practices that signal a dynamic interplay between traditional and contemporary knowledge. **01-14**

**SULLIVAN**, C.W., III (East Carolina University) **CULTURAL WORLDVIEW IN THE REFLEXIVE NARRATIVE STRUCTURE OF THE FOUR BRANCHES OF THE MABINOGI.** I have elsewhere discussed the matrilineal-to-patrilineal inheritance shift in the Fourth Branch of the Mabinogi, but I have since come to see that the interwoven and reflexive narrative structure of the Welsh tales reveals the Fourth Branch to be the recapitulation of a cultural worldview pattern that begins in the First Branch and is reasserted in various iterations in the Second and Third Branches. This paper will discuss the way(s) in which understanding the narrative structure of these originally oral tales illuminates the changing worldview of the people who told them. **18-13**

**SWEITZER**, Sara (Middle Tennessee State University) **FAMILY FOLKLORE AND ITS CULTURAL INFLUENCE.** The folklore of Appalachia represents a culture built upon stories of mine wars, European immigrant folklore, and pioneer development, creating a sense of determination, family, and a desire to beat the odds. The strikes, lack of money, and a strong sense of survival coupled with a difficult environment create a tapestry of culture depicting why many families and family members living during the 1940s believe, and live the way they do. **09-12**

**TAMAYAMA**, Tomoyo (The Graduate University for Advanced Studies) **THE PATRIOTIC: FLAGS AND NATIONAL ANTHEMS, A RECENT FAD OF GLOBAL NATIONALISMS, A COMPARATIVE ANALYSIS OF JAPAN AND THE USA'S CASES.** After the 9/11 incident of 2001, the fad of patriotism emerged overwhelmingly in worldwide. The American flag was symbolized as a unity to fight back against the terrorisms, and the national anthem made the hit-charts, all of which can be said as practices of the contemporary patriotic folklore. Similarly, Japan also has experienced the rage of the "new" nationalism along with the legalization of "Hinomaru and Kimigayo" as the national flag and anthem of Japan in 1999. This paper aims to analyze the emergence of the current patriotic cultures from the point of view how the Japanese nationalism has been transformed. **13-04**

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**TEW**, Tiana (Indiana University) **COLLECTIONS, CONNECTIONS, COMMUNITIES: THE MUSEOLOGY OF THE PUBLIC LIBRARY.** This presentation will chronicle the development of an exhibition at the Monroe County Public Library in Bloomington, Indiana. As a student of both library science and folklore, I attempt in this project to merge theoretical approaches from both disciplines and apply them within one institution of the cultural landscape. In so doing, I will address how the principles of display and exhibition development, coupled with library collections, services and programs, effectively ground the public library as a community cultural institution, one with rich possibilities for further folkloric investigation. **01-10**

**THOMAS**, Jeannie Banks (Utah State University) **TAKING THE SILLY SUPERNATURAL SERIOUSLY: "MY TOILET IS HAUNTED."** Amusing and frequently sincere accounts of "haunted" toilets exist in both the literary and oral traditions. For example, the ghost of Moaning Myrtle inhabits the girls' washroom at Hogwarts School in the Harry Potter books, the historical house that was the inspiration for Nathaniel Hawthorne's *The House of Seven Gables* boasts a haunted bathroom, and college students relate memorates detailing encounters with haunted rolls of toilet paper. Contrasting oral narratives with mass-media versions, this paper discusses what happens when folklorists take ghost stories such as these seriously. **13-02**

**THOMAS**, Kara Rogers (University of North Carolina, Asheville) **"MOUNTAIN MUSIC IS MY MUSIC."** Much has been written regarding the music of the Southern Appalachians. To facilitate this discussion scholars have separated Appalachian music, and American traditional music in general, into genres including: ballads, gospel, old-time, and bluegrass. These academic categories, however, seldom mesh perfectly with musicians' own descriptions of their music. This paper explores the complexities of such musical classifications by revealing how traditional music makers of Western North Carolina refer to the music they play and what cultural and geographical factors influence their own descriptive categories. **01-09**

**THOMAS**, Mark (Brigham Young University) **GRAFTS FROM A LOST ORCHARD.** After an absence of 30 years, I came home. I bought the house in which I was raised, in Holladay, Utah. With the purchase, I discovered from long-time residents the stories that grew with the trees within a square mile of my home. Hidden in the backyards are very old fruit trees from lost orchards, along with stories that accompany them. I discovered that with each tree came a story, a life and a lost view of the world, only vaguely outlined at the edge of the concrete in gnarled, cracked trunks. The tales and the trees that survive are remnants of the humor, animosity, and heroism of this small community. **05-13**

**THOMPSON**, Tok (Trinity College, Dublin University) **THE RETURN OF THE FAIRY FOLK: A VIEW FROM THE TOURIST SHOPS OF IRELAND.** Where have all the fairies gone? Straight into the tourist shops, it would seem. Recently, the fairies in Ireland have been seen challenging St. Patrick for shelf-space dominance. This paper examines the significant role that the fairy folk currently play in asserting and negotiating "Irishness." While tourism is one of Ireland's largest industries, it is also through such emblematic representations that many Irish define identity for themselves as well. This dual (inner- and outer- directed) functioning of heritage and touristic discourse is examined within the display of material representations of Ireland's fairy folk traditions. **12-13**

**THORNE**, Cory W. (Memorial University of Newfoundland) **IDENTITY AS KITSCH: MUSIC AND MATERIAL IN THE LANDSCAPE OF NEWFOUNDLAND-ONTARIAN "OUTPORTS."** With its thousands of expatriate Newfoundlanders and dozens of Newfoundland businesses, southern Ontario is an idyllic scene for the study of the transformation of cultural heritage within the globalized world. While the life of Newfoundland-Ontarian community is largely invisible to mainland neighbors, examples of Newfoundland identity blanket the landscape for those who recognize internally manufactured iconography. Such representations of Newfoundland identity, through material and musical means, create sense of place and empowerment for a community that continually resents its displacement. **13-11**

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**THROCKMORTON-MEUNIER**, Julie (Rivers of Steel National Heritage Area) **ECONOMIC INGENUITY IN SOUTHWESTERN PENNSYLVANIA AFTER THE COLLAPSE OF STEEL: CAPITALIZING ON CULTURE TO CREATE NEW LOCAL ECONOMIES.** When immigrants primarily from southern and eastern Europe came to southwestern Pennsylvania, they desired to prosper economically. Through work in the steel mills, coal mines, and steel-support industries, these immigrants and their descendants were able not to simply exist but also to thrive. When the steel mills began closing in the late 1970s, many suffered financially, but others reevaluated their situations and created businesses that still prosper. This paper will discuss how enterprising people in the region capitalized on their cultural or occupational background and knowledge to redefine themselves and their communities. **09-09**

**THURSBY**, Jacqueline S. (Brigham Young University) **THE TRADITIONS OF HUNTING FEASTS AND THE TROUBLED IMAGE OF HUNTING IN UTAH.** In the 1800s, the Mormons settled and made the Great Basin territory their refuge and sanctuary. The deeply rooted pioneer heritage of this state has established patterns, and "the messages behind the patterns finally matter more than the patterns themselves" (Rydan, MAPPING 1993, 57). Contemporary hunting, fishing, and feasting, symbolic gestures and survivals of earlier days, are seasonal patterns among many of the pioneer progeny and outside guests. Those traditional outdoor activities and customs are challenged now by voices ranging from vegetarians to anti-gun lobbyists on the basis of ecological, ethical, and even religious justifications. **12-04**

**TITZE**, Joanne (University of Oregon) **DEPICTING LIFE, FAITH, AND IDENTITY: WOMEN'S SCRAPBOOKS IN MORMON CULTURE.** Although scrapbooking is often dismissed as a trivial women's hobby, it is validated in Mormon culture because Latter-day Saints consider the creation of personal and family histories a spiritual endeavor. Creating scrapbooks allows Latter-day Saint women to uphold church doctrine and also provides them with a forum to express themselves as individuals. Occasionally the depiction of their experiences challenges mainstream Mormon culture such as one woman's black scrapbook which recounts her struggle with depression while serving on a church mission. The conservative and semi-private nature of scrapbooks makes this genre conducive to a subtle critique of mainstream culture. **13-13**

**TOTTEN**, Julie (Raleigh Neurology Sleep Medicine Program) **"THE TERROR THAT COMES IN THE NIGHT": A SLEEP CLINICIAN'S PERSPECTIVE.** This presentation examines from a sleep clinician's perspective the phenomenon that folklorist David Hufford terms "the terror that comes in the night" and its relationship to "night terrors" and other sleep parasomnias. Based on medical case histories, first-hand observations, and digital or video recordings of sleep disorder patients monitored in clinical settings, the paper offers new insights into the strange and often threatening experiences that occur on the boundaries between sleep and wakefulness as well as a strong rationale for interdisciplinary and collaborative research. **12-07**

**TSUKAMOTO**, Mitsuru (ActAdvent Inc.) **THE UNTOLD HISTORY: WARTIME INTERNMENT OF JAPANESE LATIN AMERICANS.** The video piece is structured as a documentary, which mix government's archive films with actual testimonials of ex-internees. The sources are edited in a way that presents multiple and conflicting points of view of the same topic. For example, the Japanese attack to Pearl Harbor is showed using sources of archival films from both Japanese and American governments. The life at the internment camps is showed contrasting official photographs and films of the internment camp with personal testimonies of ex-internees. The use of voice-over was limited to the minimum and only was used as a connector between testimonies and archival documents. **01-08**

**TUCKER**, Elizabeth (Binghamton University) **SPECTRAL INDIANS, DESECRATED BURIAL GROUNDS.** Legends of Indian ghosts that suddenly appear on college campuses sometimes intertwine with rumors that the campus was once an Indian burial ground. This presentation will examine what Avery Gordon calls "that which makes its mark by being there and not there at the same time": a spectral presence that changes the landscape's meaning. Invoking memories of past tragedies, the Indian ghost makes the familiar campus both a sacred site and a monument to entrepreneurial indifference. **12-03**

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**TULEJA**, Tad (University of Oklahoma) **WAITING FOR BOTTICELLI: FOLK AND ELITE CULTURE AT THE UFFIZI**. Policemen in Florence are charged with protecting the sanctity of the Uffizi Gallery by rousting African vendors from the museum courtyard. Yet the ensuing vernacular ritual of cat-and-mouse entertains the very people the police are "protecting" - tourists waiting in line to see the Botticellis. Contributing to an ethnography of practice, this paper shows how, in desanctifying the museum waiting game, the vendors redefine both cultural and national spaces, subvert the linearity of guidebook prescriptions, and enlist the tourists themselves in creative "poaching." Ironically, the city's suppression of such Low C interruptions risks impeding rather than enhancing High C tourism. **12-13**

**TURKOZ**, Meltem (University of Pennsylvania) **ERASURE, SUBSTITUTION AND TRANSLATION IN TURKISH ONOMASTIC LANDSCAPES SINCE 1934**. This paper explores the ethnography of state-society relations through the social life of the Turkish Surname Law of 1934 in order to examine the uneven processes of how national identity was institutionally constructed in the Republic of Turkey. It draws on oral interviews, official documents and popular media about the Surname Law and looks at the manner in which the idea of rupture informed official, popular and individual lives. With the Law, names, like other cultural forms, became the site of rupture and erasure. This paper explores the envisioned, perceived and experienced ruptures of the Atatürk reforms. **17-04**

**TURNER**, Kay (Brooklyn Arts Council) **NEW THOUGHTS ON AN OLD TRADITION: WOMEN'S ST. JOSEPH ALTARS IN GLOUCESTER, MASSACHUSETTS**. Sicilian American women's St. Joseph's altars in Gloucester are compared with their Texas counterparts to suggest differences in aesthetics, devotional practice, ritual performance, and gendered labor. The descriptive comparison frames consideration and reconsideration of feminist theoretical positions useful for the interpretation of traditional maternal legacies, especially their growing complexity in the early 21st century. The Gloucester altar tradition notably reveals the pressure of secular maternal concerns (domestic abuse, honor and shame, kin and cross-kin competition, etc.) on this devotional tradition. This presentation is part of a larger project, undertaken by Gloucester photographer Dana Salvo, to document Sicilian folk Catholic traditions in his hometown. **13-05**

**TURNER**, Patricia (University of California, Davis) **AFRICAN-AMERICAN QUILTS COME OUT: FESTIVALS, FAIRS, AND FOLKLORISTS FACILITATE THE DOCUMENTATION OF AFRICAN AMERICAN QUILTS**. This paper traces the display of African-American quilts at festivals and fairs from the 1890s to the 1990s. These public displays and the ways in which they were documented as folkloric occasions has had a profound influence on the attitude contemporary black quilters have about folklore. **09-05**

**UNDERBERG**, Natalie (University of Central Florida) **CATHOLIC NUNS, CHRISTIAN CLOWNS AND THE "CALL"**. This paper examines the concept of a Christian "call" among Catholic nuns and Christian clowns. Both groups are Christian-based, but nuns adopt a full-time religious identity while clowns may have an additional professional and/or personal one. By expanding on my previous research on nuns' vocation narratives and investigating the equally developed yet distinct conception of a Christian "call" among members of the Christian Clown Connection, I seek a better understanding of how Christians understand and talk about vocation. A comparative study of how a divine "calling" is recognized, legitimized and acted out can offer new insights into the connection between religious belief, narrative and community. **09-13**

**VAN HOOSE**, Matt (Indiana University) **BARRIO SUR AND THE RACIAL POLITICS OF REMEMBERING IN URUGUAY**. In Uruguay's capital city of Montevideo, a neighborhood called Barrio Sur is being raised from the shadows of history and presented as an authentic expression of the Uruguayan nation. This paper views the protagonists of the neighborhood's revitalization as authors of a commemorative practice that reaches into the past to pull forth Afro-Uruguayan processes of cultural (especially musical) production deemed local, communal, and unique. Around this remembrance of Barrio Sur, I argue, new cultural cartographies may be drafted, repositioning black and white Uruguayans in relation to one another, and resituating Uruguay as a whole in relation to its regional neighbors. **04-02**

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**VIARNÉS**, Carrie (University of California, Los Angeles) **REINVENTING IDENTITY, (COUNTER) MEMORY, AND PUBLIC PERFORMANCE IN THE FESTIVAL FOR THE VIRGIN OF REGLA/YEMAYÁ**. This research examines the connections between Afro-Cuban identity, collective memory, performance, and the cult of the black Virgin of Regla/Yemay. Perhaps because of her association with various West African religious traditions, Yemay and performances in her honor provide a means by which we can trace history and memory through contemporary Afro-Cuban religious beliefs and praxes. I argue that the early colonial presence of a black divinity and the public celebration associated with her provided a space for African expressive forms, and therefore may have been crucial factors in the reconstitution and rearticulation of West African traditions in Regla. **05-12**

**VLACH**, John M. (George Washington University) **AN URBAN LEGEND OF THE "FIRST" KIND: NAMING THE SITE OF THE NATIONAL CAPITOL**. The naming of the site of the capitol building in Washington, DC, offers an example of how the legend process marks one of the most prominent urban settings in the United States. The site of the capitol building is today universally known as Jenkins Hill, even though there never was anyone named Jenkins on this celebrated place. Here-say assertions arising in the late eighteenth century displaced memory of the presence of actual landowner and two-centuries-worth of repeated assertions have sustained the claim that the national capitol stands on ground named for a mysterious Mr. Jenkins. **09-10**

**WAINAINA**, Michael (Kenyatta University) **THE QUEST FOR RELEVANCE AGAINST PRESERVATION OF AUTHENTICITY: AN EXPLORATION OF THE MUKURWE WA NYAGATHANGA CULTURAL HERITAGE PROJECT**. According to the Agikuyu folklore, Gikuyu (the original man) created at the slopes of (present day) Mt. Kenya, was commanded to descend and establish a homestead at Mukurwe wa Nyagathanga. Today the site at Mukurwe is a cultural heritage project showcasing different aspects of Agikuyu culture. The proposed poster presentation will give an exploration of the site through maps, photographs and drawings. The theme of the presentation will be to demonstrate how the project has sought to be relevant to a varying tourist market while preserving authenticity of Gikuyu culture and folklore. **01-10**

**WALDENBERGER**, Suzanne (University of Phoenix) **"LET EVERY MAN LIVE IN THE CITY": STREET NAMES IN A MORMON TOWN**. This presentation will detail the historical changes in street names in Logan, Utah, and demonstrate how those changes relate to an evolving understanding by the Mormon inhabitants of their place in the physical and conceptual landscape. Both the shift from the limited settlement pattern developed by Joseph Smith to the expanding communities promoted by Brigham Young, and a similar historical transition of the LDS Church from a millennial movement limited to the devout few to a fast-growing world religion will be considered. **13-01**

**WALKER**, Ronda (Utah Valley State College) **COMPASSIONATE SERVICE CASSEROLE: THE ROLE OF FOOD IN MORMON WOMEN'S LIVES**. Through studying the past fifty-five years' worth (1950-2004) of LDS Church writings, teachings, and messages from the Church's Relief Society magazine and *Ensign*, I will take a look at why women of The Church of Jesus Christ of Latter-day Saints take their cooking ways seriously. Is cooking for one's family and fellow Church members a sign of love and service? What does a woman's cooking say about her interpretation of various LDS principles - hymns ("Because I Have Been Given Much"), scriptures ("When ye do it unto the least of these my brethren you have done it unto me"), and myriad of Relief Society lessons discussing serving one's fellow man/woman/family? **05-13**

**WALTER**, Rich (Indiana University) **PICKING VALUES: EXPRESSION OF REGIONAL AESTHETICS IN BLUEGRASS MUSIC**. This paper suggests that the ideologies of distinct geographic regions are subtly pervasive, and find manifestation in features of bluegrass performance as experienced in the Midwest and Appalachia. Extensive participation in communities of bluegrass musicians has been augmented with an exploration of regional scholarship to inform evaluations of these musical traditions. Fieldwork that engages geographically separate performers with each other generates further contrast between

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unique performance objectives and stylistic sensibilities. The results of this research provide musical evidence for those who are intrigued by the notion of regionally distinctive aesthetics and values. **13-03**

**WARE**, Carolyn E. (Louisiana State University) **HEALING STORIES: NARRATIVES OF FRENCH LOUISIANA TREATING**. Many French Louisiana healers or *traiteurs* tell stories about their healing gifts, particularly about the first time they “treated” or “prayed on” an ailment; their patients have their own narratives about being healed or not. This paper explores descriptions of the treating experience in both kinds of stories, and the various degrees of belief and disbelief they reflect. **01-14**

**WATERSON**, Nancy L. (Princeton University) **BREAD AND ROSES: PUTTING FOLKLORE TO USE IN COMMUNITY-BASED RESEARCH**. How might analyses of community actions contribute to folklore’s understanding of its role in coalition-building, empowerment, and social justice? This paper looks at four educational settings that revolve around community-bases or projects committed to arts and culture: a graduate folklore seminar; a similar freshman writing course; a student-driven task force developing a university’s “civic values initiative”; and a vibrant group of capoeira players in Philadelphia. These contexts capture the complexities of what students learn by situating themselves amidst others, put themselves fully in relation to some “community,” and do the work of community-building on the ground. **12-12**

**WEGELIN**, Jacob (University of California, Davis) **SPLITTING TRIALS: FOLK SPEECH IN A JESUS PEOPLE COMMUNE**. I analyze the vocabulary of a major Jesus People group, Shiloh Youth Revival Centers. Many individual Shiloh words sound deceptively familiar from standard English (“body”), contemporary youth slang (“drag”), or evangelical Christian speech (“pastor”). Each term, however, took on a meaning accessible only to those who understand the group’s dynamics. Beliefs were read, spoken, and heard constantly. What you said determined whether you belonged or should be ostracized, which could entail sudden homelessness. We find vivid traces of this intensity in Shiloh’s distinctive vocabulary. **05-01**

**WEHMEYER**, Stephen C. (Independent) **RE-ENVISIONING THE VISIONARY: TOWARDS A FOLKLORISTIC DEFINITION OF INITIATORY ART**. Contemporary art historians and critics use the term “Visionary Art” to describe art defined solely by its seeming incomprehensibility, focusing on the inscrutability and essential separateness of the visionary artist. This formulation is at odds with the behavioral approach to Folk Art which stresses the aesthetic interplay between individual inspiration and communal experience, even in the most idiosyncratic of artistic behaviors. In this essay, I challenge the relevance of “Visionary Art” as a category, through an examination of Edith V. Tenbrink, a Los Angeles esoteric artist whose mystical paintings have been described as “visionary” but whose work is more accurately considered as part of a new category, which I call Initiatory Art. **01-05**

**WESTERMAN**, William (New York Foundation for the Arts) **BERNEA’S VISION**. This paper investigates the contributions of Romanian artist and architect Horia Bernea (1938-2000) to ethnology and museology. After the fall of Communism, Bernea was named director of the new Romanian Peasant Museum in Bucharest. He created a museum according to his own aesthetic, based in part on having grown up with peasants in the countryside (a result of political circumstances). Combining peasant aesthetic with modern art sensibilities, the museum addresses art, class, history, ethnicity, and design—yet also mirrors autochthonous museums established by peasants themselves in remote villages. **13-09**

**WHITE**, Marilyn M. (Kean University) **AUNT MARY’S 100TH BIRTHDAY: EXPLORATION OF A RITE OF PASSAGE**. This poster-session presentation discusses family celebrations and their role in binding families together; explores rites of passage—especially the liminal period, associated in this case with both the birthday party and the loss of a family member two weeks earlier; and provides photos of Mary Finney Flournoy’s 100th birthday party and the 2003 Finney family reunion. **13-01**

## Abstracts of Individual Presentations

**WILLIAMS, Michael Ann** (Western Kentucky University) **REMEMBERING AND FORGETTING: BUILDING IN LOG DURING THE NEW DEAL.** In Kentucky, the Great Depression spawned both a necessity-driven revival of log building, as well as a log revival commemorating the “common man” of the past, funded by federal agencies and commercial interests. This paper will examine various forms of log building at the point where memorialization, revivalism, necessity and commercialism intersected during the 1930s. Drawing parallels with musical revivals of the same era, a folkloristic understanding of revivalism will be applied to the study of cultural landscape. **01-02**

**WILLIAMS-FORSON, Psyche** (McDaniel College) **“DOING OUR PART”: AFRICAN AMERICAN MEN AND THE POLITICS OF KITCHEN CULTURE AT WWII CRAIG FIELD (SELMA, ALABAMA).** The American home front was heavily affected during WWII, especially in the areas of farming and food production. Farmers were asked to produce more food and factories more goods. As african American people fled the turbulent south, they were limited by racial tension. Through a discussion of several extant images of black male cooks, this paper examines the complex interactions between the cooks at Craig Field Air Training Center and the white cadets for whom they cooked. In this context, the assertion of national identity can be read as a problematic relationship between the kitchen landscape and the body. **01-06**

**WILSON, Kathryn E.** (The Historical Society of Pennsylvania) **DEMISTIFYING DIFFERENCE: DIALOGISM AND MEDIATION IN IMMIGRANT ORAL HISTORIES.** Drawing on two oral history projects with Latino and African immigrants in Philadelphia, this paper examines intersections between oral history and folklore in the interpretation and public presentation of immigrant issues and experiences in the public cultural context. Oral histories are deeply dialogic narrative genres, in which interviewer and interviewee co-construct a narrative about the past and its meaning, often across boundaries of differential identity. Dialogic moments of reflection, implication, explication, and interrogation in these oral histories suggest hybrid representational strategies for their public presentation that straddle disciplines and genres to construct dialogue between immigrants and visitors and demystify difference. **09-14**

**WILSON, Tracie L.** (Indiana University) **EMBRACING FAR-AWAY PLACES: CULTURAL HIERARCHIES AND POLISH INDIAN ENTHUSIASTS.** In this paper I examine the phenomenon of “Indian hobbyism” in which Europeans appropriate aspects of Native American culture and identity through performance of ritual and adopting specific practices associated with North American Indians. Within Poland and other former Soviet bloc countries this intense interest in Native Americans functioned as a form of resistance under communism; today it often fulfils a desire to retreat from consumer society. Cultural hierarchies between East and West are a central focus in this discussion and are part of a larger debate about Poland’s place in the twenty-first century. **01-11**

**WINICK, Stephen** (New Jersey’s Delaware Valley Folklife Center) **“IF WE CAN’T DO THAT, WE FAKE IT”: IMAGE VS. AUTHENTICITY IN A MIGHTY WIND.** In *A Mighty Wind*, characters and their songs provide ironic commentary on folklore and authenticity. A bearded basso profundo decides he is more authentically himself dressed as a woman. A Swedish executive peppers his speech with Yiddish, and PR executives manufacture false excitement. Most tellingly, two bands compete to perform a song authentically, while the lyrics ironically reveal both groups’ fakery. This paper examines the negotiations among folk expression, commercial pop, and manufactured image in this 2003 film. **15-04**

**WOJCIK, Daniel** (University of Oregon) **OUTSIDER ARTISTS, SUFFERING, AND CREATIVITY.** In recent years, there has been an increasing fascination with so-called “outsider art,” generally understood to refer to art that is idiosyncratic, without precedent, and based on intensely private visions or impulses. Illustrated with visual examples, this paper challenges prevailing assumptions about “outsider artists” and their cultural isolation, and demonstrates the influence of vernacular traditions, social interactions, and personal

## Abstracts of Individual Presentations

experiences on their art. I then discuss how a number of these individuals have used the creative process to confront suffering and loss, and explore the potentially therapeutic aspects of creativity as a means of transcending traumatic life events. **13-13**

**WOLFORD**, John (Missouri Historical Society) **DOING HISTORY WHILE THINKING FOLKLORE**. As a public historian and folklorist, I have come to realize that when I am doing public history (which is my profession) I am always thinking along folkloristic lines. I know I am not alone, given the difficulty of applying folkloristics in our multiprofessional worlds. I find that several reasons exist for my ambivalent praxis, some of them practical in professional ways, and some philosophical in personal ways. Our local public history project (creating community satellite story communities) provides conclusions about folklore and the real world that may elucidate an inherent application of folklorists's work. **09-09**

**YANEVA**, Radka (Bulgarian Folk Music and Dance Association) **AUTHENTIC COSTUMES AND ACCESSORIES IN WATER RITUALS**. The author is one of the Bulgarian Living Treasures and, on the basis of her 50 years of personal experience, she will demonstrate the authentic costumes and accessories used in different folk customs connected with water. The demonstrated costumes and accessories are from the Bulgarian Folk Music and Dance Association's Permanent Exposition located in Solnik Village, Bulgarian. Because in the customs connected with water the main personage is the woman, the author demonstrates all elements of the women's costume (tunic-style shirts, coats, jackets, cloaks, aprons, belts, sashes and cummerbunds, socks, moccasins-tsurvuli, etc.). She describes traditional hand made technology of women's costumes. During demonstrations the author will simultaneously dance, sing, and present the parts of the authentic rituals. **13-07**

**YAQUB**, Nadia (University of North Carolina, Chapel Hill) **"LEBANON IS IN MY SOUL": LOCATING LEBANON IN ORAL POETRY DUELS**. For Lebanese, as for other groups, the creation and manipulation of images of the place they share is an important part of what Appadurai calls the "hard and regular work" of producing locality. By examining the iconic images of Lebanon created in oral poetry duels, I will explore how a particularly Lebanese locality is created and transformed, one which not only defines Lebanon for the world, but also seeks to speak to Lebanese both within Lebanon and abroad. **13-04**

**YOSHIDA**, Nobuhiro (Japan Folklore Society & Japan Petroglyph Society) **COMPARATIVE STUDIES OF HAWAIIAN AND JAPANESE ROCK ART SEEN FROM HEIAUS AND PETROGLYPHS**. Vast numbers of petroglyphs and pictographs as well as heiaus exist in Hawaii. This rock art is very similar to the those found in Japanese islands, where at 700 sites more than 4500 rocks with engraved petroglyphs and cupules have been found and 30 heiaus identified. This paper will describe the enigmas of the mythical builders in legends. **18-14**

**YOSHIMURA**, Ayako (The Memorial University of Newfoundland) **WHOSE ETHNICITY IS GODIVA? AND HOW ABOUT SUSHI?** This paper attempts to examine "ethnicity" and "ethnic identity" within a social space and network rooted in an Asian grocery store in Madison, Wisconsin. With oriental decor and foods inside, on the surface, it may all seem to be "ethnic". But the questions to be asked are: 1) What does "ethnicity" mean to them? 2) What is supposed to be considered "ethnic"? By looking at material culture among Asians or Asian Americans, I will discuss the importance of observing non-ethnic factors in studying ethnic groups and the significance of ethnic factors that serve for non-ethnic purposes in multi-ethnic environments. **20-08**

**YOUNG**, Kristi A. (Brigham Young University) and **JUDD**, Daniel K. (Brigham Young University) **TALES OF THE FATHERS: THE ROLE OF FAITH-BASED NARRATIVES**. This presentation looks at two examples of tales of faith in the history of the Church of Jesus Christ of Latter-day Saints. Told by eyewitnesses, the accounts reveal the beliefs of the narrators. How these beliefs and events influence descendants of these families as well as members of the Church is discussed. **05-13**

## Abstracts of Individual Presentations

**YUN, Kyoim** (Indiana University) **ENTREPRENEURIAL SPIRIT AND THE RENOVATION OF RITUAL TECHNOLOGY.** Based on three periods of fieldwork conducted on Jeju Island, South Korea, this paper shows how indigenous Jeju shamans have recently adapted their practice to their clients' shifting lifestyles, ritual interests, and perceptions of religious economy. Through an intimate ethnographic account, I explore how Jeju shamans have modified—intentionally and unintentionally—their ritual practices in order to enhance efficiency, maintain authenticity, and generally exude a patina of tradition. **05-05**

**ZEITLIN, Steve** (City Lore, Inc.) **MIENS MAKE THE WORLD GO AROUND: TOWARDS AN ALTERNATE CURRENCY FOR ASSIGNING VALUE TO PLACES THAT MATTER.** What if there were a currency of memory and meaning? We speak metaphorically about "cultural capital" and "social currency." But a hundred years of history, and generations of memories were not enough to keep Coney Island's House Under the Roller Coaster or Dorothy Day's Spanish Camp from being demolished in 2000 and 2001 respectively. What if memories, associations, and values were transformed into units of meaningful exchange? This unit might be called a mien, a unit of meaning, backed up not by gold bullion but by human values and associations. Although miens and mylons are not likely to be printed and adopted as an alternate currency, we need to find a way to value emotional attachments in our collective decision-making. **18-05**

**ZHANG, Juwen** (Willamette University) **THE TEXTUALIZATION, RITUALIZATION, AND PERFORMANCE OF FENGSHUI IN THE CHINESE BOOK OF BURIAL.** The globalizing Chinese folklore form of fengshui (geomancy) divination lies its vitality in its hybridized culture root and in its own hybridizing capacity and practicality. Examining the first definition of fengshui in the fourth century book on burial and the process of integrating official and folk beliefs as well as texts and practices, this paper explores fengshui as a medium of tradition in culture transformation, with which the practitioners ritualize their new identities and bring new meaning into this old form. **20-08**

**ZIMDARS-SWARTZ, Sandra** (University of Kansas) **HAGIOGRAPHY AND PATHOGRAPHY: THE CASE OF AUDREY SANTO.** For thousands of American Roman Catholics, Audrey Santo, who nearly drowned at the age of three and was left in a "non-moving, non-speaking state", now suffers on behalf of others. The narratives of her life draw on the conventions of hagiography and pathography to transform her from the victim of a family tragedy to a Victim Soul. In the melding of these two genres, Audrey's sanctified life becomes a protest against biomedicine and its perceived devaluing of human life. **13-13**

**ZOLKOVER, Adam** (Indiana University, Bloomington) **REREADING AFRICAN AMERICAN TEXTS.** In his seminal book, *Deep Down in the Jungle*, Roger Abrahams compiles a vast storehouse of African American folk narratives. He provides some context to accompany them, but with regard to specific performance situations, he remains silent. Using contemporary theories of translation, as well as Dell Hymes' methods toward an ethnopoetic re-presentation, however, much of this absent information can be reconstructed. **18-10**

**ZUMWALT, Rosemary Lévy** (Agnes Scott College) and **LÉVY, Isaac Jack** (University of South Carolina) **"OH, MOTHER! THE BREASTS OF TODAY AREN'T LIKE THOSE OF YESTERDAY": BODY IMAGE IN JUDEO-SPANISH PROVERBS.** In *Body Imagery in the Tamil Proverbs of South India*, Brenda Beck writes of the "body as core descriptor." With a different point of departure, Mary Douglas takes society as the grid upon which the body is mapped. In this paper, we will explore body image in Judeo-Spanish proverbs as both a "core descriptor" and as society writ large. Bridging these two poles, we will draw on Victor Turner's concept of the polarization of meaning in a symbolic system. **04-05**

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