



American Folklore Society

Keeping Folklorists Connected

2010 Annual Meeting
Lay and Expert Knowledge
Program and Abstracts

Hilton Nashville Downtown and The Bridgestone Center
Nashville, Tennessee
October 13-16, 2010

The following donors have provided generous support for the American Folklore Society's 2010 activities:

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The following donors have provided generous support for the American Folklore Society 2010 Annual Meeting:

The Curb Center for Art, Enterprise, and Public Policy, Vanderbilt University

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PUBLICATIONS, COMMITTEES, PRIZE RECIPIENTS

PUBLICATIONS and EDITORS

Journal of American Folklore

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Outgoing Editorial Assistant

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Kristin Kuutma, University of Tartu

Jonathan Roper, University of Tartu

Timothy R. Tangherlini, University of California Los Angeles

Review Editors

Book: Carolyn Ware, Louisiana State University

Exhibit: Lisa Higgins, Missouri Folk Arts Program

Film and Video: Guha Shankar, American Folklife Center

Sound Recording: Willie Smyth, Washington State Arts Commission

Website: Nicole Saylor, University of Iowa Library

The AFS Review (www.afsnet.org)

Editor

John Laudun, University of Louisiana, Lafayette

Editorial Board

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Debora Kodish, Philadelphia Folklore Project

Dorothy Noyes, The Ohio State University

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Rory Turner, Goucher College

Web Designer and Manager

Jeff Borisch, Columbus, Ohio

Ethnographic Thesaurus (<http://et.afsnet.org/>)

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Catherine H. Kerst, American Folklife Center

Margaret Kruesi, American Folklife Center

Children's Folklore Review

Elizabeth Tucker, State University of New York, Binghamton

Digest

Eve Jochnowitz, New York University

The Folklore Historian

Jill Terry Rudy, Brigham Young University

Jewish Cultural Studies

Simon J. Bronner, Pennsylvania State University

New Directions in Folklore

Trevor Blank, Pennsylvania State University

Public Programs Bulletin

Timothy H. Evans, Western Kentucky University

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Elaine Eff

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Camilla Mortensen

Association of Writers and Writing Programs Liaison

Margaret Yocom

PRIZE COMMITTEES

AFS Lifetime Scholarly Achievement Award

Carl Lindahl

Jay Mechling

Benjamin A. Botkin Prize

Anne Pryor, chair
Nancy Groce

Jens Lund
Timothy H. Evans

Zora Neale Hurston Prize

Marilyn White, chair

Américo Paredes Prize

Dan Sheehy, chair

PAST PRIZE RECIPIENTS

1989 Centennial Awardees for Lifetime Scholarly Achievement

Roger Abrahams

Linda Dégh

1989 Centennial Awardees for Lifetime Public Service

Archie Green

Bess Lomax Hawes

Lifetime Scholarly Achievement Award Recipients

W.F.H. Nicolaisen (2002)

Don Yoder (2006)

Linda Dégh (2004)

Richard Bauman (2008)

Kenneth Goldstein Award for Lifetime Academic Leadership

Edward D. Ives (2003)

Elaine J. Lawless (2007)

Roger D. Abrahams (2005)

Daniel W. Patterson (2009)

Benjamin A. Botkin Prize Recipients

(For outstanding achievement in public folklore)

Bess Lomax Hawes (1994)

Robert Baron (2002)

Archie Green (1995)

Nicholas R. Spitzer (2002)

Jane Beck (1996)

Alan A. Jabbour (2003)

Daniel Sheehy (1997)

Jens Lund (2004)

Joseph T. Wilson (1997)

James P. Leary (2005)

James S. Griffith (1998)

Elaine Thatcher (2006)

Richard Kurin (1999)

Steve Zeitlin (2007)

Bob Fulcher (2000)

Yvonne R. Lockwood (2008)

Hal Cannon (2001)

Elaine Eff (2009)

Zora Neale Hurston Prize Recipients

(For outstanding student work on African American folklore)

Edward Lessor (1996)

Wanda G. Addison (2003)

Krista Thompson (1997)

Quan Lateef (2004)

Peter J. Brownlee (1998)

Scott M. Edmondson (2005)

Patrick A. Polk (2000)

Tracy Carpenter (2007)

Amy McKibbin (2001)

Aron Myers (2008)

Antony Cherian (2002)

Jelani Mahiri (2009)

Mark Westmoreland (2002)

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)

The "El Río" Project (2006)

Norma E. Cantú (2003)

Barre Toelken (2007)

C. Kurt Dewhurst (2004)

Barry Jean Ancelet (2008)

Marsha MacDowell (2004)

Debora Kodish (2009)

Enrique Lamadrid (2005)

CHICAGO FOLKLORE PRIZE RECIPIENTS, 1998-

1998: Jane Sugarman, *Engendering Song: Singing and the Social Order at Prespa Albanian Weddings* (University of Chicago Press); and Regina Bendix, *In Search of Authenticity: The Formation of Folklore Studies* (University of Wisconsin Press).

1999: Susan Slyomovics, *The Object of Memory: Arab and Jew Narrate the Palestinian Village* (University of Pennsylvania Press); and Harold Scheub, *Story* (University of Wisconsin Press).

2000: Glenn Hinson, *Fire in My Bones: Transcendence and the Holy Spirit in African American Gospel* (University of Pennsylvania Press); and John D. Niles, *Homo Narrans: The Poetics and Anthropology of Oral Tradition* (University of Pennsylvania Press).

2001: Daniel W. Patterson, *A Tree Accurst: Bobby McMillon and Stories of Frankie Silver* (University of North Carolina Press).

2002: Linda Dégh, *Legend and Belief: Dialectics of a Folklore Genre* (Indiana University Press).

2003: Bill C. Malone, *Don't Get Above Your Raisin': Country Music and the Southern Working Class* (University of Illinois Press).

2004: Enrique R. Lamadrid, *Hermanitos Comanchitos: Indo-Hispano Rituals of Captivity and Redemption* (University of New Mexico Press); and Barre Toelken, *The Anguish of Snails: Native American Folklore in the West* (Utah State University Press).

2005: Marcia Gaudet, *Carville: Remembering Leprosy in America* (University Press of Mississippi).

2006: Jo Farb Hernández, *Forms of Tradition in Contemporary Spain* (University Press of Mississippi).

2007: Cristina Bacchilega, *Legendary Hawai'i and the Politics of Place: Translation, Translation, and Tourism* (University of Pennsylvania Press); and James P. Leary, *Polkabilly: How the Goose Island Ramblers Redefined American Folk Music* (Oxford University Press).

2008: Felicia R. McMahon, *Not Just Child's Play: Emerging Tradition and the Lost Boys of Sudan* (University Press of Mississippi).

2009: Ray Cashman, *Storytelling on the Northern Irish Border* (Indiana University Press); and Michael Dylan Foster, *Pandemonium and Parade: Japanese Monsters and the Culture of Yōkai* (University of California Press).

SECTIONS and CONVENERS

African Folklore, Johnston A. Njoku
Archives and Libraries, Randy Williams
Association of African and African American Folklorists, Marilyn M. White
British Folk Studies, Thomas A. McKean and Stephanie Smith
Chicano and Chicana Folklore, Mario Montaña and Olga Nájera-Ramírez
Children's Folklore, Elizabeth Tucker
Dance and Movement Analysis, Stephanie Smith
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Folklore and Education, Gwen Meister and Lisa L. Higgins
Folklore and Literature, David A. Allred
Folklore Latino, Latinoamericano, y Caribeño, Mario Montaña and Olga Nájera-Ramírez
Folklore and Oral History, Kathryn Wilson
Folk Narrative, Linda J. Lee and Adam D. Zolkover
Foodways, Eve Jochowitz
Graduate Students, Suzanne M. Barber and Brenna Heffner
History and Folklore, Simon J. Bronner
Independent Folklorists, Georgia Wier and L. Dyann Arthur
Jewish Folklore and Ethnology, Simon J. Bronner
Lesbian Gay Bisexual Transgender Queer and Allies (LGBTQA), Eileen Condon and Greg Sharrow
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Mediterranean Studies, Luisa Del Giudice and Sabina Magliocco
Music and Song, Stephen D. Winick
NewFolk@AFS, John Cash
Nordic-Baltic Folklore, Merrill Kaplan, James P. Leary, and Jason Schroeder
Politics, Folklore, and Social Justice, Christina Barr and Mario Montaña
Public Programs, Anne Hatch and Sally Van de Water
Socialist and Post-Socialist Area Studies, Erik A. Aasland and Elo-Hanna Seljamaa
Space, Place, and Landscapes, Katherine Roberts
Storytelling, Jo Radner and Theresa M. Osborne
Visual Media, Sharon R. Sherman
Women's, Theresa Preston-Werner and Jodi McDavid

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These Society members have made planned gifts—either present contributions or future pledges—to the Society's Endowment Fund, thereby helping to sustain the permanence and strength of the Society and the field.

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The Society uses gifts to the Sustainers' Fund to support and enhance its current programs and services, including publications, website resources, conferences, prizes, travel stipends, and support for students.

Moyra Byrne
C. Kurt Dewhurst
Michael R. Evans
Marcia Gaudet

Bill Ivey
Jason Baird Jackson
Barbara Lloyd
Timothy Lloyd

MAKING GIFTS

Anyone can make a gift or pledge to the Endowment Fund or a gift to the Sustainers' Fund. We welcome gifts and pledges in any amount—your participation is what is important.

To discuss a gift to the Society's endowment or Sustainers' Fund, please contact Timothy Lloyd, Executive Director, The American Folklore Society, Mershon Center, The 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.

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For information on the benefits of life membership in the Society, please contact Lorraine Walsh Cashman, Associate Director, The American Folklore Society, Mershon Center, The Ohio State University, 1501 Neil Avenue, Columbus, OH 43201-2602 USA; phone 614/292-4715; fax 614/292-2407; e-mail cashman.11@osu.edu.

FELLOWS OF THE AMERICAN FOLKLORE SOCIETY

Jay Mechling, 2010 AFS Fellows President

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Gladys-Marie Fry	John H. McDowell	Don Yoder
Anna H. Gayton+*	William McNeil*	Rosemary Lévy Zumwalt

+ Original members

* Deceased

GENERAL INFORMATION

REGISTRATION

Registration is required for attendance at all sessions and meetings. The AFS meeting registration desk is located in the prefunction area on the mezzanine of the Hilton Nashville Downtown.

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

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

MEETING ROOMS

AFS 2010 annual meeting sessions will take place at the Hilton Nashville Downtown and the Bridgestone Arena next door. All Hilton meeting rooms are on the mezzanine, and all Bridgestone Arena meeting rooms are on the main floor. There is a map to the Hilton meeting room maps on page xvi; a map to the Bridgestone Arena is on page xvii. Once inside the Bridgestone Arena, follow signs to the meeting rooms.

EXHIBITS

Publishers' book exhibits and exhibits by AFS sections or other organizations will be located in the Crockett Room of the Hilton and in the prefunction area just outside the Boone, Armstrong, and Crockett ballrooms. 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.

MEETING SERVICES

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

PLENARY SESSIONS

Wednesday, October 13

Opening Ceremonies: Armstrong 1-2, 7:00—8:00 PM

Opening Performance (Aubrey Ghent, sacred steel guitar master performer, Nashville, Tennessee): Armstrong 1-2, 8:00—8:30 PM

Friday, October 15

The AFS Fellows' Invited Plenary Address (Gary Alan Fine, Northwestern University; The Folklore of Small Things: Tiny Publics and Realms of Local Knowledge): Boone, 10:15 AM—12:15 PM

Saturday, October 16

AFS Presidential Invited Address (Barbro Klein, Swedish Collegium for Advanced Study; Reforming Women: Lilli Zickerman, Ottilia Adelborg, and Swedish Folklife Studies): Boone, 5:30—6:30 PM

BUSINESS MEETINGS

Saturday, October 16

Annual Candidates' Forum: Boone, 3:45—4:30 PM

Annual Business Meeting: Boone, 4:30—5:30 PM

SECTION-SPONSORED LECTURES

Thursday, October 14

The 2010 Don Yoder Lecture (Elaine J. Lawless, University of Missouri; *What Zora Knew: A Crossroads, a Bargain With the Devil, and a Late Witness*): Armstrong 1, 8:00—9:30 PM (Sponsored by the Folk Belief and Religious Folklife Section)

The 2010 Phillips Barry Lecture (Alan A. Jabbour, Washington, DC; *The Fiddle, the Upland South, and America's Latest Oldtime Music Revival*): Armstrong 2, 8:00—9:30 PM (Sponsored by the Music and Song Section)

The 2010 Folk Narrative Section Lecture (Ulrich Marzolph, *Enzyklopädie des Märchens; What "Nights"?: Expert Knowledge vs. Lay Perception of the World's Most Famous Story Collection*): Ryman 1, 8:00—9:30 PM

SECTION-SPONSORED EVENTS

Thursday, October 14

Children's Folklore Game Session: Ryman 2, 9:30—10:30 PM (Sponsored by the Children's Folklore Section)

Instrumental Music Jam Session: McKissack 1, 9:30 PM—12:00 AM (Sponsored by the Music and Song Section)

Vocal Music Jam Session: Ryman 3, 9:30 PM—12:00 AM (Sponsored by the Music and Song Section)

Friday, October 15

The 2010 Daniel Crowley Storytelling Concert (*Changing Skins: Tales About Gender, Identity, and Humanity*): Boone, 8:00—9:30 PM (Sponsored by the Storytelling Section)

Instrumental Music Jam Session: McKissack 1, 9:30 PM—12:00 AM (Sponsored by the Music and Song Section)

Vocal Music Jam Session: McKissack 3, 9:30 PM—12:00 AM (Sponsored by the Music and Song Section)

Saturday, October 16

Instrumental Music Jam Session: McKissack 1, 9:30 PM—12:00 AM (Sponsored by the Music and Song Section)

Vocal Music Jam Session: McKissack 3, 9:30 PM—12:00 AM (Sponsored by the Music and Song Section)

Wednesday, October 13

Welcome Reception (Sponsored by the Curb Center for Art, Enterprise, and Public Policy, Vanderbilt University, with fiddle and banjo music by Johnny Warren and Charlie Cushman): Boone, 8:30—10:00 PM

Thursday, October 14

AFS Fellows Reception for Students: Boone, 6:15—8:00 PM (Sponsored by the AFS Fellows and the Graduate Students Section; for students and AFS Fellows only)

Friday, October 15

Public Programs Section Mixer for Students: Armstrong 2, 6:00—7:00 PM (Sponsored by the Public Programs Section and the Graduate Students Section; for students and Public Programs Section members only)

Indiana University Reception: Ryman 1, 8:00—10:00 PM

The University of Pennsylvania Reception: McKissack 2, 8:00—10:00 PM

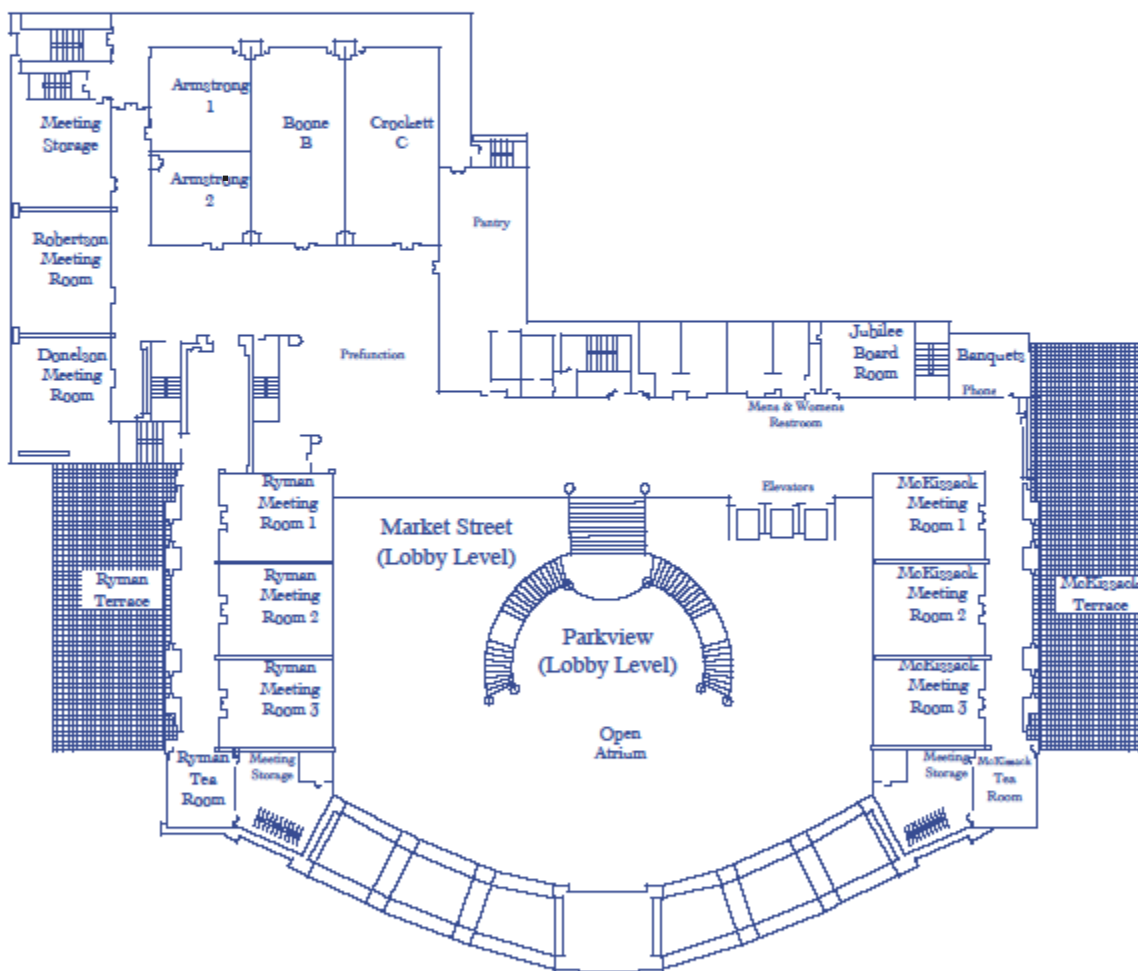
University of Missouri Reception: Ryman 2, 9:00—11:00 PM

The Ohio State University Dessert Reception: Ryman 3, 9:00—11:00 PM

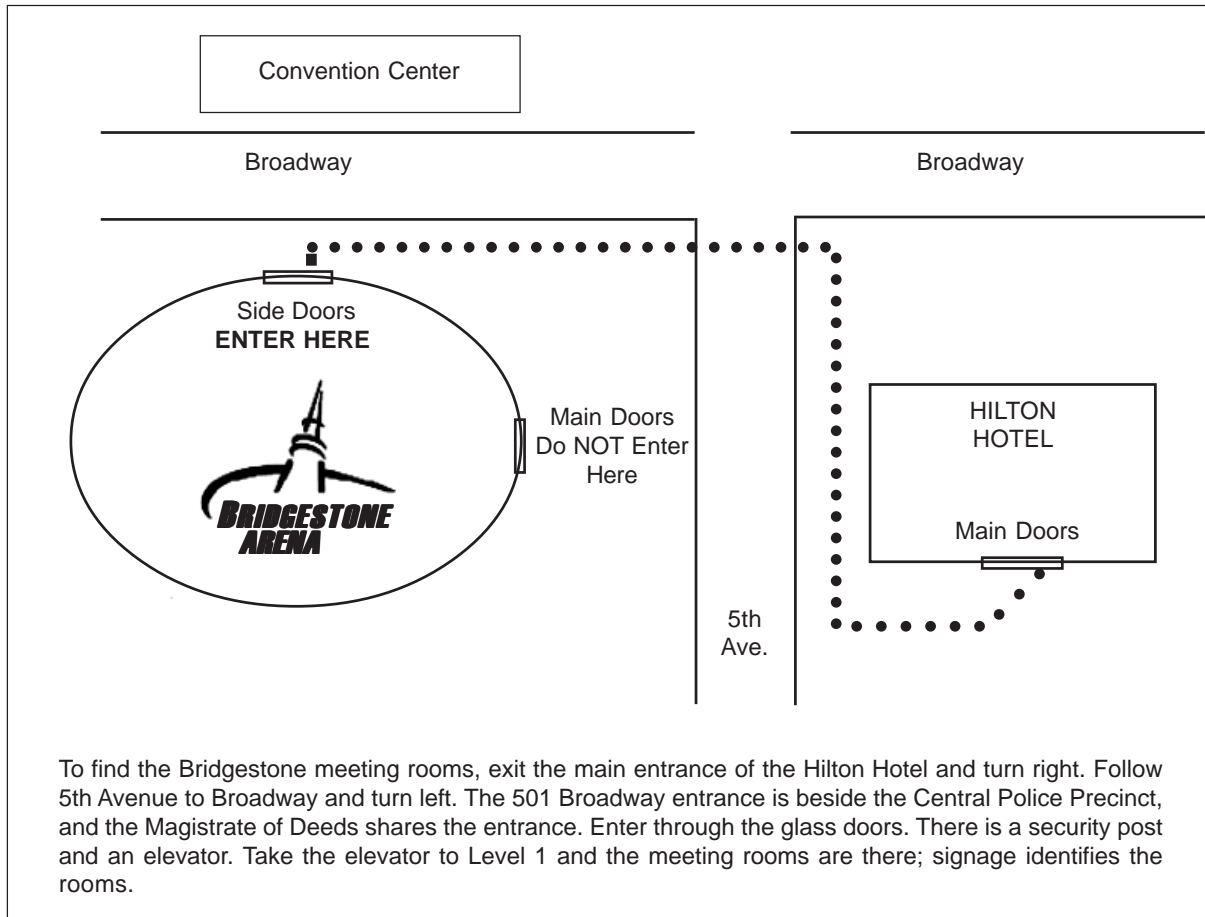
HILTON NASHVILLE DOWNTOWN FLOOR PLAN



Meeting Room Layout Mezzanine Level



MAP TO BRIDGESTONE ARENA



PROGRAM SUMMARY

WEDNESDAY, October 13

WEDNESDAY, 8:00 AM—12:00 Noon

Professional Development Workshop: Introduction to Digital Audio Field
Recording: Ryman 1

WEDNESDAY, 8:00 AM—5:00 PM

Workshop: Folklore Studies in a Multicultural World: Ryman 3

WEDNESDAY, 8:30 AM—12:00 Noon

AFS Executive Board Meeting: Jubilee Board Room

WEDNESDAY, 9:00 AM—5:00 PM

Tour: Travelin' Down the Road
(meet at front door of the Hilton Nashville Downtown)

WEDNESDAY, 1:00—5:00 PM

AFS Executive Board Meeting with Academic and Public Folklore Programs:
Ryman 2
Professional Development Workshop: Preparing and Preserving Digital Folklife
Fieldwork Materials: Ryman 1

WEDNESDAY, 7:00—8:00 PM

Opening Ceremonies: Armstrong 1-2

WEDNESDAY, 8:00—8:30 PM

Opening Concert: Armstrong 1-2

WEDNESDAY, 8:30—10:00 PM

Welcome Reception, Curb Center for Art, Enterprise, and Public Policy,
Vanderbilt University: Boone

THURSDAY, October 14

THURSDAY, 7:00—8:00 AM

AFS Executive Board Welcome Breakfast for First-Time Attendees,
International Participants, and Stipend Recipients: Ryman 3

THURSDAY, 8:00—10:00 AM

- 01-01 Folklorists and Folkloristics I: Boone
- 01-02 Roots, Indie, and Folk: The Politics of Music: Armstrong 1
- 01-03 The Individual and Tradition I: Shaping Tradition: Armstrong 2
- 01-04 Digital Experiments, Hypermedia, and Community Participation: Ryman 1
- 01-05 The Expressive Culture of Children: Ryman 2
- 01-07 Folklore and Literature: McKissack 1
- 01-08 Lay and Expert Knowledge in the Medical Marketplace I: McKissack 2
- 01-09 American Military Folklore in the Contemporary World I: McKissack 3
- 01-10 Reading Folk Arts: Memory, Transmission and Interpretation: Robertson
- 01-11 Telling Stories, Finding Truths: Re-Constructing the Past through Narrative and Song: Donelson
- 01-12 Introducing the AFS Oral History Project: Bridgestone H
- 01-13 Folklore and Pedagogy: Bridgestone I
- 01-14 Folk Traditions of India: Bridgestone J

THURSDAY, 10:15 AM—12:15 PM

- 02-01 Publishing in Folklore and Creative Writing: Boone
- 02-02 African-American Blues, Rap, and Folksong: Armstrong 1
- 02-03 The Individual and Tradition II: Genre and Performance: Armstrong 2

- 02-04 The National Veterans Oral History Project in Missouri: Ryman 1
- 02-05 Children, Rural Life, and Wilderness: Ryman 2
- 02-06 Folklorists and Folkloristics II: Ryman 3
- 02-07 Latin American Voices: Expert Cultural Knowledge and Folk Lores: McKissack 1
- 02-08 Lay and Expert Knowledge in the Medical Marketplace II: McKissack 2
- 02-09 American Military Folklore in the Contemporary World II: McKissack 3
- 02-10 Native Artists/Intellectuals, the Production of Local Knowledge, and Cultural Property in Ethnic China: Robertson
- 02-11 Examining Personal Experience Narratives: Donelson
- 02-12 Turkish Folklore in the “Vernacular”: Bridgestone H
- 02-13 You Are Here: The Folklore of Place and Space: Bridgestone I
- 02-14 Voices of the Marginalized: The Folklore of Subgroups: Bridgestone J

THURSDAY, 12:15—1:30 PM

AFS Cultural Diversity Task Force Open Meeting, Ryman 1

AFS Section Business Meetings:

- Children’s Folklore: Ryman 2
- Folklore and Creative Writing: Ryman 3
- Graduate Students: McKissack 1
- Jewish Folklore and Ethnology: McKissack 2
- Lesbian Gay Bisexual Transgender Queer: Robertson
- Mediterranean Studies: McKissack 3
- Nordic-Baltic Folklore: Donelson
- Politics, Folklore and Social Justice: Armstrong 2

THURSDAY, 1:30—3:30 PM

- 04-01 Philosophical Foundations of Folkloristics: Psychoanalysis: Boone
- 04-02 Twenty-One Slides, Seven Minutes: Exploring an Alternative Presentation Format: Armstrong 1
- 04-03 The Individual and Tradition III: Stars and Star Informants: Armstrong 2
- 04-04 Folklorists and Folkloristics III: Ryman 1
- 04-05 Ethics, Advocacy, and Other Aspects of Contemporary Children’s Folklore Research: Ryman 2
- 04-06 Sustainability and the Negotiation of Community and Identity at Regional Music and Folk Festivals: Ryman 3
- 04-07 Media Session: *Let Your Feet Do the Talkin’*: McKissack 1
- 04-08 When the Lay Expert Takes the Wheel: The Relations of Folklorists and Informants in the Finno-Ugric World: McKissack 2
- 04-09 Media Session: *Boots on the Ground*: McKissack 3
- 04-10 Fresh Perspectives on the Occupational Folklife of Southern Turpentine Workers: Robertson
- 04-11 The AFS Civil Rights History Survey Project: Donelson
- 04-12 Issues of Representation and Presentation in Public Culture Media Production: Bridgestone H
- 04-13 The Singers and the Song: Commodification and Tradition: Bridgestone I
- 04-16 Poster Presentations: Mezzanine Lobby

THURSDAY, 3:45—5:45 PM

- 05-01 Documenting the Culture of Work: Occupational Folklore in the 21st Century: Boone
- 05-02 Up and Running: A Guide to the New AFS Website: Armstrong 1
- 05-03 The Marvelous and the Terrifying: Explorations in Folktale and Legend: Armstrong 2
- 05-04 Confluence of Careers and Capabilities: Folklorists in Libraries and Archives: Ryman 1
- 05-06 Teaching Folklore When We’re Not Teaching Folklore: Helping “Knowledge Experts” to Value Lay Knowledge: Ryman 3
- 05-07 Culinary Tourism and Local Foodways: McKissack 1
- 05-08 Blurring Boundaries in Music and Dance: McKissack 2
- 05-09 Native American Identity and the Legacy of Early Scholarship: McKissack 3
- 05-10 Near and Far: The Politics and Practicalities of Local Community Study: Robertson
- 05-11 Competitive Sports: The Matrix of Belief and Identity: Donelson

THURSDAY, 6:15—8:00 PM

AFS Fellows Reception for Students: Boone

THURSDAY, 8:00—9:30 PM

The 2010 Don Yoder Lecture: Armstrong 1
The 2010 Phillips Barry Lecture: Armstrong 2
Folk Narrative Section Invited Lecture: Ryman 1

THURSDAY, 9:30—10:30 PM

Women's Section Business Meeting: McKissack 2-3
Children's Folklore Game Session: Ryman 2

THURSDAY, 9:30 PM—12:00 AM

Instrumental Music Jam Session: McKissack 1
Vocal Music Jam Session: Ryman 3

FRIDAY, October 15

FRIDAY, 7:00—8:00 AM

AFS Executive Director's Breakfast Meeting with Section Conveners: Ryman 3

FRIDAY, 8:00—10:00 AM

- 09-01 Lay and Expert Knowledge: A Progress Report on AFS's "Big Questions" Project: Boone
- 09-02 Acts of Memory Inscribed on Joel Sweeney's HGIS-Mapped Banjo Journey North, Natchez Blues Harp Improvisations, Signifying Mountain Wilderness, and Echoes of the Black Banjo Gathering: Armstrong 1
- 09-03 Positioning Southern State Folklife Organizations for the Future: Armstrong 2
- 09-04 The Supernatural Reevaluated: New Perspectives on Ghosts, Conjuraton, and Ancestor Worship: Ryman 1
- 09-05 The Romance of Food: Constructions of Past, Place, and Health: Ryman 2
- 09-07 PACT (Preserving America's Cultural Traditions) Business Meeting: McKissack 1
- 09-08 Teaching Folklore and Digital Culture: McKissack 2
- 09-09 Folklore and National Identity: McKissack 3
- 09-10 Ritual Performance and Lay Expert Knowledge in Eastern Tibet and the Shandong Peninsula: Robertson
- 09-11 Extreme Identities: Gender, Humor, and Constructed Histories in Metal Music: Donelson
- 09-12 Claiming Authority, Resisting the Devil: How Lay Appropriations Shaped Medieval and Early Modern Traditions: Bridgestone H
- 09-13 Cultural, Ethnic and Environmental Sustainability: Bridgestone I
- 09-14 (Em)Bodied Traditions: Figure Skating, Dance, and Cheering: Bridgestone J

FRIDAY, 10:15 AM—12:15 PM

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

FRIDAY, 12:15—1:30 PM

AFS Fellows Business Meeting, Armstrong 1

AFS Section Business Meetings:

- Archives and Libraries: Ryman 1
- Folk Arts: Donelson
- Folk Belief and Religious Folklife: Ryman 3
- Folk Narrative: Ryman 2
- Folklore and Education: Armstrong 2
- Independent Folklorists: Robertson
- Music and Song: McKissack 1
- NewFolk@AFS: McKissack 2
- Storytelling: McKissack 3

FRIDAY, 1:30—3:30 PM

- 12-01 Folklore's "Greatest Generation": Reflections on the Past and Future of Folklore Studies: Boone
- 12-02 The Veterans History Project in Nashville: Armstrong 1
- 12-03 Going Cows for Beans: Making Markets for Folk Narrative: Armstrong 2
- 12-04 Two Decades and Counting: Traditional Arts Apprenticeship Programs in 2010: Ryman 1
- 12-05 Taking Note: Fieldnotes as Sites of Embodiment: Ryman 2
- 12-06 Lay and Expert Knowledge as Vernacular Religion: Ryman 3
- 12-07 Parents and Children: Societal Norms and Expectations: McKissack 1
- 12-08 Bearing Traditions across School-Community Barriers: Teacher-Initiated, Living Curriculum: McKissack 2
- 12-09 Feminist Approaches to Performances of Masculinities: McKissack 3
- 12-10 Discourses and Practices of Folk Literature and Arts in Revolutionary China: 1949-1966: Robertson
- 12-11 Media Session: *The Waltz to Westphalia*: Donelson
- 12-12 Diagnosing the Lay Person's Perspective: Folk Healing and the Interpretation of Public Health Messages: Bridgestone H
- 12-13 Folk Traditions from the African Diaspora: Bridgestone I
- 12-14 From the Ramona Pageant to Low-Riding: Latino Cultural Performance and the Politics of Identity: Bridgestone J

FRIDAY, 3:45—5:45 PM

- 13-01 Propp-ing Up the 21st Century: Boone
- 13-02 Decoration Day: The Tradition of Cemetery Decoration in the Upland South: Armstrong 1
- 13-03 Media Session: *Let's Get the Rhythm*: Armstrong 2
- 13-04 Beyond the Apprenticeship Program: Technical Assistance and Support Strategies for Traditional Artists: Ryman 1
- 13-05 Ask the Editors: Ryman 2
- 13-06 Approaches to Alternative and Emergent Religion from Folklore Studies: Ryman 3
- 13-07 Black Ash Basketry in the Northern Appalachian/Acadian Ecoregion: Sustainability and Stewardship: McKissack 1
- 13-08 *The Standards for Folklife Education* and Their Demonstrated Outcomes: Where Do We Go from Here?: McKissack 2
- 13-09 Masculinity and Hypermasculinity, Framed and Performed: McKissack 3
- 13-10 Chinese Folk Traditions: Robertson
- 13-11 Proverbial Wisdom of Families in the Turkic World: Donelson

FRIDAY, 6:00—7:00 PM

Public Programs Section Mixer for Students: Armstrong 2

FRIDAY, 7:00—11:00 PM

Public Programs Section Meeting and Auction: Armstrong 2

FRIDAY, 8:00—9:30 PM

The 2010 Daniel Crowley Storytelling Concert: Changing Skins: Tales About Gender, Identity, and Humanity: Boone

FRIDAY, 8:00—10:00 PM

Indiana University Reception: Ryman 1
University of Pennsylvania Reception: McKissack 2

FRIDAY, 9:00—11:00 PM

The Ohio State University Dessert Reception: Ryman 3
University of Missouri Reception: Ryman 2

FRIDAY, 9:30 PM—12:00 AM

Instrumental Music Jam Session: McKissack 1
Vocal Music Jam Session: McKissack 3

SATURDAY, October 16

SATURDAY, 7:30—9:00 AM

AFS Fellows Breakfast of (Folklore) Champions: Ryman 3

SATURDAY, 8:00—10:00 AM

- 17-01 Muzzled Voices, Vilification, and Other Strategies of De-Legitimizing Lay Knowledge and Practices: Boone
- 17-02 Tennessee Topics I: Armstrong 1
- 17-03 The Daniel R. Barnes Oral Festschrift I: Folklore, Literature, and the Classroom: Armstrong 2
- 17-04 Native Peoples of North America: Cultural Retention and Presentation: Ryman 1
- 17-05 Re-Purposing Narrative I: Ryman 2
- 17-07 Ethics and the Reconstructed Self in the Digital Age: McKissack 1
- 17-08 Folklore and Education in the University Setting: McKissack 2
- 17-09 Playing with Power and Place: New Perspectives on Carnivals and Festivals In and Around the Caribbean: McKissack 3
- 17-10 Old Ways and Old Gods: Lay and Expert Knowledge and the Reclamation of Europe's Pagan Heritage: Robertson
- 17-11 Traditional Constructs of Caring for the Mind and Body: Donelson
- 17-12 Community-Based Folklife Practice: Bridgestone H
- 17-13 Banished Women and Ghost Babies: The Burden of Tradition: Bridgestone I
- 17-14 By the Sweat of Their Brow: Changing Agrarian Culture in Utah Valley: Bridgestone J
- 17-15 Media Session: *Danza Folklórica Escénica: El Sello Artístico de Rafael Zamarripa*: Bridgestone K

SATURDAY, 8:00 AM—12:30 PM

17th Annual Folklore and Education Workshop: Sing Me a Song, Play Me a Tune: Traditional Music in the Classroom: Country Music Hall of Fame and Museum Classroom

SATURDAY, 10:15 AM—12:15 PM

- 18-01 Media Session and Community Sing: *I'll Keep on Singing: The Southern Gospel Convention Tradition*: Boone
- 18-02 From Leather Britches Smith to Kumbaya: Folklore and American Political Movements: Armstrong 1
- 18-03 The Daniel R. Barnes Oral Festschrift II: Connecting "Expert Knowledge" with Folk Practice: Armstrong 2
- 18-04 Tradition and Change in Asian Folk Arts: Ryman 1
- 18-05 Re-Purposing Narrative II: Ryman 2
- 18-06 Commercialization, Recontextualization, and the Transformation of Tradition: Ryman 3
- 18-07 Culture as Artifact: Collection and Presentation: McKissack 1
- 18-08 Teaching Folklore and Literature: McKissack 2
- 18-09 Knowledge Production: The Contestation and Policies to Legitimize between Lay and Expert Knowledge: McKissack 3
- 18-10 Media Session: *The Eventful Life of Al Hawkes*: Robertson
- 18-11 Folklore and Biomedicine: Using Rumor and Humor to Query Categories of Expert and Lay Knowledge: Donelson
- 18-12 Performing Traditions: Storytelling and Re-Enactment: Bridgestone H
- 18-13 Re-Imagining Gender: Bridgestone I
- 18-14 Academics and Individuals: Examining the Scholars and Singers of the Ballad Tradition: Bridgestone J
- 18-15 Frauds, Quacks, and Dilettantes: Bridgestone K

SATURDAY, 12:15—1:30 PM

AFS Section Business Meetings:
 African Folklore: McKissack 2
 Chicano and Chicana Folklore and Folklore Latino,
 Latinoamericano, y Caribeño: Armstrong 1
 Eastern Asia Folklore: Ryman 3
 Folklore and Literature: Ryman 1
 Foodways: Robertson
 History and Folklore: Ryman 2
 Medieval Folklore: McKissack 1
 Socialist and Post-Socialist Area Studies: Donelson

Middle Atlantic Folklife Association Brown Bag Meeting: McKissack 3

SATURDAY, 1:30—3:30 PM

- 20-01 Ways of Knowing, Types of Playing: Constructing and Understanding Country Music Subgenres: Boone
- 20-02 Edible North Carolina: Narrative through Food: Armstrong 1
- 20-03 Constructing Identity: National and Ethnic Representation: Armstrong 2
- 20-04 In Focus: Photography for Ethnographers: Ryman 1
- 20-05 Tennessee Topics II: Ryman 2
- 20-06 Imagining a Sense of Place: Community Responses to Literature: Ryman 3
- 20-07 Rethinking Folk, Popular and Elite Culture: The Legacy of Ray Browne: McKissack 1
- 20-08 Folklorists and Teachers as Lay Experts in Culture: McKissack 2
- 20-09 "Poking and Prying with a Purpose": Folklore, Disciplinarity and Undergraduate Education: McKissack 3
- 20-10 Fay and Expert Knowledge: Fairylore in the British Isles and Ireland: Robertson
- 20-11 The Dynamics of the Supernatural in Japanese Folklore: Donelson
- 20-12 Announcing and Memorializing Death: Bridgestone H
- 20-13 Folklore in the Digital Age: Internet, Identity and Groups: Bridgestone I
- 20-14 Queering Intelligent Design: Curation and *The Encyclopedia of Gay Folklife*: Bridgestone J
- 20-15 Media Session: Two Films: Bridgestone K

SATURDAY, 3:45—4:45 PM

AFS Candidates' Forum: Boone

SATURDAY, 4:45—5:30 PM

AFS Annual Business Meeting: Boone

SATURDAY, 5:30—6:30 PM

AFS Presidential Invited Address: Boone

SATURDAY, 9:00—10:00 PM

AA Meeting

SATURDAY, 9:30 PM—12:00 AM

Instrumental Music Jam Session: McKissack 1
 Vocal Music Jam Session: McKissack 3

	Wednesday, October 13	Thursday, October 14	Friday, October 15	Saturday, October 16
Conference Registration (REQUIRED)	4:00-8:00 PM, Mezzanine	8:00 AM-4:00 PM	8:00 AM-4:00 PM	8:00 AM-noon
AFS Member Services	4:00-8:00 PM, Mezzanine	8:00 AM-4:00 PM	8:00 AM-4:00 PM	8:00 AM-noon
Exhibits Crockett/Mezzanine		9:00 AM-1:00 PM 2:00-6:00 PM	9:00 AM-1:00 PM 2:00-6:00 PM	9:00 AM-1:00 PM
Plenary Sessions				
Opening Ceremonies	7:00-8:00 PM, Boone			
Opening Performance	8:00-8:30 PM, Boone			
Fellows' Invited Plenary Address			10:15 AM-12:15 PM, Boone	
AFS Presidential Invited Address				5:30-6:30 PM, Boone
Business Meetings				
Annual Candidates' Forum				3:45-4:30PM, Boone
Annual Business Meeting				4:45-5:30 PM, Boone
Section-Sponsored Lectures				
Don Yoder Lecture		8:00-9:30 PM, Armstrong 1		
Phillips Barry Lecture		8:00-9:30 PM, Armstrong 2		
Folk Narrative Section Lecture		8:00-9:30 PM, Ryman 1		
Section-Sponsored Special Events				
Children's Folklore Game Session		9:30-10:30 PM, Ryman 2		
Instrumental Music Jam		9:30 PM-midnight, McKissack 1	9:30 PM-midnight, McKissack 1	9:30 PM-midnight, McKissack 1
Vocal Music Jam Session		9:30 PM-midnight, Ryman 3	9:30 PM-midnight, McKissack 3	9:30 PM-midnight, McKissack 3
Public Programs Meeting and Auction			7:00-11:00 PM, Armstrong 2	
Crowley Storytelling Concert			8:00-9:30 PM, Boone	
Fellows Breakfast of Champions				7:30-9:00 AM, Ryman 3
Folklore & Education Workshop				8:00 AM-12:30 PM, CMHF Classroom
Receptions				
Welcome Reception	8:30 PM-10:00 PM, Boone			
Fellows Reception for Students		6:15-8:00 PM, Boone		
Public Programs Student Mixer			6:00-7:00 PM, Armstrong 2	
Indiana University Reception			8:00-10:00 PM, Ryman 1	
University of Pennsylvania Reception			8:00-10:00 PM, McKissack 2	
University of Missouri Reception			9:00-11:00 PM, Ryman 2	
Ohio State University Dessert Reception			9:00-11:00 PM, Ryman 3	
General Sessions				
		8:00-10:00 AM	8:00-10:00 AM	8:00-10:00 AM
		10:15 AM-12:15 PM	1:30-3:30 PM	10:15 AM-12:15 PM
		1:30-3:30 PM	3:45-5:45 PM	1:30-3:30 PM
		3:45-5:45 PM		

**AMERICAN FOLKLORE SOCIETY
2010 ANNUAL MEETING**

PROGRAM SCHEDULE - WEDNESDAY

8:00 AM—12:00 PM

Professional Development Workshop: Introduction to Digital Audio Field Recording **Ryman 1**
(Sponsored by the Archives and Libraries Section)

Douglas Boyd (University of Kentucky), workshop leader

8:00 AM—5:00 PM

Folklore Studies in a Multicultural World Workshop **Ryman 3**
(Sponsored by the Andrew W. Mellon Foundation and the AFS; for invited participants only)

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

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

8:30 AM—12:00 PM

AFS Executive Board Meeting **Jubilee**

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

9:00 AM—5:00 PM

Tour: Travelin' Down the Road **Hilton Front Door**
(Sponsored by the Arts Center of Cannon County, the Tennessee Arts Commission, and the Tennessee Folklore Society; tour bus departs from the front door of the Hilton Nashville Downtown)

Evan Hatch (Arts Center of Cannon County; Tennessee Folklore Society), tour leader

1:00—5:00 PM

AFS Executive Board Meeting with Academic and Public Folklore Programs **Ryman 2**

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

Program Schedule: **WEDNESDAY, October 13**

1:00—5:00 PM

Ryman 1 Professional Development Workshop: Preparing and Preserving Digital Folklife Fieldwork Materials

(Sponsored by the Archives and Libraries Section)

Bertram Lyons and **Marcia Segal** (American Folklife Center),
workshop leaders

7:00—8:00 PM

Armstrong 1-2 Opening Ceremonies

C. Kurt Dewhurst (Michigan State University; AFS President) and
Timothy Lloyd (American Folklore Society), presiding

8:00—8:30 PM

Armstrong 1-2 Opening Concert

(Sponsored by the Tennessee Arts Commission)

Roby Cogswell (Tennessee Arts Commission), master of ceremonies

Aubrey Ghent (Nashville, Tennessee), sacred steel guitar

8:30—10:00 PM

Boone Welcome Reception

(Sponsored by the Curb Center for Art, Enterprise, and Public Policy,
Vanderbilt University)

Bill Ivey (Vanderbilt University), host

Johnny Warren and **Charlie Cushman** (Nashville, Tennessee),
fiddle and banjo

PROGRAM SCHEDULE - THURSDAY

7:00—8:00 AM

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

Ryman 3

8:00—10:00 AM

Folklorists and Folkloristics I

(See also 02-06 and 04-04)

01-01

Boone

Elliott Oring, chair

- 8:00 **Maurice M. Mengel** (Ethnological Museum, Berlin), Storing, Preserving and Managing Knowledge in the Musical Folklore of Socialist Romania: Epistemological and Political Dimensions in the Treatment of Folk Knowledge
- 8:30 **Patrick T. Sullivan** (George Mason University), The Role of the Amateur in Folkloristics
- 9:00 **Elliott Oring** (California State University, Los Angeles), The Problem of Tradition

Roots, Indie, and Folk: The Politics of Music

01-02

Armstrong 1

Katy E. Leonard, chair

- 8:00 **John Bealle** (Independent), Spatiality, the Commons, and the Public in the Midpoint Music Festival
- 8:30 **Ian Russell** (University of Aberdeen), Managing Traditional Music in Scotland: Squaring the Circle?
- 9:00 **David Dunaway** (University of New Mexico), Folk Revivalism Today
- 9:30 **Katy E. Leonard** (Brown University), The International Bluegrass Music Association: A 21st-Century Guild?

The Individual and Tradition I: Shaping Tradition

(See also 02-03 and 04-03)

01-03

Armstrong 2

Ray Cashman (The Ohio State University), chair

- 8:00 **John Burrison** (Georgia State University), A Folk Artist Defines His Work: Georgia Decoy Maker Ernie Mills
- 8:30 **John Laudun** (University of Louisiana, Lafayette), A Constellation of Stars
- 9:00 **Gregory Hansen** (Arkansas State University), Listening to the Call of Florida Fiddlers, Three
- 9:30 **Karen Duffy** (Independent), Bringing Them Back: Wanda Aragon and the Revival of Historic Pottery Designs at Acoma

Digital Experiments, Hypermedia, and Community Participation

(Sponsored by the Public Programs Section)

01-04

Ryman 1

Joan Saverino (Historical Society of Pennsylvania), chair

Bertram Lyons (American Folklife Center), **Nicole Saylor** (University of Iowa Libraries), **Natalie M. Underberg** (Arts and Design University of Central Florida)

01-05 The Expressive Culture of Children

Ryman 2

Jef Van der Aa, chair

- 8:00 **Jef Van der Aa** (University of Jyvaskyla), When Do Ordinary Tales Become Myths? An Ethnopoetic Analysis of Caribbean Children's Myth Titles
8:30 **Giovanna Del Negro** (Texas A&M University), Being Lolita in Japan
9:00 **Brandon Barker** (University of Louisiana, Lafayette), Can We Play Too? Fieldworking Light as a Feather, Stiff as a Board

01-07 Folklore and Literature

McKissack 1

Beverly J. Stoeltje, chair

- 8:00 **Beverly J. Stoeltje** (Indiana University), Female-Male Interaction in the Works of Zora Neale Hurston and Dorothy Scarborough
8:30 **Michael J. Preston** (University of Colorado, Boulder), "The New Mummies' Act": Folk-Play Chapbooks from Sheffield and Barnsley, Yorkshire, England
9:00 **Larry Ellis** (Arizona State University), Gum Swamp Breeding: Davy Crockett Administers Comeuppance to Yankees, Schoolmasters, and Methodizers

01-08 Lay and Expert Knowledge in the Medical Marketplace I

McKissack 2

(Sponsored by the Folk Belief and Religious Folklife Section; see also 02-08)

Theresa Preston-Werner (Northwestern University), chair

- 8:00 **Michael Owen Jones** (University of California, Los Angeles), Latino Local Knowledge about Diabetes: What Is It, and Why Does It Matter?
8:30 **Erika Brady** (Western Kentucky University), Touching Where it Hurts: The Dilemma of Physical Diagnosis in the Realm of Techno-Med
9:00 **Kristiana Willsey** (Indiana University), Telling it Out of Yourself: Strategic Disembodiment in Medical Narratives
9:30 **Bonnie O'Connor** (Brown Medical School and Hasbro Children's Hospital), Mandatory Miscommunication: Speech, Status, and Beliefs About Knowledge in American Hospitals

01-09 American Military Folklore in the Contemporary World I

McKissack 3

(See also 02-09)

Lisa Gilman (University of Oregon), chair

- 8:00 **Lydia Fish** (Buffalo State College), When Lay and Expert Knowledge Meet: Pete Seeger and the Occupational Folksong of the Military
8:30 **Kristi A. Young** (Brigham Young University), If the Air Force Wanted Him to Have a Family, They Would Have Issued Him One: A Look at Wives and Their Folk Groups
9:00 **Justin Oswald** (George Mason University), Know Thy Enemy: The Camel Spider Legend among US Troops in the Middle East
9:30 **Richard Burns** (Arkansas State University), "Mama Told Jody Not to Go Downtown...": Where is Jody Now?

01-10 Reading Folk Arts: Memory, Transmission and Interpretation

Robertson

Natalie Kononenko, chair

- 8:00 **Natalie Kononenko** (University of Alberta), Between Lay and Expert: Transmitting Knowledge through Workshops

- 8:30 **Glenn Hinson** (University of North Carolina, Chapel Hill), "I Miss Each Picture When It Goes": A Meditation on Creativity, Remembering, and Longing in Memory Artistry
- 9:00 **Kristin M. McAndrews** (University of Hawai'i, Mānoa), Rivalry, Blood and Sex: The Wolf and Little Red in the Cabinet of the Wolf
- 9:30 **Kara N. Bayless** (Indiana University), Reading the Russian Palekh: A Discussion of Genre

Telling Stories, Finding Truths: Re-Constructing the Past through Narrative and Song **01-11**
Donelson

Kevin W. Young, chair

- 8:00 **Jonathan L. Bradshaw** (Appalachian State University), "You Can't Sound Like My Cow, Little Tinklin": Storytelling in an Eastern North Carolina County
- 8:30 **Susan G. Pepper** (Allegheny Junior Appalachian Musician Program), Lessons from the Rural North and South: Edith Irene Bruckland and Rosa Hicks
- 9:00 **Travis A. Rountree** (Appalachian State University), "A Story about a Brave Mountaineer" and "His Awful Debt to Pay": Ballad Interpretations of the 1912 Hillsville, Virginia, Courthouse Shootout
- 9:30 **Kevin W. Young** (University of Georgia), Present Voices, Past Events: The Truths of Oral History

Introducing the AFS Oral History Project **01-12**
Bridgestone H

Randy Williams (Utah State University), chair

Simon J. Bronner (Pennsylvania State University, Harrisburg), **Timothy Lloyd** (American Folklore Society), **Jill T. Rudy** (Brigham Young University)

Folklore and Pedagogy **01-13**
Bridgestone I

Willow G. Mullins, chair

- 8:00 **Willow G. Mullins** (University of Missouri), Theoretically Writing Culture: An Exploration into How Theory Shapes Folklore Process and Product
- 8:30 **Anne Arundel Locker-Thaddeus** (University of Texas-Pan American), Counting on Propp: Using Structure to Teach Classification of Narrative
- 9:00 **Robert J. Smith** (Southern Cross University, Australia), Humor in the Modern Classroom and School: Child-Lore Meets Teacher Occupational-Lore

Folk Traditions of India **01-14**
Bridgestone J

Prakash Khandge, chair

- 8:00 **Prakash Khandge** (University of Mumbai), The Past, Present and Future of Folk Theatre in the Indian Perspective
- 8:30 **Leah K. Lowthorp** (University of Pennsylvania), Kutiyattam Sanskrit Theater, UNESCO Intangible Cultural Heritage, and Local Discourses of Safeguarding
- 9:00 **Sohini Ray** (Santa Monica College), Boundaries Blurred? Folklore, Mythology, History and the Quest for an Alternative Genealogy in Northeast India
- 9:30 **Catherine H. Kerst** (American Folklife Center), Accompanying Communist Folklorists to the Field: A Teyyam Ritual Performance in North Kerala

10:15 AM—12:15 PM

02-01 Publishing in Folklore and Creative Writing

Boone

Margaret R. Yocom, chair

John Alley (Utah State University Press), **Eileen Condon** (New York Folklore Society), **Betty Belanus** (Smithsonian Institution), **James P. Leary** (University of Wisconsin), **Michael Nye** (*Missouri Review*), **Margaret R. Yocom** (George Mason University)

02-02 African-American Blues, Rap, and Folksong

Armstrong 1

Mark Jackson, chair

- 10:15 **David Evans** (University of Memphis), The Image of Ethiopia in US African American Folk and Popular Song
10:45 **Mark Jackson** (Middle Tennessee State University), "Lying in Jail with My Back Turned to the Wall": Folk Expression in Southern Prison Blues
11:15 **Langston C. Wilkins** (Indiana University), Reflections on Life, Death, and Music: DJ Screw and the Screwed Up Click
11:45 **J. Gary Elliott** (Kentucky State University), "My Key Won't Unlock This Door": Sufi Mysticism and Sexual Impotence in Blues Lyrics

02-03 The Individual and Tradition II: Genre and Performance

Armstrong 2

(See also 01-03 and 04-03)

Tom Mould (Elon University), chair

- 10:15 **John McDowell** (Indiana University), Customizing Myth in the Andes: the Personal in the Public
10:45 **Jennifer Schacker** (University of Guelph), Fluid Identities: Mother Bunch, Madame d'Aulnoy, and the History of the Fairy Tale in England
11:15 **Michael R. Evans** (Indiana University), Artistic Courage in Small Groups
11:45 **Richard Bauman** (Indiana University), The "Talking Machine Story Teller": Cal Stewart and the Remediation of Storytelling

02-04 The National Veterans Oral History Project in Missouri

Ryman 1

Elaine J. Lawless (University of Missouri), chair

Joseph R. Aguilar (University of Missouri), **Peggy Bulger** (American Folklife Center), **Milbre Elizabeth Burch** (University of Missouri), **Jessica A. Kruse** (University of Missouri), **Jackson T. Medel** (University of Missouri), **Tom Rankin** (Duke University), **Jennifer R. Spitulnik** (University of Missouri), **Ashley B. Steffes** (University of Missouri)

02-05 Children, Rural Life, and Wilderness

Ryman 2

(Sponsored by the Children's Folklore Section)

John B. Wolford, chair

- 10:15 **John B. Wolford** (Independent), The Play-Party in Leah Jackson Wolford's Life
10:45 **Jacqueline S. Thursby** (Brigham Young University), Greening the Children: Taking Time and Leaving Footprints
11:15 **Carole Carpenter** (York University), Seeing Ourselves in the Wilderness
11:45 **Elizabeth Tucker** (Binghamton University), discussant

Folklorists and Folkloristics II

02-06

(See also 01-01 and 04-04)

Ryman 3

Outi Lehtipuro, chair

- 10:15 **Outi Lehtipuro** (University of Eastern Finland), The Mind of a Discipline: Toward a Finnish Theory of Folklore
- 10:45 **Sandra Mizumoto Posey** (Metropolitan State College of Denver), Assessing the Lay (Knowledge) of the Land: Finding the Golden Goose When You Are the Only Folklorist on Your Campus (or, How Many Folklorists Do the Non-Folklore Folk Folk When a Non-Folklorist Folks the Folk: The Further Adventures of a Folklorist in the Wilderness)
- 11:15 **Harris M. Berger** (Texas A&M University), Folklore and the Being of Institutions
- 11:45 **Jeff T. Titon** (Brown University), Ecology vs. Economics: Two Sustainability Discourses for Folklife

Latin American Voices: Expert Cultural Knowledge and Folk Lores

02-07

(Sponsored by the Vanderbilt University Center for Latin American Studies)

McKissack 1

Edward F. Fischer (Vanderbilt University), chair

- 10:15 **Helena Simonett** (Vanderbilt University), Of Real and Wannabe Narcos: Doing Fieldwork in the Mexican Underworld
- 10:40 **Earl Fitz** (Vanderbilt University), Futbol/Futebol in Latin America: Sport and Cultural Identity
- 11:05 **Ifeoma Nwankwo** (Vanderbilt University), "My Grandmother Tell Me": Women as Preservers of Cultural Memory in Caribbean Latin American Communities
- 11:30 **Marcio Bahia** (Vanderbilt University), Purists Out: Cultural Hybridity, Anthropophagy and the Real Maravilloso at the Ver-o-peso Market
- 11:55 **Debra Lattanzi Shutika** (George Mason University), discussant

Lay and Expert Knowledge in the Medical Marketplace II

02-08

(Sponsored by the Folk Belief and Religious Folklife Section; see also 01-08)

McKissack 2

Theresa Preston-Werner, chair

- 10:15 **David Hufford** (Pennsylvania State), The Authority of Experience vs. Medical Authority: Spirits, Psychiatrists and the Meaning of Life
- 10:45 **Sheila Bock** (The Ohio State University), Speaking as the Biggest Loser: Conscripting Experience as a Tool of Translation
- 11:15 **Theresa Preston-Werner** (Northwestern University), The World in a Bottle: The Use of Testimonials to Negotiate the Medical Marketplace in Costa Rica
- 11:45 **Diane E. Goldstein** (Indiana University), Dead Chickens and Sneeze Spies: Imagined Lay People, Expert Misinformation and Epidemiological Rumour Surveillance

American Military Folklore in the Contemporary World II

02-09

(See also 01-09)

McKissack 3

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

- 10:15 **Eric Eliason** (Brigham Young University), American Soldiers' Responses to Afghan Traditional Culture
- 10:45 **Elinor Levy** (Fairleigh Dickinson University), Echo Charlie Code: The Use of Military Language to Create and Maintain Group Cohesion
- 11:15 **Tad Tuleja** (Independent), America's Best: Poaching on "Ballad of the Green Berets"
- 11:45 **Margaret Mills** (The Ohio State University), discussant

02-10 Robertson	Native Artists/Intellectuals, the Production of Local Knowledge, and Cultural Property in Ethnic China Jessica A. Turner , chair 10:15 Eric D. Mortensen (Guilford College), Ge Agan (He Chongren) and the Preservation of Naxi Religious Folklore 10:45 Mark Bender (The Ohio State University), Interventions in Textual Tradition: A Miao (Hmong) Singer as Redactor 11:15 Jessica A. Turner (Indiana University), Reconfiguring Cultural Property in the Commons: The Case of Two Guangxi Performance Sites 11:45 Jing Li (Gettysburg College), Sounds of Yunnan: Native Ethnic Singers and the Performing of Indigeneity on the National Mall
02-11 Donelson	Examining Personal Experience Narratives Susan Lepselter , chair 10:15 Megan Dickson (George Washington University), American Experience: A Structural Analysis of Personal Experience Narratives, The Federal Writer's Project to StoryCorps 10:45 Susan Lepselter (Indiana University), The Disorder of Things: Mediated Hoarding Narratives in America 11:15 Spencer L. Green (Penn State Harrisburg), Managing the Powers that Be: How the Structure of Children's Games and Hiker's Stories Ritualize Experience
02-12 Bridgestone H	Turkish Folklore in the "Vernacular" Mustafa Kemal Mirzeler (Western Michigan University), chair 10:15 Ilhan M. Basgoz (Indiana University), The Transmission and Change of the Folktale in Modern Society 10:45 Balim S. Yetgin (Indiana University), The Contribution of Hermeneutics to the Understanding of Spirituality 11:15 Yesim Kaptan (Indiana University), Continuity and Change: Resurrection of Popular Cultural Forms in Modern Turkish Advertising 11:45 John McDowell (Indiana University), discussant
02-13 Bridgestone I	You Are Here: The Folklore of Place and Space Barry Jean Ancelet , chair 10:15 Barry Jean Ancelet (University of Louisiana, Lafayette), Exporting Mardi Gras 10:45 Casey R. Schmitt (University of Wisconsin, Madison), Wilderness, Westernness, Wonder, and Woe: Lay Interpretations of the Liminal Landscape 11:15 Emily J. Urquhart (Memorial University of Newfoundland), Reimagining the Outport: People from Here, People from Away 11:45 Suzanne Godby Ingalsbe (Indiana University), Ethel-Jane Westfeldt Bunting's Lessons from In-Between Spaces
02-14 Bridgestone J	Voices of the Marginalized: The Folklore of Subgroups Erin M. Swartz , chair 10:15 Erin M. Swartz (University of Oregon), "Pawprints on Your Heart": Lolcats as Memorials 10:45 Kim Kattari (University of Texas, Austin), Reproducing 1950s Zombie "Folklore" in Psychobilly Music: Necessary Knowledge for an Unstable Social Order 11:15 Ashley Melzer (University of North Carolina, Chapel Hill), Time's the Revelator: Revival and Resurgence in Altcountry and Modern Old-Time American Music 11:45 Drew Lyness (The Ohio State University), "No I Will Not Fix Your Computer": Forming and Patrolling "Nerd" Identities in a Small-Town Wyoming Gaming Store

AFS Cultural Diversity Task Force Open Meeting

Ryman 1

AFS Section Business Meetings

Various

- Children's Folklore: Ryman 2
- Folklore and Creative Writing: Ryman 3
- Graduate Students: McKissack 1
- Jewish Folklore and Ethnology: McKissack 2
- LGBTQA: Robertson
- Mediterranean Studies: McKissack 3
- Nordic-Baltic Folklore: Donelson
- Politics, Folklore and Social Justice: Armstrong 2

1:30—3:30 PM

Philosophical Foundations of Folkloristics: Psychoanalysis

04-01

Boone

Lee Haring, chair

- 1:30 **Ravit Raufman** (Haifa University), "The Wolf and the Kids" and the Primary Levels of Mental Organization
- 2:00 **Lee Haring** (University of California, Berkeley), Lacan and Folklore
- 2:30 **Kay Turner** (New York University), Rethinking the Phallic Mother
- 3:00 **JoAnn Conrad** (University of California, Berkeley), Fantastic Projections: The Relationship of Folklore and Psychoanalytic Theory

Twenty-One Slides, Seven Minutes: Exploring an Alternative Presentation Format

04-02

Armstrong 1

Jason Baird Jackson, chair

- 1:30 Introduction
- 1:37 **Michael Dylan Foster** (Indiana University), The Fall and Rise of the "Tourist Guy": Humor and Pathos in Photoshop Folklore
- 1:44 **John Laudun** (University of Louisiana, Lafayette), The Blue Spark of Creativity
- 1:51 **Janice E. Frisch** (Indiana University), From Crazy Quilts to T-Shirt Quilts: The Art of Displaying Memorabilia
- 1:58 **Jason Baird Jackson** (Indiana University), The Southeastern Native American Collections Project (SNACP): A First Look
- 2:05 **Jodine Perkins** (Indiana University), Exploring Similarity and Difference in Ethnographic Museum Collections
- 2:12 **Suzanne Godby Ingalsbe** (Indiana University), Individuals, Objects, and Institutions—Making Meaning in Sacred Display
- 2:19 Discussion

The Individual and Tradition III: Stars and Star Informants

04-03

(See also 01-03 and 02-03)

Armstrong 2

Pravina Shukla (Indiana University), chair

- 1:30 **Maggie Holtzberg** (Massachusetts Cultural Council), Held in High Regard: A Wooden Boat Builder in the 21st Century
- 2:00 **Takashi Takahara** (Aichi University), The World of Ogre-Tile Makers: The Onihyaku
- 2:30 **John Michael Vlach** (George Washington University), David Drake: Potter, Poet, Rebel
- 3:00 **Robert Cochran** (University of Arkansas), "I'm Trying": Scholar Meets Star in Wary Dance

04-04 Folklorists and Folkloristics III

Ryman 1 (See also 01-01 and 02-06)

Inna Golovkha-Hicks, chair

- 1:30 **Inna Golovkha-Hicks** (Rylsky Institute for Art Studies), Fashion Trends in the Field of Folkloristics: Some Notes on Lucien Lévy-Bruhl's Conception of a Pra-Logical Mentality
- 2:00 **Linda Dégh** (Indiana University, emerita), Stith Thompson's Contributions to Folklore and the Folklore of Today

04-05 Ethics, Advocacy, and Other Aspects of Contemporary Children's Folklore Research

Ryman 2 (Sponsored by the Children's Folklore Section)

Elizabeth Tucker, chair

- 1:30 **Elizabeth Tucker** (Binghamton University), Castle vs. Cave: An Internet Dilemma
- 2:00 **Josepha Sherman** (Independent), Sex and Violence in Children's Contemporary Folklore
- 2:30 **Anna Beresin** (University of the Arts), Collecting Advocates: Children's Folklore and the Dilemmas of Intervention
- 3:00 **John McDowell** (Indiana University), discussant

04-06 Sustainability and the Negotiation of Community and Identity at Regional Music and Folk Festivals

Ryman 3

Daniel S. Margolies, chair

- 1:30 **James Ruchala** (Brown University), Local and Diasporic Histories: Defining Mount Airy through Festivals
- 2:00 **Daniel S. Margolies** (Virginia Wesleyan College), The Politics of Culture and Sustainability at the Tejano Conjunto Festival en San Antonio
- 2:30 **Pauleena M. MacDougall** (University of Maine), Lessons Learned in Bangor, Maine: The Folk Festival's Role in Community Transformation and the Importance of Maintaining Economic Sustainability
- 3:00 **Lee Bidgood** (East Tennessee State University), Between Local and Global: Czechs, Bluegrass Music, and Festivals

04-07 Media Session: *Let Your Feet Do the Talkin'* (30 min.)

McKissack 1

Stewart Copeland (Independent), filmmaker

04-08 When the Lay Expert Takes the Wheel: The Relations of Folklorists and Informants in the Finno-Ugric World

McKissack 2

Thomas A. DuBois, chair

- 1:30 **Frog** (University of Helsinki), A Mythology of One: Arhippa Perttunen and Kalevalaic Poetry
- 2:00 **Thomas A. DuBois** (University of Wisconsin, Madison), Johan Turi's Descriptions of Folk Healing: Before and After Editing
- 2:30 **Eila Stepanova** (University of Helsinki), An Expert on the Otherworld: Praskovya Savelyeva, Ritual Specialist of Laments, Healing and Magic
- 3:00 **James P. Leary** (University of Wisconsin, Madison), Polkabilly Rebels: J. Karjalainen's Finnish American Song Cycle

04-09 Media Session: *Boots on the Ground* (90 min.)

McKissack 3

Lisa Gilman (University of Oregon), filmmaker

Fresh Perspectives on the Occupational Folklife of Southern Turpentine Workers **04-10**
Robertson

Laurie K. Sommers, chair

- 1:30 **Laurie K. Sommers** (Independent), The WPA Turpentine Research Revisited
 2:00 **Linda Bannister** (Loyola Marymount University) and **James E. Hurd, Jr.**
 (Independent), Turpentine Rhetoric: The Lore of Spoken Word Resistance
 2:30 **Timothy C. Prizer** (University of North Carolina, Chapel Hill), Pining for
 Turpentine: Critical Nostalgia, Memory, and Commemorative Expression in the
 Wake of Industrial Decline

The AFS Civil Rights History Survey Project **04-11**
Donelson

Timothy Lloyd (American Folklore Society), chair

Danille Christensen (Indiana University), **Will Griffin** (University of North Carolina), **Elizabeth Gritter** (University of North Carolina), **Margaret Kruesi** (American Folklife Center), **Bertram Lyons** (American Folklife Center), **Andrew Salinas** (Tulane University), **Guha Shankar** (American Folklife Center)

Issues of Representation and Presentation in Public Culture Media Production **04-12**
Bridgestone H

Maureen E. Loughran, chair

- 1:30 **Clifford Murphy** (Maryland State Arts Council), Visiting with Neighbors:
 Fieldwork on Radio in Maryland
 2:00 **Nathan Salsburg** (Alan Lomax Collection), Folk Revival, 2.0: Presenting and
 Representing Vernacular Music in 2010
 2:30 **Maureen E. Loughran** (*American Routes* and Tulane University), Five Years
 after the Storm: Authority and Public Engagement in Radio Production
 3:00 **Tom Rankin** (Duke University), discussant

The Singers and the Song: Commodification and Tradition **04-13**
Bridgestone I

Robert Young Walsler, chair

- 1:30 **Robert Young Walsler** (University of Aberdeen), Ersatz Expertise: Authority,
 Evidence and Oyster Songs of the Firth of Forth
 2:00 **Hannah S. Harvester** (University of North Carolina, Chapel Hill), Why These Songs
 of Happy Cheer?: Christmas Caroling, Emotion, and Oppositional Practice
 2:30 **Mark Noonan** (University College Cork), Being There: Concepts of Lay and
 Expert Knowledge in Sacred Harp Singing
 3:00 **Brian Cherwick** (Independent), Getting to the Root of a Song:
 Commodification of Folk or Folkorization of a Commodity?

Poster Presentations **04-16**
Mezzanine Lobby

Nelda R. Ault (American West Heritage Center), Folklorists in the Garden
Stephen Criswell (The University of South Carolina, Lancaster), The South
 Carolina Native American Folklife and Oral History Documentation Project:
 The Catawba Nation
Nicole T. Macotsis (Independent), Ra'asah/Raqisah: Professionalization of
 Dances of the Levant and Egypt
Kara Rogers Thomas (Frostburg State University), Engaging Tradition:
 Experiential Learning and the Establishment of Mountain City Traditional Arts
Bernadene Ryan (Utah State University), Contact Narratives: Spirit Guides as
 Forerunners of Transformation
Irene Watt (University of Aberdeen), Should We Be Waking Up to the Lullaby?

3:45—5:45 PM

- 05-01** **Documenting the Culture of Work: Occupational Folklore in the 21st Century**
Boone
- Nancy Groce** (American Folklife Center), chair
- Peggy Bulger** (American Folklife Center), **Bob McCarl** (Boise State University), **Betsy Peterson** (Fund for Folk Culture), **Nicholas R. Spitzer** (*American Routes*), **Steve Zeitlin** (City Lore)
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- 05-02** **Up and Running: A Guide to the New AFS Website**
Armstrong 1
- John Laudun** (University of Louisiana, Lafayette; Editor, *The AFS Review*) and **Lorraine Walsh Cashman** (American Folklore Society)
-
- 05-03** **The Marvelous and the Terrifying: Explorations in Folktale and Legend**
Armstrong 2
- Jeanmarie Rouhier-Willoughby**, chair
- 3:45 **Jeanmarie Rouhier-Willoughby** (University of Kentucky), Saints, Sinners, and Spirits: Women in the Russian Legend Tradition
- 4:15 **James E. Doan** (Nova Southeastern University), Esoteric Knowledge in Irish and Appalachian Folktales
- 4:45 **L. RaShae Jennings** (Western Kentucky University), Through the Abyss and into the Darkness: Supernatural Narratives of Mammoth Cave, Kentucky
- 5:15 **Christine A. Jones** (University of Utah), Marvelous Transformations: Recent Fairy-Tale Scholarship and the Reorientation of Fairy-Tale Pedagogy
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- 05-04** **Confluence of Careers and Capabilities: Folklorists in Libraries and Archives**
Ryman 1
(Sponsored by the Archives and Libraries Section)
- Mary Koegel**, chair
- 3:45 **Michael Taft** (American Folklife Center), Evolving from Folklorist to Archivist
- 4:15 **Randy Williams** (Utah State University), Double Life: Merging Public Folklore and Librarianship
- 4:45 **Mary Koegel** (University of Kentucky), The Cardboard Box Academic: Folklorist, Archivist, or Both?
- 5:15 **Moira Smith** (Indiana University), discussant
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- 05-06** **Teaching Folklore When We're Not Teaching Folklore: Helping "Knowledge Experts" to Value Lay Knowledge**
Ryman 3
(Sponsored by the Folklore and Education Section)
- Paddy Bowman** (Local Learning), chair
- Miriam Camitta** (University of Pennsylvania), **Linda Deafenbaugh** (University of Pittsburgh), **Lynne Hamer** (University of Toledo), **Gregory Hansen** (Arkansas State University), **Mary Hufford** (University of Pennsylvania)
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- 05-07** **Culinary Tourism and Local Foodways**
McKissack 1
- Lucy M. Long**, chair
- 3:45 **Lucy M. Long** (Bowling Green State University), Whose Food? Nurturing and Challenging Community Sustainability through Culinary Tourism
- 4:15 **Charles Baker-Clark** (Grand Valley State University), Maxwell Street Chicago: Culinary Tourism and Community Empowerment: Culinary Tourism and Cultural Sustainability
- 4:45 **Yvonne Lockwood** (Michigan State University Museum), Muskrat: A Cultural History of a Local Culinary Tradition

Blurring Boundaries in Music and Dance

05-08

McKissack 2

Chris Goertzen, chair

- 3:45 **Chris Goertzen** (University of Southern Mississippi), "Por una Cabeza": Lay and Expert Knowledge in the Use of a Tango in Three Movies
- 4:15 **Amy Horowitz** (The Ohio State University), Zehava Ben: Singing Across Irresolvable Geographies and Counter Constituencies
- 5:15 **Anna C. Rue** (University of Wisconsin, Madison), Remixing Norwegian American Dance Music

Native American Identity and the Legacy of Early Scholarship

05-09

McKissack 3

Jim Chandler, chair

- 3:45 **Jill T. Rudy** (Brigham Young University), Tales, Trains, Tourism, and Traditions: Uses of Lay and Expert Knowledge in Displacing and Sustaining North American Indian Stories and Communities
- 4:15 **Jim Chandler** (George Mason University), North American Folkloristics: Did Early Methods Influence the Contemporary Identity of Native American Indian Youth?
- 4:45 **Kirstin C. Erickson** (University of Arkansas), Power of the Stranger: Yaqui Performance and Spiritual Struggle in the Colonial Moment

Near and Far: The Politics and Practicalities of Local Community Study

05-10

Robertson

Susan Charles Groth, chair

- 3:45 **Norma E. Cantú** (University of Texas, San Antonio), Haciendo Camino al Andar: Musings on Doing Work that Matters as a Folklorist in South Texas
- 4:15 **Christine Garlough** (University of Wisconsin, Madison), Folklore, Politics, and Potential of Acknowledgment
- 4:45 **Susan Charles Groth** (Bucks County Community College), Staring Down the Ghosts of Going Native, or "Professor, Can I Say 'I'?"
- 5:15 **Debra Lattanzi Shutika** (George Mason University), Folklore by the Numbers: Quantifying Folklore Studies Research

Competitive Sports: The Matrix of Belief and Identity

05-11

Donelson

Holly Everett, chair

- 3:45 **Holly Everett** (Memorial University of Newfoundland), The Church of Baseball: Professional Sport, Fandom, and Vernacular Religion
- 4:15 **Johnathan G. Bonner** (Utah State University), Practicing Belief in the Spectrum of Utah State University
- 4:45 **Valérie Feschet** (Université de Provence), Petanque in New York: The Uses of a Growing Urban Folklore

6:15—8:00 PM

AFS Fellows Reception for Students

Boone

(Sponsored by the AFS Fellows and the Graduate Students Section; open only to Fellows and students)

8:00—9:30 PM

Armstrong 1 **The 2010 Don Yoder Lecture**
(Sponsored by the Folk Belief and Religious Folklife Section)

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

Elaine J. Lawless (University of Missouri), What Zora Knew: A Crossroads, a Bargain with the Devil, and a Late Witness

Marilyn M. White (Kean University) and **David Todd Lawrence** (University of St. Thomas), respondents

Armstrong 2 **The 2010 Phillips Barry Lecture**
(Sponsored by the Music and Song Section)

Stephen D. Winick (American Folklife Center), chair

Alan A. Jabbour (Independent), The Fiddle, the Upland South, and America's Latest Oldtime Music Revival

Ryman 1 **Folk Narrative Section Invited Lecture**
(Sponsored by the Folk Narrative Section)

Linda Lee (University of Pennsylvania) and **Adam Zolkover** (Indiana University), chairs

Ulrich Marzolph (Enzyklopädie des Märchens), What "Nights"? Expert Knowledge vs. Lay Perception of the World's Most Famous Story Collection

9:30—10:30 PM

McKissack 2-3 **Women's Section Business Meeting**

Ryman 2 **Children's Folklore Game Session**
(Sponsored by the Children's Folklore Section)

9:30 PM—12:00 AM

McKissack 1 **Instrumental Music Jam Session**
(Sponsored by the Music and Song Section)

Ryman 3 **Vocal Music Jam Session**
(Sponsored by the Music and Song Section)

PROGRAM SCHEDULE - FRIDAY

7:00—8:00 AM

AFS Executive Director's Breakfast Meeting with Section Conveners

Ryman 3

8:00—10:00 AM

Lay and Expert Knowledge in a Complex Society: The AFS Teagle Foundation Project

09-01

Boone

Dorothy Noyes (The Ohio State University), chair

Michael Chiarappa (Western Michigan University), **Danille Christensen** (Indiana University), **Sean Galvin** (LaGuardia Community College), **Jason Baird Jackson** (Indiana University), **Carl Lindahl** (University of Houston), **Timothy Lloyd** (American Folklore Society), **Sabina Magliocco** (California State University, Northridge), **Jay Mechling** (University of California, Davis, emeritus), **Tom Mould** (Elon University), **Leonard Norman Primiano** (Cabrini College), **Howard Sacks** (Kenyon College)

Acts of Memory Inscribed on Joel Sweeney's HGIS-Mapped Banjo Journey North, Natchez Blues Harp Improvisations, Signifying Mountain Wilderness, and Echoes of the Black Banjo Gathering

09-02

Armstrong 1

Cece Conway (Appalachian State University), chair

- 8:00 **Lucas Bowman** (Appalachian State University), Joel Sweeney and the Northern Migration of the Traditional Southern Black Banjo: An HGIS Approach
- 8:30 **Vincent Joos** (University of North Carolina, Chapel Hill), Natchez, Mississippi: Behind the Magnolia Curtain. The Stories of Jimmy Anderson
- 9:00 **Steve Kruger** (University of North Carolina), Second Growth: Landscape and Memory in an Appalachian "Wilderness"
- 9:30 **Cece Conway** (Appalachian State University), 2010 Black Banjo Gathering Reunion

Positioning Southern State Folklife Organizations for the Future

09-03

Armstrong 2

Teresa Hollingsworth (South Arts), chair

Tina Bucuvalas (City of Tarpon Springs, Florida), **Joyce Cauthen** (Alabama Folklife Association), **Evan Hatch** (The Arts Center of Cannon County), **Alisha Martin** (Kentucky Folklife Program), **Maida Owens** (Louisiana Folklife Program)

The Supernatural Reevaluated: New Perspectives on Ghosts, Conjuraton, and Ancestor Worship

09-04

Ryman 1

James W. Kirkland (East Carolina University), chair

Alexandra Reuber (Tulane University), **Danielle Roemer** (Northern Kentucky University)

The Romance of Food: Constructions of Past, Place, and Health

09-05

Ryman 2

Marilyn M. White, chair

- 8:00 **Marilyn M. White** (Kean University), Who Knows What?: Lay vs. Expert Knowledge and Reflexivity in Little Cayman
- 8:30 **Michael A. Lange** (Champlain College), Leftovers: Remnants of British Identity in New England Foodways
- 9:00 **Maryna Chernyavska** (University of Alberta), Our Daily Bread: Ukrainian Constructs of a Healthy Diet
- 9:30 **Diane Tye** (Memorial University of Newfoundland), Home Food: Familial Constructions of Past and Place

09-07 McKissack 1	PACT (Preserving America's Cultural Traditions) Business Meeting Debbie Fant (Northwest Folklife), chair
09-08 McKissack 2	Teaching Folklore and Digital Culture Lynne S. McNeill (Utah State University), chair Trevor J. Blank (Pennsylvania State University, Harrisburg), John Allan Cicala (Wayne State University), Robert Glenn Howard (University of Wisconsin, Madison), Janet L. Langlois (Wayne State University), Montana Miller (Bowling Green State University)
09-09 McKissack 3	Folklore and National Identity Ray Allen , chair 8:00 Greg Kelley (University of Guelph), <i>Himmeler is Rather Sim'lar: Ridiculing the Reich in Folk and Popular Culture</i> 8:30 Ray Allen (Brooklyn College), <i>Romanticism in 20th-Century American Folk Music Revivals</i> 9:00 Lynn A.M. Matte (Memorial University of Newfoundland), <i>Where National Myths are Made: Coconstructionist Interpretations of Vimy Ridge</i> 9:30 Anna Blomster (University of California, Los Angeles), <i>Cottage to the Moon: Visual Tradition and the Politics of Exclusion</i>
09-10 Robertson	Ritual Performance and Lay Expert Knowledge in Eastern Tibet and the Shandong Peninsula (Sponsored by the Eastern Asia Folklore Section) Jessica A. Turner (Indiana University), chair 8:00 Junxia Wang (Beijing Normal University), <i>Female Pilgrims and Agency on Mount Tai</i> 8:30 Timothy Thurston (The Ohio State University), <i>An Introduction to Tibetan Sa stod Speeches in A mdo</i> 9:00 Lihui Yang (Beijing Normal University), discussant 9:30 Gerald Roche (Griffith University and Qinghai Normal University), discussant
09-11 Donelson	Extreme Identities: Gender, Humor, and Constructed Histories in Metal Music Jamie Patterson , chair 8:00 Jamie Patterson (University of North Carolina), <i>"When Jane Likes Cannibal Corpse": Empowerment, Resistance, and Identity Construction among Women in Death Metal</i> 8:30 Gary Powell (Indiana University), <i>Transgressive Humor in Heavy Metal: A Case Study of GWAR</i> 9:00 Lauren Welker (The Ohio State University), <i>Russian Death Metal Music and the Construction of Racial Identity</i>
09-12 Bridgestone H	Claiming Authority, Resisting the Devil: How Lay Appropriations Shaped Medieval and Early Modern Traditions Katie L. Peebles (Indiana University), chair 8:00 Fredericka Schmadel (Indiana University), <i>An Uppity Street Nun's Quest for God</i> 8:30 Steve Stanzak (Indiana University), <i>Sacred and Secular Narratives: How Saints and Soldiers Decipher the Devil's Riddles</i> 9:00 Charlotte Artese (Agnes Scott College), <i>"They Will Not Intercept My Tale": Oral and Classical Traditions in Shakespeare's <i>Titus Andronicus</i></i> 9:30 Dan Terkla (Illinois Wesleyan University), <i>The Duchy of Cornwall and Hereford <i>Mappaemundi</i>: Heritage, Patronage, and Commemoration</i>

Cultural, Ethnic and Environmental Sustainability

09-13

(Sponsored by the Public Programs Section)

Bridgestone I

Michael B. MacDonald, chair

- 8:00 **Michael B. MacDonald** (University of Alberta), Folklore Economics: Social Capital, Exchange, and Cultural Sustainability
- 8:30 **Maria E. Kennedy** (Indiana University), Agriculture as Participatory Heritage in Britain
- 9:00 **Jason M. Morris** (George Mason University), Sustainability, Conservation and Public Folklore Practice Twenty-Seven Years after the Publication of "Cultural Conservation: The Protection of Cultural Heritage in the United States"
- 9:30 **Rory Turner** (Goucher College), Perspectives on Cultural Sustainability

(Em)Bodied Traditions: Figure Skating, Dance, and Cheering

09-14

Bridgestone J

Debbie A. Hanson, chair

- 8:00 **Debbie A. Hanson** (Augustana College), Where in the Folk Did That Come From?: Russian Ice Dancers, Australian Aborigines, and the Figure Skating Universe
- 8:30 **Phyllis M. May-Machunda** (Minnesota State University, Moorhead), Expert and Lay Repositories of Memory: Reconstructing a Vernacular History of an Embodied Performance Tradition
- 9:00 **Joshua C. Caffery** (University of Louisiana), Romancing the Zydenerd: Clerics and Laymen on the Cajun Dance Floor
- 9:30 **Patricia H. Ballantyne** (University of Aberdeen), Why Can't You Dance to the Piper?

10:15 AM—12:15 PM

The Francis Lee Utley Memorial Lecture of the AFS Fellows

10-01

Boone

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

Gary Alan Fine (Northwestern University and the Center for the Advanced Study of the Behavioral Sciences), The Folklore of Small Things: Tiny Publics and Realms of Local Knowledge

12:15 PM—1:30 PM

AFS Fellows Business Meeting

Armstrong 1

AFS Section Business Meetings

Various

- Archives and Libraries: Ryman 1
- Folk Arts: Donelson
- Folk Belief and Religious Folklife: Ryman 3
- Folk Narrative: Ryman 2
- Folklore and Education: Armstrong 2
- Independent Folklorists: Robertson
- Music and Song: McKissack 1
- NewFolk@AFS: McKissack 2
- Storytelling: McKissack 3

1:30 PM—3:30 PM

12-01 **Folklore's "Greatest Generation": Reflections on the Past and Future of Folklore**
Boone **Studies**

(Sponsored by the Fellows of the American Folklore Society and the History and Folklore Section)

A Forum in Commemoration of the 50th Anniversary of the Fellows of the American Folklore Society

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

Dan Ben-Amos (University of Pennsylvania), **Lee Haring** (University of California, Berkeley), **Barbro Klein** (Swedish Collegium for Advanced Study), **Michael Owen Jones** (University of California, Los Angeles)

12-02 **The Veterans History Project in Nashville**
Armstrong 1

Rachel Mears (Veterans History Project, American Folklife Center), chair

Linda Barnickel (Nashville Public Library), **Monica Mohindra** (Veterans History Project, American Folklife Center)

12-03 **Going Cows for Beans: Making Markets for Folk Narrative**
Armstrong 2

Adam D. Zolkover, chair

1:30 **Adam D. Zolkover** (Indiana University), It's Not About the Rabbit: Selling Black Folktales to White Audiences in the Post-Bellum United States

2:00 **Linda J. Lee** (University of Pennsylvania), A Beast in the Sack: Popularizing the Supernatural in Paranormal Romance and Urban Fantasy

2:30 **K. Elizabeth Spillman** (University of Pennsylvania), To Market, To Market: Fairy Tales at the Shopping Mall

3:00 **Sandra K. Dolby** (Indiana University), discussant

12-04 **Two Decades and Counting: Traditional Arts Apprenticeship Programs in 2010**
Ryman 1 (Sponsored by the Public Programs Section)

Patricia A. Atkinson (Nevada Arts Council), chair

Deb Bailey (Missouri Folk Arts Program), **Brent Bjorkman** (Vermont Folklife Center), **Maria Carmen Gambliel** (Idaho Commission on the Arts, Folk and Traditional Arts Program), **Anne Kimzey** (Alabama State Council on the Arts), **Kathleen Mundell** (Cultural Resources, Maine), **Lynne Williamson** (Connecticut Cultural Heritage Arts Program, Institute for Community Research)

12-05 **Taking Note: Fieldnotes as Sites of Embodiment**
Ryman 2

Tomie Hahn, chair

1:30 **Carol Hendrickson** (Marlboro College), Visual Field Notes: Thinking through the Body

2:00 **Tomie Hahn** (Rensselaer Polytechnic Institute), Moving Fieldnotes—Noting Embodied Expressivity

2:30 **Deborah Kapchan** (New York University), Women Writing Fieldnotes

3:00 **Hillary Savoie** (Rensselaer Polytechnic Institute), Wearing the Wall: Embodying Fieldnotes on the Berlin Wall

Lay and Expert Knowledge as Vernacular Religion

12-06

Ryman 3

Margaret Kruesi (American Folklife Center), chair

- 1:30 **Sandra L. Zimdars-Swartz** (University of Kansas), Blessed Water: Defending God in Late 19th-Century Catholicism
- 2:00 **Tom Mould** (Elon University), Retroactive Revelation: The Role of Hindsight in Religious Experience and Narrative
- 2:30 **Joseph Sciorra** (Calandra Institute, Queens College), Vernacular Exegesis of the Gentrifying Gaze: Saints, Hipsters, and Public Space in Williamsburg, Brooklyn
- 3:00 **Leonard Norman Primiano** (Cabrini College), discussant

Parents and Children: Societal Norms and Expectations

12-07

McKissack 1

Patricia A. Turner, chair

- 1:30 **Sandra Grady** (University of Pennsylvania), No Ritual Left Behind: The Ohio Graduation Test as Rite of Passage for Refugee Youth
- 2:00 **Patricia A. Turner** (University of California, Davis), Rescued from the Helicopter Parents
- 2:30 **Sara Jordan** (Utah State University), The Memory of Childlessness: A Cross-Cultural Exploration of Maternal Pilgrimage

Bearing Traditions across School-Community Barriers: Teacher-Initiated, Living Curriculum

12-08

McKissack 2

(Sponsored by the Folklore and Education Section)

Linda Deafenbaugh, chair

- 1:30 **Maureen K. Porter** (University of Pittsburgh), Laying a Solid Foundation for Coming to Know One Another: The Pago de la Tierra Groundbreaking Ceremony
- 2:00 **Linda Deafenbaugh** (University of Pittsburgh), Bringing Tradition Bearers into Classrooms: Profiles of Practices
- 2:30 **Jess Beblo** (Beaver Area School District), Music as a Thread of School and Community Culture
- 3:00 **Diane Sidener** (Pennsylvania Alliance for Arts Education), discussant

Feminist Approaches to Performances of Masculinities

12-09

McKissack 3

Ann K. Ferrell and **Patrick B. Mullen**, chairs

- 1:30 **Patrick B. Mullen** (The Ohio State University, emeritus), Rockabilly, Masculinity, and Homosociality
- 2:00 **Ann K. Ferrell** (Champlain College), Gender as Traditionalized Performance: Masculinity in Occupational Contexts
- 2:30 **Jodi McDavid** (Cape Breton University), "Nothing Good Can Come of This": Tellability, Narrativization and Performance among University Men
- 3:00 **Larry Danielson** (Western Kentucky University, emeritus), discussant

12-10 **Discourses and Practices of Folk Literature and Arts in Revolutionary China: 1949-1966**
Robertson (Sponsored by the Eastern Asia Folklore Section)

Max L. Bohnenkamp, chair

- 1:30 **Max L. Bohnenkamp** (University of Chicago), Legacies of Folklorism in Revolutionary China: Zhong Jingwen and the Crisis of Academic Folklore Studies in the 1950s
- 2:00 **Levi Gibbs** (The Ohio State University), "Becoming One with the People": Theory and Practice in Chinese Folksong Collection During the 1950s
- 2:30 **Yongchao Chen** (Peking University, China), Trading Mountain Songs across the River: Folksongs Revolutionary and Not
- 3:00 **Ziying You** (The Ohio State University), Revolutionized Tradition: Creation and Performance of "New Stories" in P. R. China from 1963 to 1966

12-11 **Media Session: *The Waltz to Westphalia* (60 min.)**
Donelson

Joe Weed (Highland Publishing), filmmaker

12-12 **Diagnosing the Lay Person's Perspective: Folk Healing and the Interpretation of Public Health Messages**
Bridgestone H

Anika Wilson, chair

- 1:30 **Andrea Kitta** (East Carolina University), "That Has to be an Urban Legend": Lay Understanding of Unusual Medical Information
- 2:00 **Jon D. Lee** (Suffolk University), Full Circle: The Recycling of Disease Narratives
- 2:30 **Anika Wilson** (University of Wisconsin, Milwaukee), I Put a Spell on You: The Complicated Case of Love Medicines as AIDS Prevention

12-13 **Folk Traditions from the African Diaspora**
Bridgestone I

Jerrilyn McGregory, chair

- 1:30 **Jerrilyn McGregory** (Florida State University), Festive Time: Boxing Day in the African Diaspora
- 2:00 **Robert L. Stone** (Florida Folklife Program), From Hula to Hallelujah: the Hawaiian Roots of an African American Sacred Steel Guitar Tradition
- 2:30 **Johnston Njoku** (Western Kentucky University), Playful Cursing and Artistic Dueling: In African American and Igbo Nigerian Verbal Art

12-14 **From the Ramona Pageant to Low-Riding: Latino Cultural Performance and the Politics of Identity**
Bridgestone J

Mintzi Martinez-Rivera, chair

- 1:30 **Mintzi Martinez-Rivera** (Indiana University), Miskvani: The Performance of Social Networks in a P'urhepecha Wedding
- 2:00 **Linda Pershing** (California State University, San Marcos) and **Gloria Diaz** (California State University, San Marcos), The Politics of Race and Gender in the Annual Ramona Pageant
- 2:30 **Michael C. Taylor** (University of North Carolina, Chapel Hill), God Almighty, It's a Good Feeling: Lowriding as Experience
- 3:00 **Susan Roach** (Louisiana Tech University), The Lay Knowledge of Maria Lopez, Ritual Expert

Propp-ing Up the 21st Century 13-01
Boone

Jody Kolodzey, chair

- 3:45 **Jody Kolodzey** (University of Pennsylvania), "I Love to Tell the Story": Film, Folk Religion, and Narrative Functions
 4:15 **Dorothy Noyes** (The Ohio State University), Fairytale Economics: Scarcity, Risk, Choice
 4:45 **Lynn Gelfand** (University of Advancing Technology), Playing with Stories: Morphology and Meaning in Games Based on Fairytales
 5:15 **Dan Ben-Amos** (University of Pennsylvania), discussant

Decoration Day: The Tradition of Cemetery Decoration in the Upland South 13-02
Armstrong 1

Alan A. Jabbour, chair

- 3:45 **Alan A. Jabbour** (Independent) and **Karen Jabbour** (Independent), Decoration Day in Western North Carolina: A Profile and Interpretation
 4:25 **Joey Brackner** (Alabama State Council on the Arts), The Changing Role of Decoration Day in Alabama
 4:55 **Philip E. Coyle** (Western Carolina University), "Our Immortal Home": The World-Making Symbolism of Southern Appalachian Cemetery Decoration Traditions

Media Session: *Let's Get the Rhythm* (app. 50 min.) 13-03
Armstrong 2

Irene Chagall (Independent) and **Steve Zeitlin** (City Lore), filmmakers

Beyond the Apprenticeship Program: Technical Assistance and Support Strategies for Traditional Artists 13-04
Ryman 1

(Sponsored by the Public Programs Section)

Michael Knoll (Historical Museum of Southern Florida), chair

Amy Kitchener (Alliance for California Traditional Arts), **Betsy Peterson** (Independent), **Anne Pryor** (Wisconsin Arts Board)

Ask the Editors 13-05
Ryman 2

Thomas A. DuBois (University of Wisconsin) and **James P. Leary** (University of Wisconsin), Editors, *Journal of American Folklore*; **John Laudun** (University of Louisiana, Lafayette), Editor, *The AFS Review*

Approaches to Alternative and Emergent Religion from Folklore Studies 13-06
Ryman 3

Erika Brady (Western Kentucky University), chair

- 3:45 **Daniel Wojcik** (University of Oregon), Apocalyptic Traditions and the Dynamics of Vernacular Eschatology
 4:15 **Peter Jan Margry** (Royal Netherlands Academy), Mary's Reincarnation and the Cabalistics of Salvation
 4:45 **Leonard Norman Primiano** (Cabrini College), "A Greater Picture of ME...": The Vernacular Photography of Father Divine's Peace Mission Movement
 5:15 **Robert Glenn Howard** (The University of Wisconsin, Madison), The Expertise of Digital Laity: Vernacular Authority in a New Kind of Religious Movement

13-07 **Black Ash Basketry in the Northern Appalachian/Acadian Ecoregion:**
McKissack 1 **Sustainability and Stewardship**
(Sponsored by the Public Programs Section)

Ellen E. McHale (New York Folklore Society), chair

Richard David (Akwasasne Task Force on the Environment), **Kathleen Mundell**, (Cultural Resources, Inc.), **Lisa Overholser** (New York Folklore Society), **Sheila Ransom** (Akwasasne Basketmaker)

13-08 ***The Standards for Folklife Education and Their Demonstrated Outcomes:***
McKissack 2 **Where Do We Go from Here?**

Diane E. Sidener (Pennsylvania Alliance for Arts Education), chair

Terry Liu (National Endowment for the Arts), **Maureen Porter** (University of Pittsburgh), **Bonnie Sunstein** (University of Iowa)

13-09 **Masculinity and Hypermasculinity, Framed and Performed**
McKissack 3

Jay Mechling, chair

- 3:45 **Simon J. Bronner** (Pennsylvania State University, Harrisburg), Strongman Contests: Ritualizing Warrior Masculinity
4:15 **Hideyo Konagaya** (University of Nagasaki, Japan), Restoring Masculinity: The Bodily Performativity of the Japanese Ritual Tradition
4:45 **Mickey Weems** (Columbus State Community College and Qualia), The Guerilla and the Peacock in Men's Phallic Folk Speech
5:15 **Jay Mechling** (University of California, Davis, emeritus), Wrestling with Masculinity

13-10 **Chinese Folk Traditions**
Robertson

Juwen Zhang (Willamette University), chair

- 3:45 **Song Junhua** (Sun Yat-Sen University), Popular Tradition and Expert Explanation: A Case Study of Chinese Chaozhou Shadow Play Research
4:15 **Jiang Mingzhi** (Sun Yat-Sen University), Chinese Calligraphy and Depression Prevention and Treatment

13-11 **Proverbial Wisdom of Families in the Turkic World**
Donelson (Sponsored by the Mediterranean Studies Section)

Erik A. Aasland, chair

- 3:45 **Elmira M. Kochumkulova** (University of Central Asia), Women, Marriage, and Gender Relations as Expressed in Kyrgyz Proverbs
4:15 **Erik A. Aasland** (Fuller Graduate School of Intercultural Studies), The Fatherland Begins at Home: Exploring the Lay Knowledge of Patriotism
4:45 **Metin Yurtbasi** (Independent), The Concept of "Family Relations" in Turkish Proverbs
5:15 **Ozkul Cobanoglu** (Hacettepe University), Proverbs about Proverbs within the Context of the "Cult of Ancestors" and the "Concept of Ancestors" in Turkish Folk Culture

6:00—7:00 PM

Armstrong 2 **Public Programs Section Mixer for Students**
(Sponsored by the Public Programs Section and the Graduate Student Section)

7:00—11:00 PM

Public Programs Section Meeting and Auction

Armstrong 2

8:00—9:30 PM

The 2010 Daniel Crowley Storytelling Concert: Changing Skins: Tales About Gender, Identity, and Humanity
(Sponsored by the Storytelling Section)

Boone

Milbre Burch (University of Missouri), performer

8:00—10:00 PM

Indiana University Reception

Ryman 1

The University of Pennsylvania Reception

McKissack 2

9:00—11:00 PM

The Ohio State University Dessert Reception

Ryman 3

University of Missouri Reception

Ryman 2

9:30 PM—12:00 AM

Instrumental Music Jam Session
(Sponsored by the Music and Song Section)

McKissack 1

Vocal Music Jam Session
(Sponsored by the Music and Song Section)

McKissack 3

PROGRAM SCHEDULE - SATURDAY

7:30—9:00 AM

AFS Fellows Breakfast of (Folklore) Champions

Ryman 3

(Sponsored by the AFS Fellows; open only to students—pre-registration required)

Erika Brady (Western Kentucky University), **Henry Glassie** (Indiana University, emeritus), **Elaine J. Lawless** (University of Missouri), **Wolfgang Mieder** (University of Vermont)

8:00—10:00 AM

Muzzled Voices, Vilification, and Other Strategies of De-Legitimizing Lay Knowledge and Practices

17-01

Boone

Amy Shuman, chair

- 8:00 **Carol Silverman** (University of Oregon), Legitimizing Romani Culture: Multiculturalism and Xenophobia in Current European Contexts
- 8:30 **Robert Barsky** (Vanderbilt University), From the American Dream to Maximum Security Lockdown: The Muzzled Voices of “Illegal” Refugees in the “American South”
- 9:00 **Charles L. Briggs** and **Clara Mantini-Briggs** (University of California, Berkeley), Vampires, Epidemiologists, and a Mysterious Disease: Confronting Death through Lay and Expert Narrative Practices
- 9:30 **Amy Shuman** (The Ohio State University), Absurdity as a Strategy for Denying Political Asylum

Tennessee Topics I

17-02

(See also 20-05)

Armstrong 1

Mark Y. Miyake, chair

- 8:00 **Richard Lloyd** (Vanderbilt University), On the Barstools of Giants: Place, Aura and Cultural Production
- 8:30 **Dan Cornfield** (Vanderbilt University), Musicians on a Mission: Pathways to Social Entrepreneurship in the Nashville Music Scene
- 9:00 **Mark Y. Miyake** (The State University New York, Empire State College), “There’s Bluegrass People and Then There’s Nashville Country Music People”: The Impact of Music Row on Identity, Commercialism and Genre Representation within the Bluegrass Music Community

The Daniel R. Barnes Oral Festschrift I: Folklore, Literature, and the Classroom

17-03

(See also 18-03)

Armstrong 2

W. Lawrence Doyle, chair

- 8:00 **Christopher Antonsen** (Western Kentucky University), Coming to Literature via the Study of Folklore, or of *Maus* and Dan
- 8:30 **W. Lawrence Doyle** (Independent), A Duck Walks into a Bar...: Why Jokes Spread like the Plague
- 9:00 **Rosemary V. Hathaway** (West Virginia University), “The Little Mermaid” in Harlem: Reading Nella Larsen’s *Quicksand* as Fairy-Tale Revision
- 9:30 **Martine Stephens** (Ohio Wesleyan University), Teaching Performance: Traditional Ways of Learning How to “Be” in the University Classroom

17-04 Ryman 1	Native Peoples of North America: Cultural Retention and Presentation
	Terri M. Jordan , chair
8:00	Terri M. Jordan (Sam Noble Oklahoma Museum of Natural History), Documenting the Irreplaceable: Collaborations between Native American Language Speakers and the Resources of a Museum Archive
8:30	Gareth Clayton (University of Victoria), Pulling Along Side the Experts: The Development of a Research Paper through Conversation and Interaction with Local Experts, Environment and Material Culture
9:00	Betty Duggan (New York State Museum), Qualla Arts and Crafts Mutual, Inc: Influences beyond Cherokee
17-05 Ryman 2	Re-Purposing Narrative I (See also 18-05)
	Gregory A. Schrempp , chair
8:00	Kate Parker (The Ohio State University), Whose Disaster Is It, Anyway?
8:30	Gregory A. Schrempp (Indiana University), How Scientists Save Myth
9:00	Jens Lund (Washington State Parks and Recreation Commission), Revisiting King Christian and the Yellow Star: A Historical Legend as Personal Journey
17-07 McKissack 1	Ethics and the Reconstructed Self in the Digital Age
	Suzanne Seriff , chair
8:00	Martha Norkunas (Middle Tennessee State University), Racial Consciousness and the Reconstructed Self: Ethical Implications
8:30	Suzanne Seriff (University of Texas), Blogs, Wikis, Mashups and Folksonomies: Creating Interactive Exhibits in the Digital Age
9:00	Antony Cherian (University of Texas), The Ethics of Consent in the Digital Age
9:30	Virginia Raymond (Texas After Violence Project), Speaking Truth to Power Complicated: When (Some) Disempowered People Speak about (Other) Disempowered People
17-08 McKissack 2	Folklore and Education in the University Setting
	Emily C. Hooper , chair
8:00	Kevin Cordi (Ohio Dominican University), A Professional Storyteller Looks Back to Advance Forward as He Moves in the Academy
8:30	Patricia F.R. Cunningham II (The Ohio State University), Addressing African American Posing as an Intellectual Exercise in the Classroom
9:00	Cassie Patterson (The Ohio State University), Educating Appalachia: A Semiotic Analysis of Individuals and Institutions
9:30	Emily C. Hooper (Arizona State University), The Spaces and Places of Culture: Teaching Ethnographic Methods in the First-Year Composition Classroom
17-09 McKissack 3	Playing with Power and Place: New Perspectives on Carnivals and Festivals In and Around the Caribbean
	Sydney J. Hutchinson , chair
8:00	Sydney J. Hutchinson (Syracuse University), Negotiating Knowledge, Producing Place: Movement, Masks, and Mismatch in Dominican Carnival Research
8:30	Paulina Guerrero (George Mason University), A Story of Plena: Claiming Identity and Space in the Street Festivals of San Juan, Puerto Rico
9:00	Hope Munro Smith (California State University, Chico), Negotiating Layperson and Expert Knowledge in Trinidad and Tobago's Annual Panorama Competition
9:30	Kim Carter Muñoz (University of Washington), Expert and Lay Knowledge in Náhuatl Carnival Music from the Huasteca Region of Mexico

Old Ways and Old Gods: Lay and Expert Knowledge and the Reclamation of Europe's Pagan Heritage **17-10**
Robertson
(Sponsored by the British Folk Studies Section)

Sabina Magliocco (California State University, Northridge), chair

- 8:00 **Mariya Lesiv** (University of Alberta), "From Generation to Generation": Producing Expert Knowledge within Contemporary Slavic Paganism
8:30 **Aaron Mulvaney** (University of Pennsylvania), "To Moytura We Return": How Contemporary Heavy Metal Proclaimed a Pagan Past
9:00 **Amy Whitehead** (Open University), Identity and Power Perspectives in an English Goddess Temple

Traditional Constructs of Caring for the Mind and Body **17-11**
Donelson

Tracy Carpenter, chair

- 8:00 **Elissa R. Henken** (University of Georgia), Shifting Objectives in Legends of Disease and Sex
8:30 **Tracy Carpenter** (Independent), Storytelling, Alignments and Expertise in the Recovery Movement
9:00 **Doreen H. Klassen** (Memorial University of Newfoundland), Between God's Will and the Trachmoaka (Traditional Chiropractor): Caring for the Body and Soul among Belizean Mennonites
9:30 **Darcy E. Holtgrave** (University of Missouri), The Case for Nervous Breakdown: Vernacular Naming of Mental Illness

Community-Based Folklife Practice **17-12**
(Sponsored by the Public Programs Section) **Bridgestone H**

J. Michael Luster, chair

- 8:00 **J. Michael Luster** (Arkansas Folklife Program), Sustainable Communities, Parallel Paths, and Folklife Practice
8:30 **Rachel Reynolds Luster** (Arkansas State University), "For the Health of the Plant, Look to the Health of the Soil": New Agrarian Models for a Sustainable Culture
9:00 **Meredith Martin-Moats** (Independent), Embracing Human Rights Based Education Models in Intergenerational Community Education: Opportunities for a More Culturally Sustainable Public Folklore Practice

Banished Women and Ghost Babies: The Burden of Tradition **17-13**
Bridgestone I

Joanna B. Spanos, chair

- 8:00 **Joanna B. Spanos** (The Ohio State University), Case Studies in Infanticide: Presentations and Interpretations of History and Folklore
8:30 **Linda Kinsey Spetter** (Baiko Gakuin University), The Many Faces of Zashikiwarashi
9:00 **Mustafa Kemal Mirzeler** (Western Michigan University), Cemo

By the Sweat of Their Brow: Changing Agrarian Culture in Utah Valley **17-14**
(Sponsored by the Archives and Library Section) **Bridgestone J**

Kristi A. Young, chair

Curtis Allred (Brigham Young University), **Christopher Baxter** (Brigham Young University), **Julie Laird** (Brigham Young University), **Brenden O'Neal** (Brigham Young University)

Media Session: Danza Folklórica Escénica: El Sello Artístico de Rafael Zamarripa (50 min.) **17-15**
Bridgestone K

Olga Nájera-Ramírez (University of California, Santa Cruz), filmmaker

8:00 AM—12:30 PM

CMH Classroom 17th Annual Folklore and Education Workshop: Sing Me a Song, Play Me a Tune: Traditional Music in the Classroom

(Sponsored by Local Learning and the Folklore and Education Section)
Country Music Hall of Fame Classroom, 222 Fifth Avenue South

Paddy Bowman (Local Learning), and **Lisa Higgins** (Missouri Folk Arts Program; co-convener, Folklore in Education Section), chairs

Nancy Cardwell (International Bluegrass Music Association), **Justine Gregory** (Country Music Hall of Fame), **Wayne Henderson** (National Heritage Fellow and Junior Appalachian Musicians), **Terry Liu** (NEA Arts Education), **Helen White** (Junior Appalachian Musicians)

10:15 AM—12:15 PM

18-01 Media Session and Community Sing: I'll Keep On Singing: The Southern Gospel
Boone Convention Tradition (55 min.)

Mary Nichols (Middle Tennessee State University), **Tracey Phillips** (Singing school teacher and convention pianist), **Stephen Shearon** (Middle Tennessee State University), **Charles Towler** (Singing school teacher and publisher, Gospel Heritage Music)

18-02 From Leather Britches Smith to Kumbaya: Folklore and American Political
Armstrong 1 Movements

Keagan LeJeune, chair

10:15 **Peter Narvaez** (Memorial University of Newfoundland), The Satirical Song Tradition of the Northeast, Collective Consciousness and Labor Song

10:45 **Stephen D. Winick** (American Folklife Center), The World's First Kumbaya Moment: The Earliest Versions of a Popular American Folksong

11:15 **Keagan LeJeune** (McNeese State University), Always for the Underdog: An Outlaw Legend as Community Resource

11:45 **Andrew Salinas** (Amistad Research Center), "The Woman Who Began This Has a Car": Race and Rumor in the Montgomery Bus Boycott

18-03 The Daniel R. Barnes Oral Festschrift II: Connecting "Expert Knowledge" with
Armstrong 2 Folk Practice

(See also 17-03)

Rosemary V. Hathaway (West Virginia University), chair

10:15 **Thomas A. Bredehoft** (West Virginia University), "Bawdy" Parts: Relics and So-Called "Erotic" Medieval Pilgrim Badges

10:45 **Kevin I. Eyster** (Madonna University), When Folk Meets Pop: "God's Own Drunk" and the Tall-Tale Tradition

11:15 **Carl Lindahl** (University of Houston), Lay and Expert Philosophers and the Transformations of Legend

11:45 **Wolfgang Mieder** (University of Vermont), "Life, Liberty, and the Pursuit of Happiness": Martin Luther King's Proverbial Struggle for Equality

Tradition and Change in Asian Folk Arts **18-04**
 (Sponsored by the Eastern Asia Folklore Section) **Ryman 1**

Juwen Zhang, chair

- 10:15 **Juwen Zhang** (Willamette University), Cultural Grounding for the “Predestined Wife (AT930)” in China
- 10:45 **Lesley A. Ham** (Indiana University), Tradition and Innovation in Contemporary Japanese Woodblock Printing
- 11:15 **Robert Baron** (New York State Council on the Arts), **Hiroyuki Hashimoto** (Morioka University), and **Miyuki Hirayama** (Ritsumeikan University), Sustaining Traditional Arts in Japan through Community Support Structures and Individual Agency

Re-Purposing Narrative II **18-05**
 (See also 17-05) **Ryman 2**

Cristina Bacchilega, chair

- 10:15 **Fumihiko Kobayashi** (The Hebrew University of Jerusalem), Repurposing Reality to Create Fantasies: A New Approach to Bluebeard and Japanese Frog-Wife Tales
- 10:45 **Cristina Bacchilega** (University of Hawai'i, Mānoa), Authorizing Fairy-Tale History? Disciplinary Debates and the Politics of Inequality
- 11:15 **Donald Haase** (Wayne State University), discussant

Commercialization, Recontextualization, and the Transformation of Tradition **18-06**
Ryman 3

Ted Olson, chair

- 10:15 **Ted Olson** (East Tennessee State University), Transforming Tradition in East Tennessee: Three 1920s-Era Field Recording Sessions and Their Legacies
- 10:45 **James B. Seaver** (Indiana University), Daggers, Helmets, and \$100 Bills: The Effects of Object Commodification in the World War II Military Antiquities Marketplace
- 11:15 **Kate Ristau** (University of Oregon), Online Pilgrims: Renegotiating Sacred Places
- 11:45 **Benjamin G. Aldred** (Kendall College), Digital Expertise and Variation: Digital Interactive Texts as Folklore

Culture as Artifact: Collection and Presentation **18-07**
McKissack 1

Carrie Hertz, chair

- 10:15 **Carrie Hertz** (Indiana University), To Have and To Hold...and To Donate: Wedding Dresses in Midwestern Museums
- 10:45 **Jacqueline M. Fulmer** (University of California, Berkeley), Doll Hobbyists to the Academy: Don't Toy with Us
- 11:15 **Kelley D. Totten** (University of Oregon), More than Two Sides to Every Postcard

Teaching Folklore and Literature **18-08**
 (Sponsored by the Folklore and Literature Section) **McKissack 2**

Mary Magoulick, chair

Timothy H. Evans (Western Kentucky University), **Nancy McEntire** (Indiana State University), **Danielle Roemer** (Northern Kentucky University), **David Stanley** (Westminster College)

18-09 **Knowledge Production: The Contestation and Policies to Legitimize between Lay and Expert Knowledge**

McKissack 3

(Sponsored by the Nordic-Baltic Folklore Section)

Kristin Kuutma, chair

- 10:15 **Barbro Klein** (Swedish Collegium for Advanced Study), Shaping a Heritage Region and Forming a Knowledge Base
- 10:45 **Kristin Kuutma** (University of Tartu), Knowledge Production in the Institutionalized Context and the Politicized Framework of Ethnographic Studies in Soviet Estonia
- 11:15 **Toms Kencis** (University of Tartu and Archives of Latvian Folklore), The Contested Realms of Conceptualizations of Latvian Mythology
- 11:45 **Valdimar Tr. Hafstein** (University of Iceland), The Voice of the Folk: Authorship, Tradition, and the "Folk Individual" in the Danish Ballad War

18-10 **Media Session: *The Eventful Life of Al Hawkes* (45 min.)**

Robertson

Andrew Jawitz (Independent), filmmaker

18-11 **Folklore and Biomedicine: Using Rumor and Humor to Query Categories of Expert and Lay Knowledge**

Donelson

Lisa Gabbert, chair

- 10:15 **Mary Hufford** (University of Pennsylvania), "Just Floating in the Air": A Dance of Science, Rumor, and Environmental Justice in Ohio's Chemical Valley
- 10:45 **Carolyn Ware** (Louisiana State University), Material Culture and Humor in Veterinary Medicine
- 11:15 **Lisa Gabbert** (Utah State University), Humor about Knowledge (or Lack Thereof): Stereotypes of Medical Specialties
- 11:45 **Diane E. Goldstein** (Indiana University), discussant

18-12 **Performing Traditions: Storytelling and Re-Enactment**

Bridgestone H

Joseph D. Sobol, chair

- 10:15 **Joseph D. Sobol** (East Tennessee State University), Liars, Damn Liars, and Storytellers: Dimensions of Truth in Storytelling Ethics and Aesthetics
- 10:45 **Wanda G. Addison** (National University), Intermingling of Shared Authority in Storytelling
- 11:15 **Kristina Downs** (Indiana University), "Everything Starts at the Character?": The Creation of Performance Persona among Renaissance Faire Performers
- 11:45 **Maggi Michel** (University of California, Los Angeles), Lay and Re-lay: Expressing and Assessing Expert Status in Folk Narrating

18-13 **Re-Imagining Gender**

Bridgestone I

Tabatha C. Lingerfelt, chair

- 10:15 **Joy M. Salyers** (University of North Carolina, Chapel Hill), When He Wants Butterflies on His Bulldozer: Responses to the Constraints of Preschool Boys' Clothing
- 10:45 **Rachel C. Biars** (Indiana University), Mastering the Art of Manly Cooking: The Construction of Masculinity in Cookbooks Written for Men
- 11:15 **Tabatha C. Lingerfelt** (Indiana University), Beastly Brides: Gender Reversal and Self-Discovery in *Penelope* and *The Princess and the Frog*

Academics and Individuals: Examining the Scholars and Singers of the Ballad Tradition **18-14**
Bridgestone J

- Jason Schroeder**, chair
- 10:15 **Jason Schroeder** (University of Wisconsin, Madison), Ballad Singers and Scholars: Recontextualizing Greta Naterberg
- 10:45 **Bonnie B. Moore** (Utah State University), The Magic of Music: Functions of Ballad Singing in the Richardson Family
- 11:15 **Michael J. Bell** (Merrimack College), Dearest Frank, Dearest Lissie: The Courtship Letters of Francis James Child and Elizabeth Ellery Sedgwick Child

Frauds, Quacks, and Dilettantes **18-15**
Bridgestone K

- Jennifer R. Spitulnik** (University of Missouri, Columbia), chair
- 10:15 **T. D. Richardson** (University of Missouri, Columbia), The Affected Provincial's Guide to Postmodern Folklore and Folkloristics
- 10:45 **Jackson Medel** (University of Missouri, Columbia), Old Times and an Autoethnographic Mark Twain
- 11:15 **LuAnne Roth** (University of Missouri, Columbia), Surviving the Zombie Apocalypse: Emergency Preparedness in the 21st Century
- 11:45 **Shelley A. Ingram** (University of Missouri, Columbia), "How Dare You Teach Hip-Hop Railroad Songs Not About India, the Oldest Civilization in the World": Suggestions for a Fake Folklorist

12:15—1:30 PM

AFS Section Business Meetings **Various**

- African Folklore: McKissack 2
 Chicano and Chicana Folklore and Folklore Latino, Latinoamericano,
 y Caribeño: Armstrong 1
 Eastern Asia Folklore: Ryman 3
 Folklore and Literature: Ryman 1
 Foodways: Robertson
 History and Folklore: Ryman 2
 Medieval Folklore: McKissack 1
 Socialist and Post-Socialist Area Studies: Donelson

Middle Atlantic Folklife Association Brown Bag Meeting **McKissack 3**

1:30—3:30 PM

Ways of Knowing, Types of Playing: Constructing and Understanding Country Music Subgenres **20-01**
Boone

- Thomas G. Richardson**, chair
- 1:30 **Thomas G. Richardson** (Indiana University), "So Old It's Almost New": The Carolina Chocolate Drops, Ideologies of Tradition, and What It Means to Play "Old-Time" Music
- 2:00 **Timon Kaple** (Indiana University), The Michigan Stud Goes to Nashville: Performing Southern Masculinity and Authenticity
- 2:30 **Nathan Gibson** (Indiana University), A Country Boy Rocks Again: Revival and Reinvention in the Rockabilly Festival Circuit
- 3:00 **Rich Walter** (Indiana University), The "Problem" of Playing the Banjo: Plain Descriptions of Fancy Music

20-02 Edible North Carolina: Narrative through Food

Armstrong 1

Whitney E. Brown, chair

- 1:30 **Whitney E. Brown** (University of North Carolina), In Conversation with Tradition
2:00 **Emily E. Wallace** (University of North Carolina), It Was There for Work: Pimento Cheese in the Carolina Piedmont
2:30 **Christopher L. Fowler** (University of North Carolina), Hog Killing as Performance
3:00 **Emily E. Hilliard** (University of North Carolina), Domesticity, Community, and Empowerment: The Dinners of Vimala Rajendran

20-03 Constructing Identity: National and Ethnic Representation

Armstrong 2

Anthony B. Buccitelli, chair

- 1:30 **Puja Sahney** (Indiana University), Material Manifestation of Transnationalism in South Asian Immigrant Homes in United States
2:00 **Martha Osorio-Cediel** (University of Florida, Gainesville), Music and the Construction of National Identity in *María* (1867), by Jorge Isaacs
2:30 **Anthony B. Buccitelli** (Boston University), Indexical Identities: Representations of Ethnicity and Locality in Urban Neighborhoods
3:00 **Dan Ben-Amos** (University of Pennsylvania), Jewish Proverbs and Jewish Identity

20-04 In Focus: Photography for Ethnographers

Ryman 1

(Sponsored by the Public Programs Section)

Anna Batcheller (Indiana University), chair

Ray Cashman (The Ohio State University), **Henry Glassie** (Indiana University), **Tom Mould** (Elon University), **Tom Rankin** (Duke University), **Pravina Shukla** (Indiana University)

20-05 Tennessee Topics II

Ryman 2

(See also 17-02)

James Deutsch, chair

- 1:30 **Teri (Teresa), Klassen** (Indiana University), Vernacular Quiltmaking Knowledge of West Tennessee Cotton Workers
2:00 **Bradley Hanson** (Brown University), Coherence and Interpretation: Music and Representation along a Heritage Corridor
2:30 **James Deutsch** (Smithsonian Institution), *Nashville* vs. Nashville: "Metaphor for America" or "Citadel of Bad Taste"?

20-06 Imagining a Sense of Place: Community Responses to Literature

Ryman 3

(Sponsored by the Folklore and Literature Section)

David A. Allred, chair

- 1:30 **Alina Dana Weber** (Indiana University), "Costuming" the Land: Layers of Space and Performance in German Karl May Festivals
2:00 **Marcia Gaudet** (University of Louisiana, Lafayette), Ernest J. Gaines and Community Responses to the Imagined False River Landscape
2:30 **David A. Allred** (Snow College), *The Saga of the Sanpitch*: Literary Performances of Community History

Rethinking Folk, Popular and Elite Culture: The Legacy of Ray Browne **20-07**

McKissack 1

Esther Ann Clinton (Bowling Green State University), chair

Lucy Margaret Long (Bowling Green State University), **Marilyn Ferris Motz** (Bowling Green State University), **Jack Santino** (Bowling Green State University), **Jeremy Wallach** (Bowling Green State University)

Folklorists and Teachers as Lay Experts in Culture **20-08**

(Sponsored by the Folklore and Education Section)

McKissack 2

Susan Eleuterio (Company of Folk), chair

Betty Belanus (Center for Folklife and Cultural Heritage), **Christina Bishop** (George Mason University), **Lisa Higgins** (Missouri Folk Arts Program), **Catherine Kerst** (American Folklife Center), **Marsha MacDowell** (Michigan State University Museum), **Ruth Olson** (Center for the Study of Upper Midwestern Cultures), **Anne Pryor** (Wisconsin Arts Board), **Kim Stryker** (George Mason University)

“Poking and Prying with a Purpose”: Folklore, Disciplinarity and Undergraduate Education **20-09**

McKissack 3

Nancy L. Watterson (Cabrini College), chair

- 1:30 **Rosina Miller** (The Philadelphia Center), Lay and Expert Knowledge at Work: Folklore Sensibility and Experiential Education
- 2:00 **Nancy L. Watterson** (Cabrini College), We Make the Road by Walking: Putting Folkloristic Ethnography alongside Social Justice Education
- 2:30 **Michael L. Murray** (Princeton University), Intellectual Formality and Curiosity: Teaching Folklore in the Writing Classroom

Fay and Expert Knowledge: Fairylore in the British Isles and Ireland **20-10**

Robertson

Stephen D. Winick (American Folklife Center), chair

- 1:30 **Adam Grydehøj** (Island Dynamics), “Whose Blood is Still the Reddest Drop”: Fairies, Vikings, and Racial Anthropology in Shetland Nationalism
- 2:00 **Carole G. Silver** (Yeshiva University), Of Pixies and Portunes: Folklore Fairies in Victorian Painting
- 2:30 **Tok Thompson** (University of Southern California), Where the Banshee Dwells: The Portals to the Otherworld

The Dynamics of the Supernatural in Japanese Folklore **20-11**

Donelson

Ayako Yoshimura, chair

- 1:30 **Ayako Yoshimura** (University of Wisconsin, Madison), Salvation through Secularization: The Metamorphosis of a Character, or How Kiyohime Lost Her Monstrosity
- 2:00 **Giovanni Bottero** (University of Wisconsin, Madison), Representing Monstrosity: Depictions of the “Old Hag of the Lonely House” Theme in the Visual Culture of the Edo Period
- 2:30 **Kate Schramm** (Indiana University), The Changing Faces of the Masked Protectors of Satiparai
- 3:00 **Michael Dylan Foster** (Indiana University), discussant

20-12 **Announcing and Memorializing Death**

Bridgestone H

Jeannine M. Huenemann, chair

- 1:30 **Jeannine M. Huenemann** (Utah State University), *Cat Tales: Ostensive Behavior as Response to a Death Predicting Cat*
- 2:00 **Robert T. Dobler** (University of Oregon), *Tattooing as Vernacular Memorialization*
- 2:30 **Mary K. Gaydos Gabriel** (Utah State University), *The Jeremy Project: A Spontaneous Eruption of Postmortem Photography, Reinventing Tradition through Need*
- 3:00 **Anne Lafferty** (Memorial University of Newfoundland), *Variation in the Ways Two Mourning Customs Interact*

20-13 **Folklore in the Digital Age: Internet, Identity and Groups**

Bridgestone I

Montana Miller, chair

- 1:30 **Montana Miller** (Bowling Green State University), *Breaking the Surface Tension: Professional High Divers' Storytelling Traditions, from Theme Park Survival to Facebook Revival*
- 2:00 **Callie Clare** (Indiana University), *Off-Road Online: Trucks and Identity*
- 2:30 **Alice M. Brosey** (Western Kentucky University), *Amateur Printing and Amateur Journalism in the Digital Age: An Examination of Aesthetic Shifts within the National Amateur Press Association*

20-14 **Queering Intelligent Design: Curation and *The Encyclopedia of Gay Folklife***

Bridgestone J

Joseph P. Goodwin (Ball State University), chair

Stephanie Doktor (University of Virginia), **Eric A. Eliason** (Brigham Young University), **Martha Sims** (The Ohio State University), **Polly Stewart** (Salisbury University, emerita), **Mickey Weems** (Columbus State Community College and Qualia)

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

Bridgestone K

- 1:30 *Rovers, Wrestlers and Stars: The Quonset Auditorium in Post-WW II Kentucky* (40 min.)
- Amber Ridington** (Independent), filmmaker
- 2:30 *The Jersey Devil: A Documentary Film* (45 min.)
- Angus Gillespie** (Rutgers University), film collaborator

3:45—4:45 PM

Boone **AFS Candidates' Forum**

Juwen Zhang (Willamette University; Chair, AFS 2010 Nominating Committee), chair

4:45—5:30 PM

AFS Annual Business Meeting

Boone

C. Kurt Dewhurst (Michigan State University; AFS President), presiding

5:30—6:30 PM

AFS Presidential Invited Address

Boone

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

Barbro Klein (Swedish Collegium for Advanced Study), Reforming Women:
Lilli Zickerman, Otilia Adelborg, and Swedish Folklife Studies

9:00—10:00 PM

AA Meeting

9:30 PM—12:00 AM

Instrumental Music Jam Session

(Sponsored by the Music and Song Section)

McKissack 1

Vocal Music Jam Session

(Sponsored by the Music and Song Section)

McKissack 3

ABSTRACTS: PLENARY ADDRESSES

FRIDAY, October 15
10:15 AM—12:15 PM

Boone

The Francis Lee Utley Memorial Lecture of the AFS Fellows

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

Gary Alan Fine (Northwestern University and the Center for the Advanced Study of the Behavioral Sciences)

The Folklore of Small Things: Tiny Publics and Realms of Local Knowledge

To understand contemporary society folklore requires a robust theory of how small groups motivate the creation and retention of tradition. The establishment, ordering, and expansion of any culture depend on groups with shared pasts and futures, that are spatially situated, and that depend on common references. Folk cultures arise from interaction scenes, linked to a field of activity. Within complex societies, specialized groups fulfill a set of instrumental tasks within a complex division of labor. As a result many group cultures are linked to the presence of knowledge specialists: experts who serve as brokers for external, lay publics. These groups constitute epistemic communities linked to focused knowledge realms, achieving essential societal ends in the absence of general knowledge.

SATURDAY, October 16
5:30—6:30 PM

Boone

AFS Presidential Invited Address

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

Barbro Klein (Swedish Collegium for Advanced Study)

Reforming Women: Lilli Zickerman, Otilia Adelborg, and Swedish Folklife Studies

In Sweden and elsewhere, the years around 1900 vibrated with reform ideas that deeply engaged women in the cultural and economic elite. In this presentation I will concentrate on one of the movements that aimed to preserve folk arts and at the same time to bring about economic and social reform: the homecraft movement (hemslöjdsrörelsen). I will portray two of its founders, Lilli Zickerman and Otilia Adelborg, who both had links to the feminist movement, and who both saw their work to save rural textiles as a way to effectuate change, particularly in the lives of women. How did the two depict their relationship to the people whose lives they wished to improve and whose arts they wanted to preserve? What rural arts did they prefer as esthetically and morally superior (i.e. bobbin lace and rölakan weaving) and what did they discard as ugly and unworthy (i.e. patchwork quilts and rag rugs)? What was their relationship to museum founder Artur Hazelius and to the Nordic Museum, where a discipline of folklife studies was introduced in 1909? I will argue that far from being peripheral to the academic field, as is often taken for granted, the work of these women must be seen as quite central to it, not least because their esthetic evaluations remained dominant for decades. Furthermore, through them the Swedish discipline of folklife studies is connected to the social concerns of late 19th-century feminism and also to comparable reform and gender configurations in early folklore studies in other countries.

ABSTRACTS: SECTION-SPONSORED SPECIAL PRESENTATIONS

THURSDAY, October 14
8:00—9:30 PM

The 2010 Don Yoder Lecture

Armstrong 1

(Sponsored by the Folk Belief and Religious Folklife Section)

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

Elaine J. Lawless (University of Missouri)

What Zora Knew: A Crossroads, a Bargain With the Devil, and a Late Witness

This lecture will focus on the pivotal historical moment when Zora Neale Hurston turned in her (rejected) dissertation for the doctorate at Columbia University to “Father Franz” (Boas). It will also address the times in which Zora did her field research, wrote from her heart, and became the most famous female connected to (and rejected from) the Harlem Renaissance. My work with Hurston’s legacy seeks to repair damage done and roads “not taken” even when folklore studies and anthropology had a seer as forward thinking and imaginative as Hurston. In this talk, I stand as a late witness to decisions made and stances taken that are only now being re-examined in how we write what we do and know.

The 2010 Phillips Barry Lecture

Armstrong 2

(Sponsored by the Music and Song Section)

Stephen D. Winick (American Folklife Center), chair

Alan A. Jabbour (Independent)

The Fiddle, the Upland South, and America’s Latest Oldtime Music Revival

The fiddle has been a favorite instrument of American musical revolutions. In the Upland South, it heralded revolutions in the early republic, the minstrel stage, the later 19th century, the 1920s, the post-Second World War, and more recently the “oldtime music revival.” Each revolution, while reasserting older cultural values, melded ethnic and regional elements into new syntheses, mixing the radically old and the radically new. We folklorists were intimately involved in the latest of these revolutions, the oldtime music revival. This revolution, too, is best understood not as a cultural aberration but as the newest manifestation of an old pattern.

The 2010 Folk Narrative Section Lecture

Ryman 1

(Sponsored by the Folk Narrative Section)

Linda Lee (University of Pennsylvania) and **Adam Zolkover** (Indiana University), chairs

Ulrich Marzolph (Enzyklopädie des Märchens)

What “Nights”?: Expert Knowledge vs. Lay Perception of the World’s Most Famous Story Collection

Since their introduction into world literature, the “Thousand and One Nights,” better known in English as the “Arabian Nights,” have become the world’s most influential collection of stories. The general public is well acquainted with a few of the collection’s more popular tales, in particular those of Sindbad, Aladdin and Ali Baba. Meanwhile, after two centuries of studying the collection’s historical growth, expert scholars are still struggling to comprehend and convey to the lay public its complexity and the diversity of sources exploited by the various authors, scribes, and translators that collaborated in shaping the way the collection is perceived today.

THURSDAY, October 14

9:30 PM—12:00 AM

Ryman 2

Children's Folklore Game Session

(Sponsored by the Children's Folklore Section)

Elizabeth Tucker (Binghamton University), organizer

This session will give AFS members an opportunity to play traditional games. Some of these games date as far back as the 17th century. Examples of games to be played include "Duck, Duck, Goose" and "Levitation." We hope that this session, the first of its kind, will heighten participants' interest in traditional games, and we hope it will be fun!

FRIDAY, October 15

8:00—9:30 PM

Boone

The 2010 Daniel Crowley Storytelling Concert

(Sponsored by the Storytelling Section)

Milbre Burch (University of Missouri), performer

Changing Skins: Tales About Gender, Identity, and Humanity

"Changing Skins" explores the persistence of gender-bending tales in the oral tradition and the way these tales mirror identity issues coming to the fore today. In this performance, artist/scholar Milbre Burch will interlace folktales of female-to-male and male-to-female transformation; a boy who gives birth; a husband and wife who change roles with lasting consequences; interspecies families yearning toward a fuller humanity, and a Djinn and a Princess who trade anatomical parts, with musings on current theories of gender construction to widen the range of possibilities for "happily ever after."

ABSTRACTS: PROFESSIONAL DEVELOPMENT WORKSHOPS

WEDNESDAY, October 13
8:00 AM—12:00 PM

Introduction to Digital Audio Field Recording

Ryman 1

(Sponsored by the Archives and Libraries Section)

Douglas Boyd (University of Kentucky), workshop leader

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

WEDNESDAY, October 13
1:00—5:00 PM

Professional Development Workshop: Preparing and Preserving Digital Folklife Fieldwork Materials

Ryman 1

(Sponsored by the Archives and Libraries Section)

Bertram Lyons and **Marcia Segal** (American Folklife Center), workshop leaders

Fieldwork materials gathered in digital form, or transferred from analog sources, require a radical reconsideration of traditional approaches to preserving them as archival resources. This workshop will provide an introduction to current archival best practices for the preservation of multimedia digital resources created by folklore fieldworkers. The workshop will provide guidelines to insure the accessibility and longevity of the research collections of folklorists who are working without the support of professional archivists, be they independent folklorists, academic researchers, graduate students, or public folklorists in institutional environments. The workshop leaders will discuss the fundamentals of digital preservation, with a special consideration of the demands of digital multimedia materials. Topics will include best practices for processing materials for access and long-term digital preservation, as well as analog to digital conversion basics, file formats, digital storage options, and life-cycle management. Participants will examine the technological needs for appropriately processing digital audio, still images, and moving images for archival and preservation purposes. The presentation will include examples from AFC's ongoing digital preservation activities, and a framework to help workshop participants understand how to become part of the ongoing conversation in the digital preservation community.

SATURDAY, October 16

8:00 AM—12:30 PM

CMH Classroom The 17th Annual Folklore in Education Workshop: Sing Me a Song, Play Me a Tune: Traditional Music in the Classroom

(Sponsored by Local Learning and the Folklore and Education Section)
Country Music Hall of Fame Classroom, 222 Fifth Avenue South

Paddy Bowman (Local Learning), and **Lisa Higgins** (Missouri Folk Arts Program; co-convenor, Folklore and Education Section), workshop leaders

Often traditional music is not part of K-12 students' education. This year we highlight Nashville-area programs that teach traditional music to young people and introduce them to local musicians and music traditions. Educators may attend for free. AFS registrants are welcome!

Junior Appalachian Musicians, led by Helen White and NEA National Heritage Fellow Wayne Henderson, teaches young people the music of their heritage through small group instruction in instruments common to the Appalachian region and repertoires specific to their counties. We will learn how this 2010 Coming Up Taller Semifinalist is training instructors, teaching young people, and involving local musicians in three states.

Based in Nashville, the Foundation for Bluegrass Music supports bluegrass in the schools with an educational DVD, teacher workshops, annual lesson plan competition, and matching-funds grants to bring live bands into schools. We will touch on highlights of the Bluegrass in the Schools program initiated by the International Bluegrass Music Association and continued by the Bluegrass Foundation.

The Country Music Hall of Fame provides many resources, workshops, and hands-on experiences for teachers and students. The education director and a songwriter will lead a mini-songwriting workshop.

Terry Liu, an arts education specialist for the National Endowment for the Arts, will share information on how to craft proposals to help folk arts education projects successfully apply for funding from the NEA Arts Education Program.

ABSTRACTS: PRE-ORGANIZED SESSIONS

01-03 The Individual and Tradition I: Shaping Tradition. This is the first of three panels examining the roles played by individuals in shaping, maintaining, and developing traditions. Papers and themes for these three panels are drawn from a book-in-progress dedicated to Henry Glassie on his retirement from Indiana University. Inspired by Glassie's work, each contributor engages in performer-centered folklore studies, working in most cases with specific individuals. These case studies from different genres, media, and contexts encourage a re-examination of our discipline's dominant paradigm—performance studies. This first of three panels focuses on how certain star artists, craftsmen, and performers express individual creative genius using shared, inherited resources, shaping musical and material traditions. (See also 02-03 and 04-03)

01-04 Forum: Digital Experiments, Hypermedia, and Community Participation. Folklorists are adopting new media and exploring ways to engage the communities with whom they have traditionally worked with these new technologies. This forum takes the theme of lay and expert knowledge and addresses how the two meet in the digital realm. Forum participants discuss how they bring a folkloristic approach and sensibility to their own work on specific digital projects. How are folklorists using new media to engage communities and how are these new technologies changing the way we work with them? Questions about technological applications, collaboration, and ethical challenges addressed by the participants and opened for discussion.

01-08 Lay and Expert Knowledge in the Medical Marketplace I. Medical knowledge and authority do not reside solely with science, as demonstrated by the popularity of alternative medicines. Cross-culturally, individuals develop a medical pluralism as they select among treatments ranging from biomedicine to folk and popular medicines. The papers in this double session explore differing types and sources of authority ascribed to varying medical beliefs and practices as well as discuss the motivation and logic behind the decisions of healers and patients. The papers also examine the extent to which governments, conventional medical institutions, and businesses seek to regulate or to appropriate alternative medical belief systems for their own benefit. (See also 02-08)

01-09 American Military Folklore in the Contemporary World I. With two long American wars in progress abroad and many military personnel returning home and using the GI bill to pursue university educations, more folklorists have been turning their attention to this venerable and distinctive American occupational folk group. In keeping with this year's theme of "lay and expert knowledge," our sessions' presenters will look at ways military people and their families develop specific skill sets and ways of knowing in the military occupational subcultures and the unusual environments military people find themselves in. (See also 02-09)

01-11 Telling Stories, Finding Truths: Re-Constructing the Past through Narrative and Song. Storytelling, ballad singing, and other forms of oral history employ deceptively simple narrative structures to express a complex array of collective memories. By preserving widely-shared and commonly accepted interpretations of past events, these narratives and songs comprise an essential resource in reconstructing the past. The proposed panel will examine how a variety of communities—ranging from the coastal plains of North Carolina to the Appalachian Mountains—create stories and ballads, and will explore the surprising accuracy of these oral histories. Frequently and unfairly dismissed by many professional historians, such oral histories provide valuable insights into past events and remain relevant to a present-day audience.

01-12 Forum: Introducing the AFS Oral History Project. Earlier this year, the American Folklore Society, Utah State University, which houses the Society's official papers; and the Society's Folklore and History Section began planning an organized and systematic effort to record oral histories of folklorists' professional lives for deposit into our collection at Utah State. In this forum, AFS archival liaison Randy Williams of Utah State, historian of the field Simon Bronner, *Folklore Historian* editor Jill Terry Rudy, and AFS Executive Director Tim Lloyd will discuss their plans for this effort, and the ways you can become involved.

02-01 Forum: Publishing in Folklore and Creative Writing. Many folklorists today engage in creative writing as another means of expression. Through poetry, fiction, and essays, folklorists explore both the experiences of being a folklorist and the insights they have gained from the artists, tradition bearers, and cultural community leaders they have met. During this forum, folklorists will hear from publishers of folklore and creative writing (JAF, Utah State, Missouri Review, Voices, and more); share ideas and resources for publishing creative writing; and, if time permits, read from their creative works, discuss what motivates them, and describe their plans for publication.

02-03 The Individual and Tradition II: Genre and Performance. This is the second of three panels examining the roles played by individuals in shaping, maintaining, and developing traditions. Papers and themes for these three panels are drawn from a book-in-progress dedicated to Henry Glassie on his retirement from Indiana University. Inspired by Glassie's work, each contributor explores how individuals—historical and contemporary—have worked within and across specific genres to situate themselves within broader, shared traditions. Of particular interest to the authors in this panel is how individuals shape tradition and have their identities shaped in turn by performances that cross genre, media, and national boundaries. (See also 01-03 and 04-03)

02-04 Forum: The National Veterans Oral History Project in Missouri. This project is being conducted in Columbia, Missouri, by University of Missouri graduate students in conjunction with the Harry S. Truman VA hospital in Columbia. Members of this forum have all done ethnographic research with student, clinical and hospital resident veterans of all wars and combat arenas. This forum will enable the members of this ethnographic research group to share with the audience the power of the Veterans Oral History Project both for the researchers and for those veterans who have served.

02-05 Children, Rural Life, and Wilderness. Children the world over engage with their worlds—their physical worlds, their social worlds, their cultural worlds. The way in which they do so is conditioned by those very worlds and how the children creatively interact with them. In this panel, three folklorists will speak to three different ways children have engaged in folkloric activities that are based in rural or wilderness settings. Panelists will address traditions of both Canada and the United States.

02-07 Latin American Voices: Expert Cultural Knowledge and Folk Lores. Ethnographic approaches to culture blur the distinction between “expert” and “folk” knowledge. For ethnographers, the bearers of folk knowledge are their experts. An ethnographic approach strives to take seriously what “folk” informants say—to treat them as we would more conventionally defined experts. Presenting examples from across Latin America, this panel examines the problematic intersection of expert and folk knowledge from a grassroots perspective. Panelists examine the problems of working in narco-controlled areas of Mexico, the ways perspectives on soccer affect identity, the role of elders as preservers of cultural memory, and the issues of authenticity surrounding market interactions in Brazil.

02-08 Lay and Expert Knowledge in the Medical Marketplace II. Medical knowledge and authority do not reside solely with science, as demonstrated by the popularity of alternative medicines. Cross-culturally, individuals develop a medical pluralism as they select among treatments ranging from biomedicine to folk and popular medicines. The papers in this double session explore differing types and sources of authority ascribed to varying medical beliefs and practices as well as discuss the motivation and logic behind the decisions of healers and patients. The papers also examine the extent to which governments, conventional medical institutions, and businesses seek to regulate or to appropriate alternative medical belief systems for their own benefit. (See also 01-08)

02-09 American Military Folklore in the Contemporary World II. With two long wars still in progress abroad and many military personnel returning home and using the GI bill to go to university, more folklorists have been turning their attention to this venerable and distinctive American occupational folk group. In keeping with this year’s theme of “lay and expert knowledge,” many of our sessions’ presenters will look at ways military people and their families develop specific skill sets and ways of knowing in the military occupational subcultures and the unusual environments military people find themselves in. (See also 01-09)

02-10 Native Artists/Intellectuals, the Production of Local Knowledge, and Cultural Property in Ethnic China. This panel, by presenting four case studies from three ethnically diverse regions in southwest China, addresses a dynamic scenario of knowledge production on ethnic cultures in China’s reform era. The papers explore the ways ethnic artists, scholars, and amateur/professional performers engage in producing local knowledge that stands as an alternative to (or accommodates) official/institutional discourses and the popular media. In their claims to local cultural property, we ask how individuals’ practices and engagement shape the representations and reproductions of ethnic traditions at different levels and how their struggles reveal the problematic ownerships of intellectual property in China.

02-12 Turkish Folklore in the “Vernacular.” The papers presented by this panel explore, in a variety of ways, “traditional” and “modern” expressions of Turkish folklore ranging from conversation and narrative performance to the use of folkloric genres in modern advertisements. Each paper features various aspects of lay and local folkloric expressions in Turkish documents and interprets the ways in which the inherited common knowledge and traditions are transmitted and codified in our complex modern world.

04-01 Philosophical Foundations of Folkloristics: Psychoanalysis. Fourth in the series on philosophical foundations is this session on psychoanalysis, advocated as the Grand Theory for folkloristics by Alan Dundes, yet seldom taken up by others. Papers will treat classic and innovative approaches to folklore using psychoanalytic theory.

04-02 Twenty-One Slides, Seven Minutes: Exploring an Alternative Presentation Format. Our panel experiments with an AFS-specific variation on a common alternative conference-presentation format. Each presentation will be built around twenty-one slides shown for twenty seconds each, for a total of seven minutes per presentation. This simple but restrictive format demands careful selection of images and words, forcing the presenter to develop a concise argument. The format also provides ample opportunity for questions and discussion. In this panel, we present diverse topics to explore not only the varied potential of the format, but also with the hope that similarities in style and theme may present themselves in unexpected and productive ways.

04-03 The Individual and Tradition III: Stars and Star Informants. This is the third of three panels examining the roles played by individuals in shaping, maintaining, and developing traditions. Papers and themes for these three panels are drawn from a book-in-progress dedicated to Henry Glassie on his retirement from Indiana University. Inspired by Glassie's work, particularly his dedicated attention to creative individuals, papers in this panel explore the role of the star artist – either as a star performer as judged by the community, or as a star informant as deemed by the scholar. Both varieties of stars are essential for folklore traditions — and the tradition of folkloristics — to continue and flourish into the future. (See also 01-03 and 02-03)

04-05 Ethics, Advocacy, and Other Aspects of Contemporary Children's Folklore Research. This panel will examine issues of key importance to contemporary children's folklore research, with emphasis on lay and expert knowledge. In our complex society of the 21st century, research with children requires careful preparation and anticipation of possible problems and benefits. Members of our panel will discuss fieldwork/publication ethics, treatment of sensitive material, and advocacy related to research results.

04-06 Sustainability and the Negotiation of Community and Identity at Regional Music and Folk Festivals. This panel considers a diverse array of regional music and folk festivals in the United States and Europe to examine and gauge the origins, intent, and experience of such events as well as the broader socio-political context and economics of their establishment, operation, and impact. Taking a variety of comparative and interdisciplinary perspectives, this panel explores the structuring, organization, administration, and cultural identity issues produced in festivals for old time Appalachian music in North Carolina and Virginia, conjunto music of Mexican American South Texas, the American Folk Festival in Bangor, Maine, and at an array of Czech and European bluegrass festivals.

04-08 When the Lay Expert Takes the Wheel: The Relations of Folklorists and Informants in the Finno-Ugric World. Finnish and Sami folklore scholarship has extolled the "tradition bearer" as a prime locus of identity, artistry, and continuity. Performers accorded this status were, however, often scripted by scholars who exercised control over their portrayal and the form and interpretation of their performances. This panel examines the interplay of folklorists and informants in negotiating the representation of tradition in public venues, focusing on moments in which the "lay expert" takes the wheel in the ethnographic encounter. Sponsored by the Nordic-Baltic Folklore Section.

04-09 Media Session: *Boots on the Ground*. Inspired by the Vietnam-era G.I. coffee house movement, U.S. veterans of the Iraq war opened Coffee Strong near Fort Lewis Army Base in November 2008. This non-profit café, where soldiers and veterans drink coffee and discuss politics, provides G.I. rights counseling and directs people suffering from PTSD, sexual assault, and medical problems to appropriate resources. At the center of this feature-length documentary film are those whose experiences in war compel them to devote themselves to helping soldiers and veterans.

04-10 Fresh Perspectives on the Occupational Folklife of Southern Turpentine Workers. This panel brings together four researchers whose current work sheds new light on the ways local knowledge of southern turpentine workers has been expressed through life histories, song, commemorative action and rhetorics of resistance. Rather than salvage the memory culture of a now-defunct occupation, our work seeks to provide more nuanced views of a significant occupational culture, exploring how turpentiners have used and created traditions that meet the needs of their changing life experience.

04-11 Forum: The AFS Civil Rights History Survey Project. During 2010, the American Folklore Society is undertaking a seven-month survey under contract to the American Folklife Center to identify archival repositories of oral histories conducted with participants in the US Civil Rights Movement, and to enter data about those repositories and collections into a database that will become a permanent resource for scholars and members of the public. In addition to the research value of this information resource, the database developed for use in this survey work can serve as a model for other tools to record, track, and share information about ethnographic archival collections. This forum will feature presentations by the members of the Society's research team for the project and by American Folklife Center staff.

04-12 Issues of Representation and Presentation in Public Culture Media Production. In almost every country on the planet, there are archives of field recordings containing years of work conducted by folklorists, ethnomusicologists and others, in the hope of documenting as much as possible about human culture. And yet, there is still much to document. Media productions such as radio series and record labels allow for the re-presentation of archival fieldwork as well as quickly render current fieldwork accessible to the public. This panel addresses issues of public culture media production. Topics include: refashioning fieldwork for one medium to another, the effect of the digital age on the dissemination and appreciation of primary cultural documentation as well as the stewardship of a public platform which media provides.

05-01 Forum: Documenting the Culture of Work: Occupational Folklore in the 21st Century.

This forum highlights the state of occupational folklore research in 2010. It features updates on new occupational folklore studies by senior colleagues, who are supported, in part, by the American Folklife Center's newly-launched Archie Green Fellowships. The Archie Green Fellowships were established in FY2010 with Congressional support to honor the memory of this pioneering folklorist and to enable "the documentation and analysis of the culture and traditions that arise from, and are passed on by, American workers." The forum also addresses the America Works Project, a major occupational folklore documentation and training initiative being developed jointly by the American Folklife Center, the Institute for Museum and Library Services, the National Council for Traditional Arts, the American Folklore Society and others.

05-02 Forum: Up and Running: A Guide to the New AFS Website. The new AFS web 2.0 site features four main areas (About AFS; *The AFS Review*, a venue for non-traditional forms of publication and communication; The Folklore Commons, a wiki-style knowledge base on the materials and study of folklore; and a home for interactive forums on a variety of topics). Much of the site is open for members to add, edit, or respond to its content, and thus the strength of the site over time will be a matter of members' contributions. The incoming editor of *The AFS Review*, John Laudun of the University of Louisiana, Lafayette, and AFS Associate Director Lorraine Cashman will lead a discussion and tutorial session on the new site.

05-04 Confluence of Careers and Capabilities: Folklorists in Libraries and Archives. Folklorists document and present, well, folklore and folk life. But what happens to the "stuff" after publication or presentation? What about all the field notes, photographs, recordings, oral histories, and artifacts? Librarians and archivists collect, document, preserve, and present these materials using knowledge, skills, and abilities comparable to folk studies. The terminology, methods, and venues may differ somewhat, yet the holistic training and practices rely on one another. The panelists explore their personal and professional experiences as folklorists living and working in a library and archives world, as well as reflect on their journey.

05-06 Forum: Teaching Folklore When We're Not Teaching Folklore: Helping "Knowledge Experts" to Value Lay Knowledge. Not everyone is a professional educator, but everyone is an indigenous teacher as well as learner, passing on traditional knowledge and skills throughout our lives. Folklorists often find that community-based teaching and learning, so compelling to us, are invisible to K-12 teachers and in school of education curricula. This forum examines how folklorists integrate folklore and our knowledge of the folk processes of education into our education courses and asks how to make our field more accessible to educators. We do this in the firm conviction that wherever folklorists teach, educators can benefit from the theory and methodologies of the discipline.

05-10 Near and Far: The Politics and Practicalities of Local Community Study. This panel will explore complex and multilayered identities and roles researchers adopt because of practical concerns. In contrast to the classic dichotomy of lay vs. expert, for instance, where anthropologists go far away and "go native," or community members venture into academic study and become community-based scholars, this panel considers the role of academic folklorists who began local studies because of family obligations, work opportunities, or local need, and eventually crossed occupational boundaries in order complete the work that was needed by their local communities.

09-01 Forum: Lay and Expert Knowledge in a Complex Society: The AFS Teagle Foundation Project. The Teagle Foundation awarded a "Big Questions and the Disciplines" grant to AFS in 2009. In these grants, groups of scholar-teachers from a humanities field gather to consider the implications of a "Big Question" and to design undergraduate coursework, by responding to the challenges of the Big Question from the perspectives of their field that will deepen the reception of their field and will strengthen undergraduate education in general. For the past sixteen months, a group of twelve folklorists, coordinated by Dorothy Noyes of Ohio State and Timothy Lloyd of the Society, have been engaging with the question "What is the relation of lay and expert knowledge in contemporary society?" and this question became the theme for the annual meeting this year. In this forum, the AFS participants in this project will discuss their work on this project, and the courses or course modules developed from the Big Question that they are now teaching.

09-02 Acts of Memory Inscribed on Joel Sweeney's HGIS-Mapped Banjo Journey North, Natchez Blues Harp Improvisations, Signifying Mountain Wilderness, and Echoes of the Black Banjo Gathering. Ryden's concept of Invisible Landscape inspired our title, suggests how memory contributes to narratives of landscape, history and art, and reveals an expert's contribution to understanding folk creations. Bowman maps Sweeney's banjo journey north in HGIS context; Joos analyzes harp player and DJ Jimmy Anderson's improvisation, transgression, and survival in Natchez; Kruger shows how community members inscribe the unpopulated Appalachian Wilderness with history; Conway reveals how the Black Banjo Reunion reframes banjo history and community.

09-03 Forum: Positioning Southern State Folklife Organizations for the Future. Southern states have a history of strong, statewide folklife organizations. As private non-profits, these organizations often serve as informal citizen support organizations for State Arts Agency traditional arts programs; provide

programming and services such as annual meetings, publication of newsletters and journals, and assistance with state folklife festivals and advocacy activities; and sometimes serve as a linchpin between academic and public sector folklorists, community scholars, and interested citizenry. This interactive forum will explore Southern statewide folklife organizations—our history, evaluation of the present and positioning for our evolution. We will also discuss outcomes of recent professional development to these organizations supported by South Arts and the NEA.

09-04 Forum: The Supernatural Reevaluated: New Perspectives on Ghosts, Conjuraton, and Ancestor Worship. The first of the three participants in this session explores how the literary fairy tale “Ashputtles; or The Mother’s Ghost” by Angela Carter revises the conventions of the *märchen* genre to critique myths that sustain out-moded ideas about gender. The second examines both early and recent scholarship on the folk belief complex known variously as conjure, root work, or hoodoo and its applications to Charles Chesnut’s *The Conjure Woman*. The third focuses on distorted Hollywood representations of New Orleans’s Creole voodoo traditions, especially ancestor worship, cleansing, healing, and spiritual guidance.

09-08 Forum: Teaching Folklore and Digital Culture. Folklore programs, along with other departments and programs in the Humanities and Social Sciences, are increasingly recognizing the impact of technologically mediated communications, or digital culture, on informal cultural expression. As a result, new courses on this subject are becoming common. The field of folklore studies is positioned to be a major contributor in this area, and with recent publications such as *Folklore and the Internet*, now seems a good time to begin considering the tools and methods we use in the teaching of this “new” cultural domain. This forum brings together scholars who are teaching and researching in this area, with the goal of pooling experiences, ideas, and resources.

09-10 Ritual Performance and Lay Expert Knowledge in Eastern Tibet and the Shandong Peninsula. Ritual performances offer contexts for the construction of narratives that speak to a shared sense of belonging. Performers participate as lay experts—amateur professionals—in the construction of local expert knowledge that occurs amidst official discourses on belief and ritual practices. The papers examine ritual performances in two very different religious contexts: on Mount Tai in eastern China’s Shandong Province, and in the Tibetan region of Amdo in western China. This panel seeks to bring together research on ritual performance in two culturally distinct regions of China through an innovative session that will include two papers delivered in person at AFS, followed by discussants via video conferencing with colleagues in the PRC.

09-11 Extreme Identities: Gender, Humor, and Constructed Histories in Metal Music. This panel deals with identity construction in various subgenres of metal music. Jamie Patterson focuses on women and empowerment in death metal, specifically how fans are constructing alternative identities that resist social pressures of gender, class, sexuality, and race. Gary Powell looks at humor and identity in the shock metal band GWAR, whose graphic stage performances incorporate carnivalesque displays often satirizing political events and morally taboo subjects. Lauren Welker and Damon Berry explore the increasingly popular realm of folk metal, how bands are using “folk discovery procedures” and the construction of racial ideologies in the Russian folk metal scene.

09-12 Claiming Authority, Resisting the Devil: How Lay Appropriations Shaped Medieval and Early Modern Traditions. Effective appropriations of cultural power can happen in plain sight, leaving signs behind in the transmission of manuscripts, the history of interpretation, or in the dynamics of personal and political relationships. These papers interpret the anonymous transmission of manuscripts of mystical folk belief and practice, question the division between folktale and legend based on belief in the devil’s questions, consider Shakespeare’s inscription of Gothic cultural ancestry onto classical myth (simultaneously enacting its violent exclusion), and investigate the political authority behind memorial mapmaking. This panel explores the struggle over lay authority in early European constructions of culture.

12-01 Folklore’s “Greatest Generation”: Reflections on the Past and Future of Folklore Studies. In 2010, the Fellows of the American Folklore Society celebrates its 50th anniversary and invites conference attendees to use the occasion to reflect on the past and future of folklore studies. In this forum, senior members of the Fellows reflect on the legacy established by the original Fellows and what can be learned from their experience for the future, particularly in the areas of organizational and scholarly leadership and entrepreneurship. The original inductees to the Fellows were organizers of the first academic programs in folklore in North America, crafters of scholarly agendas and approaches, founders of major journals and learned societies, and producers of early public programming. The group could be characterized as folklore studies’ “Greatest Generation” following journalist Tom Brokaw’s designation of a generation who after the challenges of the Great Depression and World War II greatly expanded American institutions and influence. In the panel, retrospectives include those by Lee Haring on Francis Lee Utley and the study of literature; Barbro Klein on the Indiana folklorists; Dan Ben-Amos on the Pennsylvania folklorists; and Michael Owen Jones on the West Coast folklorists. Chair Simon J. Bronner will provide a historical overview of the Fellows and lead discussion on the lessons that can be drawn from the past generation for the future.

12-02 Forum: The Veterans History Project in Nashville. Now ten years old, the Veterans History Project of the American Folklife Center at the Library of Congress was intended to provide a rare opportunity for ordinary Americans, welcoming and preserving any US veterans' wartime narratives. The narratives, treated with care and attention, would be housed in our nation's library, where they were meant to meet the multiple and sometimes conflicting goals of honoring individual veterans, and by extension their families and communities, and to create a corpus of research value for posterity. In its practical application, however, it has evolved into a public effort that touches on the intersection of where expert and lay knowledge meet. It showcases the best benefits of what happens when veterans are encouraged to share, volunteers are encouraged to listen, and the experts are accessible for informing project methodologies and teaching basic interviewing skill sets. The legislation creating the Veterans History Project (Public Law 106-380) focused primarily on the importance of collecting oral histories so that future generations could have access to original accounts of veterans. What isn't mentioned, at least explicitly, anywhere in the legislation is the benefit to veterans for sharing their experiences, or the opportunity for everyday citizens to see the applicable value of folklore and oral history integrated in their communities. This Veterans History Project forum will include members from each layer of participation in the Veterans History Project – an archivist from Nashville's large public library, two members of VHP staff, and a veteran representing a Nashville-area organization for homeless veterans.

12-03 Going Cows for Beans: Making Markets for Folk Narrative. While American folklore scholarship has tended away from discourses of authenticity in recent decades, discussions of the commodification of folk narrative are often unable to follow suit. This panel proposes some alternatives to the notion of popular culture as a pernicious agent in relation to traditional materials. Through the examination of collections of African American folktales, contemporary genre fiction, and popular material culture, this panel seeks to explore the possibility that, despite all manner of accompanying loss, traditional materials are well able to live and thrive in less than traditional environments.

12-04 Forum: Two Decades and Counting: Traditional Arts Apprenticeship Programs in 2010. State Folk Arts and Folklife Apprenticeship Programs have been in existence for twenty to thirty years, with many at or near the twenty-five-year mark. During those three decades, there have been many changes to the infrastructure that supports these programs – whether in state arts councils or non-profit organizations; to available funding; to state demographics; to technology; and to American society and culture. This forum, comprising folklorists from six states with apprenticeship programs, will examine challenges, issues, unique approaches, innovative programs, and new directions as we discuss the nature of apprenticeship programs in the 21st century.

12-05 Taking Note: Fieldnotes as Sites of Embodiment. Bring your sketchpads! These presentations offer new perspectives and strategies for creating notes in the field, focusing on embodied experiences, memory, and the inter-subjective nature of notetaking. What is the relationship between fieldnotes and different kinds of knowledge? How do fieldnotes shape what we create? We desire to take fieldnotes out from the shadows to reveal how innovative practices of documenting can shed light on embodied understandings of experiences, sensibilities, and the communities we study. Our case studies provide a range of practices (sketching, poetry, new media) and field sites—Germany, Mexico, Morocco, France, Japan, and the US.

12-06 Lay and Expert Knowledge as Vernacular Religion. This panel offers three papers on topics which explore this year's AFS meeting theme of lay and expert knowledge in religious contexts employing methods and analysis from historical and contemporary ethnography: the 19th-century controversy over the interpretation of supernatural events in the life of a mystical saint; the performance and appreciation of sacred revelation in the everyday life of contemporary Latter-day Saints; and the dynamics of global and religious change on locality in the expression of 21st-century ethnic religious tradition and practice.

12-08 Bearing Traditions across School-Community Barriers: Teacher-Initiated, Living Curriculum. When learning becomes enclosed by school walls, bricks can be more than symbolic barriers that separate lay and expert knowledge. Standard ways of constructing legitimate knowledge place limitations on both teachers and students. This panel explores learning activities by enterprising teachers which affirm the vital importance of all types of knowledge and enable students to engage in hands-on exchanges honoring community wisdom. We examine three modes of bearing traditions across boundaries: connecting students with tradition bearers out within the community context, having tradition bearers come into schools, and challenging students to recognize their own roles as bearers of traditional knowledge.

12-09 Feminist Approaches to Performances of Masculinities. Together, the papers included in this panel will offer a diverse range of current research into the performances of masculinities grounded in a feminist folkloristic approach. The presenters will demonstrate the need for understanding multiple masculinities by interpreting performances of masculine identities in a wide spectrum of contexts including region, life stage, race, occupation, and historical period. The purpose of this panel is to engage folklore studies with the growing movement to approach the study of masculinity from a feminist perspective.

12-10 Discourses and Practices of Folk Literature and Arts in Revolutionary China: 1949-1966.

"Folk literature and arts" was a vital part of the cultural life of China in the 1950s and 1960s. Like other examples of the political use of folklore, it framed the leadership's radical social policies within a vision of cultural authenticity, provoking questions about the value of tradition and folk culture's potential to express social change. This panel reconsiders efforts to use folk culture to build revolutionary socialism and the effects they had on the people involved, both the rural populace and popular performers held up as the "folk" and the folklorists and activists who struggled to shape their culture.

12-11 Media Session: *The Waltz to Westphalia*. Vernacular musicians and their descendants tell the remarkable 20th-century story of a Polish folk song becoming a traditional American fiddle waltz. These primary sources bring their lay knowledge, regional accents, and subjective points of view to this account of cultural exchange and commercial exploitation that took place between the early 1930s and the post-WWII boom in American country music. The experiences and perspectives of the primary sources combine with the considered, broader interpretations of professionals to present a richly detailed and nuanced overview of a multi-cultural musical metamorphosis in 20th-century America.

12-12 Diagnosing the Lay Person's Perspective: Folk Healing and the Interpretation of Public Health Messages. This panel approaches the question of lay and elite health knowledge from two directions: from the perspective of those who seek to interpret medically approved information and of those who practice folk healing remedies that fall outside the categories of the biomedical paradigm. Kitta's and Lee's papers present interpretations of public health campaigns as expressed in popular rumors and legends in the United States. The papers by Hercborgs and Wilson question fundamental definitions of terms like "medicine" and "expertise" in non-western health practices in a global health context. This panel demonstrates horizontal dissemination of categories commonly treated as hierarchal.

13-01 Propp-ing Up the 21st Century. These papers explore how Vladimir Propp's morphology may be applied to such diverse ends as an examination of how digital interactivity affects traditional folkloric expressions; how changing economic conditions are reflected in narrative paradigms, and how reliance on a single plot type belies the inclusionary premise of Hollywood films about religious communities.

13-02 Decoration Day: The Tradition of Cemetery Decoration in the Upland South. Decoration Day is a widespread custom in the rural Upland South, from the Appalachians to the Ozarks. Families and communities clean and decorate a cemetery, then hold a religious service there with hymns, preaching, and dinner on the ground. The custom – apparently the progenitor of the American Memorial Day – is widely practiced and deeply valued by its practitioners. Yet it has been ignored by and nearly invisible to folklorists and the public. This panel will examine the custom of Decoration Day in the Upland South with description, photographic images, and interpretations of the custom's symbolic and social significance.

13-03 Media Session: *Let's Get the Rhythm*. This work-in-progress video documentary chronicles girls' rhythm games on inner city playgrounds, and around the world, while focusing on how the games weave in and out of the fabric of the lives of three girls from diverse backgrounds. They learn, share, and eventually outgrow the tradition. While drawing attention to the social importance of girls' games, the documentary showcases archival footage from far and wide, including aboriginal contexts, ancient Egyptian engravings, and footage by Alan Lomax and Zora Neale Hurston. Choice observations by folklorist Bess Hawes and ethnomusicologist Kyra Gaunt accentuate the children's charm.

13-04 Forum: Beyond the Apprenticeship Program: Technical Assistance and Support Strategies for Traditional Artists. For the past thirty years, apprenticeship programs have been the core way through which public folk arts programs have assisted traditional artists. The apprenticeship model stresses teaching and transmission which, while essential, focus on select aspects of an artist's creative life. This forum will explore various strategies and activities for meeting other needs of traditional artists. Brief presentations by forum members will focus on support services being developed or offered in different folk arts organizational settings. Following the presentations, audience members will be encouraged to join the discussion.

13-06 Approaches to Alternative and Emergent Religion from Folklore Studies. Folkloristics offer the study of historical and contemporary forms of what have been classified as "alternative and emergent" religions important tools for study and analysis. This paper session offers four different case studies where folklorists demonstrate the power, richness, and benefits of their approach to such religious movements. From expressions of conflicted transnational Marian devotion to the use of vernacular photography to discuss issues of race and memory in Father Divine's Peace Mission, and from the examination of contemporary forms of avertive apocalypticism to the recognition of the authority of "digital laity" in an evangelical virtual church, each case expresses how vernacular forms of belief and practice innovate tradition and religious authority to fuel a creativity and diversity viewed as characteristic of 21st-century religiosity.

13-07 Forum: Black Ash Basketry in the Northern Appalachian/Acadian Ecoregion: Sustainability and Stewardship. The black ash tree has been of primary importance to Haudenosaunee Mohawk and other First Nation communities in the Northern Appalachian/Acadian ecoregion, especially regarding a rich basketmaking tradition. Basketmaking has been affected by global climate change and the introduction of an invasive species of insect, the Emerald Ash borer. Efforts at sustaining the tradition have been directed at apprenticeship programs, marketing, the formation of basketmakers' alliances, and black ash propagation projects. This forum will talk about the threats to black ash basketmaking and some of the local and regional strategies employed to sustain the tradition. Participants include Mohawk activists and folklorists.

13-08 Forum: *The Standards for Folklife Education and Their Demonstrated Outcomes: Where Do We Go from Here?* *The Standards*, years out of print, are again available, online. They sequence explorations of students' cultures, developing familiarity with folklife tools and allowing students' expertise; dialogue with others of diverse cultures promotes inquiry and other skills. Providing evidence of folklife's value for education, we briefly review evaluation results of a Standards-based program, and the folklife standards' congruence with Alaska's Content and Performance Standards. Do we, now, have a viable "package?" standards and curricula, trained personnel (folklorists and educators), and demonstrated outcomes, to help prepare students for the future? This forum raises "next-step" questions to advance folklife/folk arts education.

13-09 Masculinity and Hypermasculinity, Framed and Performed. Masculinity is a fragile social construction rooted in biology but shaped by culture. Masculinity faces constant testing, requires constant performance. Folk cultures of men in informal groups provide the basic scripts for creating, sustaining, and (if necessary) repairing the everyday performances of masculinity, but these folk cultures also are in a dialectical relationship with the cultures of formal organizations and with the larger cultural narratives found in mass-mediated images and discourses. The ethnographic approaches of these four papers from the US and Japan open for examination the informal and formal settings for the performance of masculinity and hypermasculinity.

13-11 Proverbial Wisdom of Families in the Turkic World. In the Turkic world, family is the origin of societal vitality, serving as the beginning, source, and fundamental building block upon which society is based. One of the principal resources families among Turkic peoples utilize is lay knowledge in the form of proverbs. Our panel will explore how proverbs are situated in the family and how they also help situate family members. We will consider how proverbs present an understanding of the roles of women and children as well as how proverbs are the tradition, the teaching of the ancestors, and the cutting edge of what is current, the potentiality of patriotism.

17-01 Muzzled Voices, Vilification, and Other Strategies of De-Legitimizing Lay Knowledge and Practices. Carol Silverman will discuss how Roma music is admired at the same time that the Roma themselves are vilified; Robert Barsky will describe how refugees are subject to practices that condemn them as illegal non-citizens; Charles Briggs and Clara Mantini-Briggs will describe their work with indigenous healers who diagnosed an epidemic but whose lay knowledge was silenced by experts, and Amy Shuman will discuss the strategies used by political asylum officials to deny their claims based on seemingly arbitrary and absurd measures.

17-03 The Daniel R. Barnes Oral Festschrift I: Folklore, Literature, and the Classroom. Daniel R. Barnes, professor emeritus of English at The Ohio State University, has introduced innumerable students to the field of folklore over the years, and his interests in folklore and literature, märchen, and contemporary legend have had a lasting influence on those who studied with him. Dan's students fondly recall his sensitivity and humor as a teacher and are grateful for his enthusiastic mentorship over the years. In this first of two panels honoring the scholarship and teaching of Daniel R. Barnes, former students speak to his influence on their own work. (See also 18-03)

17-07 Ethics and the Reconstructed Self in the Digital Age. In the Digital Age, where people are both revealed and hidden by transnational corporate structures and ever widening digital social and business networks, the ethics of co-creating a coherent narrative self in the interview process are radically different from earlier eras. How has the ethical relationship between interviewer and narrator changed? When this relationship is complicated by racial, gender, class and power differences, how does that inflect the ethical responsibilities of all parties? This panel will approach the topic from four different perspectives, with each panelist discussing the ethical implications of her/his work in reconstructing the self of others.

17-08 Folklore and Education in the University Setting. This panel seeks to discuss and interrogate concepts of "lay" and "expert" knowledge within the college classroom. Presenters trace the intersections of folklore, ethnography, and the educational institutions with which the folk continually engage. Panel members analyze the ways in which the terms "lay" and "expert" are continually in flux, dependent upon context, and often serve to confer rights and privileges upon individuals. Kevin Cordi and Emily Hooper discuss the role of folklore in the classroom by engaging storytelling and ethnographic methods, while Patricia Cunningham and Cassie Patterson investigate the negotiation of power when lay and expert knowledge(s) collide.

17-09 Playing with Power and Place: New Perspectives on Carnivals and Festivals In and Around the Caribbean. Festivals, particularly carnivals, are among the most studied forms of ritual celebration in folklore scholarship. Classically considered in terms of symbolic inversion, carnivals continue to negotiate relations between classes, genders, and individuals, but they are also used politically, and they contribute to a sense of place and community. Because they encourage interaction between institutional and individual actors, festivals are sites for negotiating between lay and expert knowledge—negotiations in which folklorists themselves play a role. Participants in this panel examine these processes, while emphasizing their own participation and role in the mediation of knowledge in the festivals discussed.

17-10 Old Ways and Old Gods: Lay and Expert Knowledge and the Reclamation of Europe's Pagan Heritage. Individuals and groups, voluntary associations, and public institutions like museums constantly engage in reclaiming and reshaping imagined pasts. Among the most evocative and flexible sources are the remains of pre-Christian European mythologies and belief systems: paganism and so-called neopaganism. This panel seeks to explore how European pagan heritages are currently being reclaimed and (re)created; to understand the similarities and differences between various forms of pagan reclamation; to comprehend how nation, place, and the past are imagined in these reconstructions; to address the role of expert knowledge in the construction of such imagined pasts; and to link these processes both to larger economic, political and cultural movements such as globalization/localization, and to smaller individual and community initiatives.

17-12 Community-Based Folklife Practice. As folklorists, we express an interest in traditional arts and local knowledge. For several years, that interest has been expressed primarily through academic research and/or activities funded by and aimed at the public sphere. In the meantime, on a number of fronts, there has been a growing interest in the protection and restoration of communities and in the role that local landscapes, local economies, local knowledge, and local arts play in their sustained viability. A vision of an engaged folklore practice that is community rather than public oriented is emerging. For this panel, we offer three examinations toward such a practice.

17-14 Forum: By the Sweat of Their Brow: Changing Agrarian Culture in Utah Valley. This forum looks at a public folklore project sponsored by the William A. Wilson Folklore Archives through Brigham Young University's mentoring program. The students will discuss their experiences with those involved in agriculture in Utah Valley at some point in their lives.

17-15 Media Session: *Danza Folklórica Escénica: El Sello Artístico de Rafael Zamarripa.* Mexican folkloric dance is a stylized, choreographed art form designed to vibrantly display the cultural diversity of Mexico. This documentary traces the development of folklórico dance through the experiences and artistic productions of the internationally acclaimed Mexican choreographer and artist, Rafael Zamarripa. Documentary is in English and Spanish (with subtitles).

18-01 Media Session and Community Sing: "I'll Keep On Singing": *The Southern Gospel Convention Tradition.* This film documents the contemporary southern gospel convention tradition, an amateur Christian-music-making and educational tradition that developed in rural America following the Civil War. It continued and eventually displaced the four-shape-note sacred-music tradition known as the Sacred Harp tradition. Gospel convention music employs seven-shape notation, and uses instrumental accompaniment. Southern gospel convention singers today generally live in an arc running from West Virginia to Texas. Most singers encounter the music in their home churches – mostly white, Protestant, evangelical Christian churches in small towns and rural areas – and then reinforce that contact with instruction at the many singing schools supported by the tradition. The documentary includes sections on convention singing, convention music, the use of this music in churches, the connections with professional southern gospel, singing schools, songwriting, convention piano, dinner-on-the-grounds, and the current state of the tradition.

18-03 The Daniel R. Barnes Oral Festschrift II: Connecting "Expert Knowledge" with Folk Practice. Daniel R. Barnes, professor emeritus of English at The Ohio State University, has been one of the field's leading scholars of folklore and literature. His interest in medieval literature as well as his scholarship on traditional forms of folk narrative such as the contemporary legend, the tall tale, and the proverb have had a lasting influence on those who have studied with him and read his work. This second of two panels honoring Dan explores the myriad ways in which expert knowledge of folk genres enlightens and frames our understanding of real-world practice and performance, both past and present. (See also 17-03)

18-08 Forum: Teaching Folklore and Literature. We will explore long-standing and profound disciplinary connections between folklore and literature, especially in terms of teaching courses on folklore and literature. Based on our experience teaching such classes, we will share reading lists, syllabi, methodology, experiences, and perspectives. The audience will be invited to contribute substantially as well to generate discussion on the ways in which folklore and literature overlap, stimulate and challenge each other in today's world. We believe this forum will be useful to anyone currently teaching or hoping to teach courses that bridge these two deeply intertwined academic disciplines.

18-09 Knowledge Production: The Contestation and Policies to Legitimize between Lay and Expert Knowledge. This panel proposes to focus on the ideologies and power play emergent in the process of making and researching cultural heritage, its social dissemination or contestation. Papers presented will discuss: 1) the Swedish Homecraft Movement, the negotiated expertise of rural and urban women, the eventual shaping of a heritage canon, as well as folklife studies; 2) the museal and archival “knowledge production” practices under institutional and political constraints in Soviet Estonia; 3) the construction and contestation of Latvian mythology as a self-contained realm of experts’ knowledge.

18-10 Media Session: *The Eventful Life of Al Hawkes*. This broadcast-length documentary film tells the story of Maine musician and record producer Al Hawkes. In 1956, Al founded the Event Records label and began recording musicians in New England. Through the 1950s, he created some of the most highly regarded country and Bluegrass recordings - including songs by Dick Curless, Lenny Breau (as a teenage guitar virtuoso), Curtis Johnson, Hal Lone Pine and Betty Cody, and the Lilly Brothers. Some were on the verge of national stardom, and many ultimately chose not to follow the path to Nashville but instead remained up north, creating a regional sound on a distinctly independent label.

18-11 Folklore and Biomedicine: Using Rumor and Humor to Query Categories of Expert and Lay Knowledge. This panel examines the interplay of expert and lay knowledge in western medicine. Folkloristics historically has dedicated itself to the documentation of local knowledge, illustrating how certain spheres of understanding are legitimated while others remain peripheral. Drawing on collaborative research with partners in science and medicine, panelists examine how lay knowledge shapes medical domains and how the medical domain itself is not a monolithic expert whole but rather a fragmented patchwork that must be constantly re-achieved. We focus specifically on rumor and humor as realms that are particularly useful in complicating binary categories and overturning conventional power relationships.

18-15 Frauds, Quacks, and Dilettantes. Absent from the articulation of this year’s conference theme, “Lay and Expert Knowledge,” is any acknowledgment of the divide between “lay” and “expert” folklorists. Through reconsideration, even reclamation, of thinkers and thoughts disregarded for their fraudulence and dilettantism, the presenters raise questions about the extent to which folkloristic research should be valued for its demonstration of expertise and adherence to institutionally sanctioned subjects and methods. Additionally, the presenters consider what a more catholic version of American folklore studies might look like, one that does not sacrifice creative possibility or “amateurish” exuberance at the altar of professionalism.

20-01 Ways of Knowing, Types of Playing: Constructing and Understanding Country Music Subgenres. Drawing on ethnographic research, we explore ways that various forms of American vernacular music (honky-tonk, rockabilly, bluegrass, and old-time) are constructed, played, and understood between players and fans. In each case, issues of authenticity, identity, and proficiency are balanced between lay knowledge—disguised as popular perception and expert knowledge—used strategically in the lived worlds of these musicians. While operating within a broadly defined umbrella of country music, these performers do not adhere to prescribed styles, repertoires, or customs of mainstream country. In these subgenres, expert and lay knowledge are not obvious roles, but theoretical positions used for identity construction, communication, and authority within different musical realms.

20-02 Edible North Carolina: Narrative through Food. University of North Carolina graduate students offer a glimpse into the vivid and evolving foodways of their home state. From the processed and convenient to the grassroots and deliberately local, a diverse grouping of contemporary narratives explores the politics of identity, community, and gender, as well as class, ethnicity, and environment. These scholars use food to understand specific worlds: a working history of pimento cheese and textile mills; traditional hog killings in a state now infamous for its industrial hog farms; open-door, hands-on community dinners of traditional Indian cuisine cooked in one woman’s private home; highly political, farm-driven chefs working locally and “in conversation with tradition.”

20-04 Forum: In Focus: Photography for Ethnographers. Among the tools in the folklorist’s kit is photography, both video and still images. Photography is an important means of documenting how everyday knowledge is constructed and transmitted. This forum will focus on three aspects of photography: the act of making photographs (exposure, composition, categories of ethnographic photography in fieldwork), selecting and publishing photographs (for book and exhibit presentation), and theorizing visual representation and aesthetics (the role of photography in folklore). Panelists will each give a short presentation with examples of their own photography, then we will invite attendees to ask questions and contribute to the dialogue.

20-06 Imagining a Sense of Place: Community Responses to Literature. The papers in this session focus on instances when communities appropriate, memorialize, celebrate, or reconfigure literary depictions of local places, people, and traditions. Specifically, this panel will focus on three examples of community responses: German “Wild West” festivals that dramatize the fiction of Karl May, rural Louisiana communities’ self-identification with the fiction of Ernest Gaines, and the production and reception of a community history of Sanpete County, Utah. Each of these papers will explore communities’ literary interpretative agency to transform space and into place.

20-07 Forum: Rethinking Folk, Popular and Elite Culture: The Legacy of Ray Browne. For Ray Browne, who died in 2009, folklore and popular culture were closely allied. It would be mistaken, therefore, to view Browne's tireless advocacy for the academic study of popular culture as a privileging of popular culture over folk and elite culture. Indeed, a close reading of Browne's work suggests that he was interested not in preserving but in collapsing folk-popular-elite distinctions. Join us for a discussion of the advantages and disadvantages this collapsing of categories provides for the study of expressive culture. This topic spans issues of aesthetics, lay and expert knowledge, and the relationship between art and society.

20-08 Forum: Folklorists and Teachers as Lay Experts in Culture. Folklorists have long worked with teachers and schools as "lay experts" in the culture, traditions, and arts of school communities. This forum is designed to address two issues. One is recognition of the role that folklorists play in developing and documenting lay and expert knowledge about the communities with which teachers work as well as the way they have helped teachers realize their own expert knowledge about cultural communities. The second is to brainstorm ways that resources developed by folklorists can be more effectively shared with educators and methods to evaluate the effectiveness of these materials in teaching and learning.

20-09 "Poking and Prying with a Purpose": Folklore, Disciplinarity and Undergraduate Education. Although we teach in very different contexts—an experiential education program, a faith and justice-based liberal arts curriculum, and a conservative writing in the disciplines program—the conversation of this panel is united by the tools and methods we employ towards initiating our students not into the discipline of folklore per se but rather towards ways of being that we associate with our own disciplinary identities. We will explore within the context of professional and lay knowledge the "ways of doing folklore" we bring to the classroom.

20-10 Fay and Expert Knowledge: Fairylore in the British Isles and Ireland. The popular images of the tiny flower fairy, the noble Tolkienesque elf, and the grotesque goblin resulted from interactions among traditions in scholarship, art, and belief. Archaeology, folkloristics, racial anthropology, painting, music, literature, and vernacular tradition have all contributed to conceptions of fairies. This session explores how exchanges of lay and expert knowledge have shaped ideas about the Irish sí, the English pixies, and the Shetland trows and seal-folk. We also consider how these processes affect traditions outside of the British Isles, for example in the American faerie subculture.

20-11 The Dynamics of the Supernatural in Japanese Folklore. Celebrating Michael Dylan Foster's winning of the Chicago Folklore Prize for his book *Pandemonium and Parade* (2009), we explore further the topic of yokai (the supernatural) in Japan. The panel elucidates ways in which the supernatural has been interpreted and appropriated to suit better the wants and needs of the lay population at different points in Japanese history. Our three papers examine the popularization and contextualization of particular supernatural beings within vernacular traditions (theater arts, visual arts, seasonal rituals and festivals), focusing upon power struggles and differences in viewpoint between the authorities (religious and governmental) and the lay population.

20-14 Forum: Queering Intelligent Design: Curation and *The Encyclopedia of Gay Folklife*. *The Encyclopedia of Gay Folklife* is based on curation, a model that allows new knowledge to enter scholarly discourse in a more rapid and comprehensive fashion by cross-referencing netifacts (internet artifacts such as videos, pictures, audio recordings, blogs, websites, and emails) with archived texts and the author's own ethnographic research. This forum will discuss archiving and curation, text as performance and artifact, encyclopedia as ensemble as well as map, the folk as people with mutual emotional investment, aesthetics as the marriage of emotion and intellect, folklife as proof of intelligent design, and the importance of telling a good story.

20-15 Media Session: *Rovers, Wrestlers and Stars: The Quonset Auditorium in Post-WW II Kentucky*. This forty-minute documentary chronicles the life of the Quonset Auditorium in Bowling Green, Kentucky and biographies of diverse entertainers ranging from jazz luminaries to professional wrestlers whose lives intersected during a pivotal time when segregation was being challenged. The film demonstrates how these entertainers pushed boundaries during a pivotal time in American history and how local memory can be brought to a wider audience through visual media.

20-15 Media Session: *The Jersey Devil: A Documentary Film*. Screening of the History Channel's *Monster Quest* documentary "Devils in New Jersey" (Episode #38 from Season Three) that was made for television and was first broadcast on February 25, 2009. According to the legend, the Jersey Devil is a creature with the head of a horse, the torso of a man, the wings of bat, the feet of a goat, and a long serpentine tail, with a penetrating scream. This mysterious creature is said to prowl the sandy trails and mist-shrouded marshes of the New Jersey Pine Barrens. The creature, said to have been born in 1735, emerges periodically to rampage through the towns of southern New Jersey. *Monster Quest* is a television series on the History Channel that deals with the search for various crypto-zoological creatures and paranormal entities reportedly witnessed around the world.

ABSTRACTS: INDIVIDUAL PRESENTATIONS

Aasland, Erik A. (Fuller Graduate School of Intercultural Studies) **The Fatherland Begins at Home: Exploring the Lay Knowledge of Patriotism.** After the breakup of the Soviet Union the newly formed countries entered a process of national redefinition. From an outsider's expert knowledge perspective, these efforts, whether a revival of mother tongue, traditional music, or ethnic holidays often come across as nationalistic. In contrast to an abstract sense of nationalism stands the Kazakh proverb, "The Fatherland begins at home." For Kazakhs the basis for the relationship to fatherland is first of all a matter of lay knowledge. In this presentation we will explore the significance of Kazakh proverbs related to patriotism and will compare that experience with the descriptions of various types of nationalism. **13-11**

Addison, Wanda G. (National University) **Intermingling of Shared Authority in Storytelling.** Storytelling offers an opportunity for the share experiences that lay claim to the traditions of the community. In this instance, the stories of African American storyteller Veronica Henson-Phillips also weave her individual experiences into the fabric of her larger heritage imparting lay and expert knowledge to her audience. **18-12**

Aldred, Benjamin G. (Kendall College) **Digital Expertise and Variation: Digital Interactive Texts as Folklore.** One of the definitive differences cited between folkloric and literary texts is the characteristic of multiple existence and variation, fundamental instabilities that reflect changes of performance and performer. The introduction of digital narrative formats such as video games introduces the question of multiple existence and variation, whether their existence can qualify them as folkloric texts. These aspects of game narratives emerge through expert performance in online communities: the conduct, the let's play and the walkthrough. These different variations on individual online texts show the way in which expert performers within small communities create the folkloric text as part of performance. **18-06**

Allen, Ray (Brooklyn College) **Romanticism in 20th-Century American Folk Music Revivals.** This paper will examine the evolution of 20th-century American folk romanticism in relation to folk music revivalism, beginning with the late 1910s Appalachian folk song collections, moving to the influential folk music collections and audio recordings produced by the Lomaxes in the 1930s and 1940s, and finishing with an in-depth look at the recordings and writings of the New Lost City Ramblers, the leaders of the post-war revival's traditionalist wing. The Ramblers and their followers are viewed as disillusioned modernists who shaped their own brand of existential romanticism and channeled it into their larger mission of providing alternatives to mass produced culture by championing regionally-based folk music. **09-09**

Allred, David A. (Snow College) **The Saga of the Sanpitch: Literary Performances of Community History.** For thirty years, residents of Sanpete County, Utah, produced a community history, *Saga of the Sanpitch*. This paper will explore both the production and the reception of this series. First, by virtue of its serialization, the *Saga* established a community-specific aesthetic to govern future literary performances. Second, the reception of the *Saga* shows the value of the series in defining a geographic space and turning it into a place with a common identity, even if that identity is a selective one. **20-06**

Ancelet, Barry Jean (University of Louisiana, Lafayette) **Exporting Mardi Gras.** The traditional Mardi Gras runs of South Louisiana are powerful cultural expressions featuring masking strategies, striking costumes, ceremonial songs and music, intriguing begging rituals and intense play, whippings, and chicken chases, all deeply rooted in their own communities. Mardi Gras makes sense in its own place and in its own time. Yet, a number of people have been tempted to take the traditional Mardi Gras out of its traditional context to exhibit it for other audiences. This has had mixed results, raising underlying questions concerning the relative worth and legitimacy of such attempts at ritual displacement. **02-13**

Antonsen, Christopher (Western Kentucky University) **Coming to Literature via the Study of Folklore, or of *Maus* and *Dan*.** I employ the powerful relationship between folklore and literature when I teach folklore but without ever calling it "folklore and literature." Over a twenty-year period I learned to treat literary works as culture-bound personal expressions just like any other example of folklore I teach. I have also become an evangelist, urging skeptical students to recognize power and value in literature outside of coursework in English departments. I will discuss my developed appreciation for literature and folklore within the context of revealing and humorous graduate school exchanges I had with Dan Barnes and will illustrate my approach with specific examples of my uses of literature in folklore courses. **17-03**

Artese, Charlotte (Agnes Scott College) **"They Will Not Intercept My Tale": Oral and Classical Traditions in Shakespeare's *Titus Andronicus*.** Several of the atrocities in Shakespeare's gruesome first tragedy *Titus Andronicus* derive from two folktales, "The Revenge of the Castrated Man" (ATU 844) and "The Maiden Without Hands" (ATU 706). The play identifies these folk traditions with the invading Goths, while the Roman hero Titus achieves his revenge by insisting on the precedents of Roman literature. The clash of cultures in the play is also a clash of traditions, with the Goths attempting not to destroy classical traditions, but rather infiltrating the classical sources with European folktales. The play's practice is that of the Goths, as the play itself elaborates the Roman stories with gothic folktales. **09-12**

Ault, Nelda R. (American West Heritage Center) **Folklorists in the Garden.** Alice Waters of Berkeley's Chez Panisse asserts that school gardens "teach redemption through a deep appreciation for the real, the authentic, and the lasting." Organizers of school and community gardens bring a range of skills from many fields; how might the development of a garden be altered if a folklorist was included? How can someone trained in the examination of "the real, the authentic, and the lasting" bring community members together in the garden? This poster features interviews with gardeners in Utah and Arkansas, along with ideas on how to use interviewees' insights to create an integrated, cross-curricular gardening program. **04-16**

Bacchilega, Cristina (University of Hawai'i, Mānoa) **Authorizing Fairy-Tale History? Disciplinary Debates and the Politics of Inequality.** This paper investigates the disciplinary and social implications of the current debate, both public and scholarly, about whether the origin of fairy tales lies in modern European literature or in cross-cultural and older oral traditions. Since the argument for an exclusively literary pedigree has now taken the shape and authority of a history (*Fairy Tales: A New History*, 2009) it is all the more pressing to gauge precisely what is gained and what is lost in buying into this approach. **18-05**

Bahia, Marcio (Vanderbilt University) **Purists Out: Cultural Hybridity, Anthropophagy and the Real Maravilloso at the Ver-o-peso Market.** The Ver-o-Peso Market in Northern Brazil is a fascinating example of how folk knowledge/culture in Latin America can cannibalize everything in its way: satellite TV, the pharmaceutical industry, cell phones, Amazonian legends, plants, food, Madonna, Beyonce, local artists, etc. Through concepts such as "hybrid cultures," "cultural anthropophagy," and the "real maravilloso," I will show a concrete example of how a folk market in Latin America can thoroughly defy the conventional, local, pre-industrial images usually associated with traditional folklore. **02-07**

Baker-Clark, Charles (Grand Valley State University) **Maxwell Street Chicago: Culinary Tourism and Community Empowerment: Culinary Tourism and Cultural Sustainability.** The Maxwell Market in Chicago represents what remains from Maxwell Street, once called the Ellis Island of America's Midwest, which was initially settled in the 19th century by Eastern European Jews. Its market, established in 1912, was originally populated by Jewish pushcart vendors. Through the mid-20th century, the market became a prominent feature of Chicago's culture, representing each wave of immigrants. On Sunday morning, a person could buy nearly anything, including items that had been stolen on Saturday night. It also featured some of Chicago's best street food, including Chicago-style hot dogs, Italian beef sandwiches, pork chop sandwiches, and the Maxwell Polish. This presentation represents work conducted with community-based organizations that may support a broad-based culinary tourism effort that reflects the long-standing heritage of Maxwell Street. While organizations such as the Chicago Office of Tourism wish to define neighborhoods' "culinary" traditions on the basis of their restaurants, I suggest that a broader definition of culinary tourism will help support local identities while creating economic opportunities for residents. **05-07**

Ballantyne, Patricia H. (University of Aberdeen) **Why Can't You Dance to the Piper?** In Scotland at one time, music for dancing was strongly accented and lively, until the influence of the various official regulatory bodies, set up to preserve and authenticate the music and dance traditions of Scotland, became pervasive. In this paper I shall consider the question of why it is no longer possible to dance to the piper, and will examine the effectiveness of recent initiatives to bring dance and music closer together in Scotland, from a dancer's perspective. The paper will be illustrated with video and audio footage and supported by interview extracts. **09-14**

Bannister, Linda (Loyola Marymount University) and **James E. Hurd, Jr.** (Independent) **Turpentine Rhetoric: The Lore of Spoken Word Resistance.** Black turpentine laborers (1890-1960), most enslaved under debt peonage, were adept at surviving life in the turpentine camps, developing local systems of communicating between them and the quarter bosses and woods riders that featured ironic, stubborn literalness and ingenious lying. A number of turpentine workers also became gifted storytellers, inventing and passing on folktales that became a rich oral history replete with encoded lessons about resisting masters, and about the critical relationship between the turpentiners and the natural or supernatural. Interviews with laborers and camp owners provide ethnographic data in support of the codification and lore of turpentine rhetoric rooted in local knowledge they possessed. The presentation includes clips from filmed interviews with turpentine laborers. **04-10**

Barker, Brandon (University of Louisiana, Lafayette) **Can We Play Too? Fieldworking Light as a Feather, Stiff as a Board.** A prototypical performance of the children's levitation ritual, "light as a feather," occurs at night, in a secluded area, and away from parents' eyes. These salient features occur for two reasons. First, children play this game at night to scare themselves, much the same as they tell ghost stories in the dark. Second, I have found in Southern Louisiana that light as a feather carries a stigma. That is, parents may not want their children playing this game because of the occult behavior it signifies. Further, if children *want* to play in the dark of their bedrooms and *need* to play without adults knowing, how can the folklorist fieldwork an actual light as a feather ritual in its natural setting? Based upon folkloristic observations and remembrances gathered in Southern Louisiana, this essay consists of a folklorist asking the childlike question, "Can we play too?" **01-05**

Baron, Robert (New York State Council on the Arts), **Hiroyuki Hashimoto** (Morioka University), and **Miyuki Hirayama** (Ritsumeikan University) **Sustaining Traditional Arts in Japan Through Community Support Structures and Individual Agency.** Most recent scholarship about public folklore and intangible cultural heritage focuses upon government and UNESCO policies, and intervention by folklorists and other cultural brokers. The transformation of local culture into “heritage” and the alteration of traditions through public presentations are recurrent themes. Often overlooked are safeguarding initiatives by community members and artists’ decisions about whether and how traditions are presented in new contexts. Through examining community support structures and the choices of artists in Japan, we contend that full understanding of folklore sustainability requires that we look at how communities maintain and adapt their traditions on their own terms, within both local and recontextualized settings. **18-04**

Barsky, Robert (Vanderbilt University) **From the American Dream to Maximum Security Lockdown: The Muzzled Voices of “Illegal” Refugees in the “American South.”** The pathway to refugee status in America remains to a huge extent informal, uncodified and subject to fickle winds of political and economic change. In this talk, I will draw from five years of interviews with public defenders, lawyers, interpreters, government officials and representatives of religious communities to describe the “refugee voices” that have joined the hordes of “illegals” in the US and have thereby become victim to ever-changing regulations, local enforcement practices and varying standards of status determination. **17-01**

Basgoz, Ilhan M. (Indiana University) **The Transmission and Change of the Folktale in Modern Society.** Our research deals with a fieldwork experiment conducted in Van, Turkey in 2005 that sought to understand and analyze the impact of the age, profession, education, social standing, and family life of the transmitter of the folktale, and his or her psychology over time, of receiving and retelling the tale. The forty-nine subjects selected for this experiment were drawn from a mixed pool of participants of diverse gender, ethnic identity, and socioeconomic and educational background. **02-12**

Bauman, Richard (Indiana University) **The “Talking Machine Story Teller”: Cal Stewart and the Remediation of Storytelling.** I will offer in this paper a preliminary exploration of one historical instance of what I term the remediation of stardom, the process by which a performer for whom the qualities of stardom in the community milieu of copresence become a resource for stardom in the mass-mediated world of mechanical reproduction. I will focus on the performance career of Cal Stewart, one of the earliest stars of commercial sound recording in the United States, who fashioned himself as “the talking machine story teller.” **02-03**

Bayless, Kara N. (Indiana University) **Reading the Russian Palekh: A Discussion of Genre.** Folklore genres have traditionally been defined by form, content, and style. Yet, the Russian palekh (lacquer work) pushes the definition of genre beyond these characteristics and is entirely dependent upon the process of creation to achieve its generic definition. Palekh, or miniature papier-mâché material objects, are commonly decorated with boldly colorful scenes illustrating folk narratives. The palekh is therefore a physical embodiment and material representation of narrative genres. As such, it is an intriguing mix of folkloric genres that requires attention to not just form, content, and style, but—perhaps more significant—to context, function, and tradition of creation and performance. **01-10**

Bealle, John (Independent) **Spatiality, the Commons, and the Public in the Midpoint Music Festival.** This paper addresses spatiality at the Midpoint Music Festival, an indie music festival held near downtown Cincinnati since 2002. Rather than ready-made venues, the festival instead makes use of a contested space focused on the Main Street arts district. Its aim is not merely to showcase the music, but also to stimulate social transformation. This paper examines the role of the festival as a mediator between the urban commons and the various groups that use it. It addresses the way the public is conceptualized and engaged, and the consequences for the public, the performers, and the resident constituencies. **01-02**

Beblo, Jess (Beaver Area School District) **Music as a Thread of School and Community Culture.** Music is part of the living culture of a school and its surroundings, reinforced through school rituals and celebrated in special events. This paper showcases my effort to create meaningful connections between my students’ daily lives and a focused, cultural study of regional music traditions. The intention is for students to first explore their personal music history and then to build awareness of the role that music plays in school and community events and in the history and identity of our newly consolidated district. The students become both anthropologists and tradition bearers, gaining senses of place, purpose, and belonging. **12-08**

Bell, Michael J. (Merrimack College) **Dearest Frank, Dearest Lissie: The Courtship Letters of Francis James Child and Elizabeth Ellery Sedgwick Child.** In 1860, after more than a decade’s courtship, Elizabeth Ellery Sedgwick married Francis James Child, Harvard professor, eventual first president of the American Folklore Society, and perhaps the greatest ballad scholar of the 19th century. Recently a hitherto unknown collection of her correspondence, including a cache of courtship letters, was deposited at the University of Michigan’s William L. Clements Library. This presentation will examine this correspondence, especially the courtship letters, for what it tells about Child the man, their relationship, and their lives in the intellectual and social cultures of late antebellum Cambridge. **18-14**

Ben-Amos, Dan (University of Pennsylvania) **Jewish Proverbs and Jewish Identity.** In 1933 the YIVO Institute for Jewish Research published a small booklet by the then leading Yiddish folklorist Y.L. Cahan, titled "Der Yid vegen zikh un vegen Andere" (the Jew about himself and about others) consisting of 243 proverbs assembled from diverse sources. Cahan divided the proverbs into four chapters: 1) Yiddish and Jewishness, 2) Jewish Troubles and Jewish Joys, 3) Good and Bad Traits, and 4) Gentiles and Jews. Except for occasional explanatory remarks in petite letters the proverbs are not accompanied by any interpretive comments. The lecture intends to fill this gap and offers interpretations in light of theories of identity and the other. **20-03**

Bender, Mark (The Ohio State University) **Interventions in Textual Tradition: A Miao (Hmong) Singer as Redactor.** It is now common to speak of "intervention" in crisis situations of drug use, sex addiction, gambling, online shopping, and other compulsive behaviors. But what of cases in which local tradition-bearers or communities intervene in the representation of their traditions in situations of cultural crisis? What sort of processes come to play when an individual plays multiple roles of performer, collector, ethnographer, editor, and intervenes as a redactor in representations of tradition to local, national, and international audiences? These questions will be discussed in the case of Jin Dan, a Miao (Hmong) epic singer, ethnographer, and scholar from Guizhou province, China. In recent years he has intervened in the re-production of published versions of "tradition-oriented" (Honko 2000) epic poems by drawing on his own "mental texts" and versions of contemporary active singers. The result is a multi-lingual, multi-cultural project of intervention, rescue, and re-inscription of the "comparatively complete" Miao myth epic in the face of shifting policies towards "intangible culture" and crises in transmission. **02-10**

Beresin, Anna (University of the Arts) **Collecting Advocates: Children's Folklore and the Dilemmas of Intervention.** With the help of a team of researchers and university funding, the Recess Access initiative links donated resources to schools and fosters a new adult appreciation for recess. Emerging from this author's longitudinal video-ethnographic study of one playground, and a survey of Philadelphia's public school yards, the initiative addresses the vast but easily sated needs of the playgrounds, and corrects the negative perception of children's play as trivial, chaotic, or a waste of time. This paper focuses on the struggles of folklore research and advocacy, and describes the challenges of organizing alliances for the benefit of children. **04-05**

Berger, Harris M. (Texas A&M University) **Folklore and the Being of Institutions.** Initially developed in the 1970s, practice theory seeks to understand the relationship between the agency of individual actors and large-scale social formations. Combining ideas from practice theory with approaches from phenomenology, this paper forwards the practice tradition by focusing on one facet of the structure/agency issue—the ontological status of modern institutions. Taking a type of administrative training session common in universities as a case study, the paper develops a phenomenology of institutional practices and uses it to reveal the fundamental role that folklore plays in constituting institutions. **02-06**

Biars, Rachel C. (Indiana University) **Mastering the Art of Manly Cooking: The Construction of Masculinity in Cookbooks Written for Men.** Cookbooks do more than teach proper methods of food preparation, they provide implicit criteria that must be followed in order to be recognized as an authentic member of a specific group. Therefore, cookbooks that are written for men define what a community believes that a man must do in order to be considered authentically masculinity. Analyzing cookbooks as examples of material culture, I will argue that the variations in language, advertising, approach and content within a wide selection of cookbooks that are written for male users ultimately represents the ambivalent attitude that Westerners have towards the notion of authentic masculinity. **18-13**

Bidgood, Lee (East Tennessee State University) **Between Local and Global: Czechs, Bluegrass Music, and Festivals.** The festival is a key part of Czech bluegrass music-making. Over a decade of participant-observation, I have experienced the wide range of "bluegrass" music-making that enlivens these events. At festivals at home and abroad, Czech bluegrassers negotiate between the local and the global, balancing language issues (Czech or English?) as well as concerns with musical style and genre and practicalities of geography and finances. Their bluegrass projects—and my ethnographic work—counterpose America (real and imagined) with the realities and ideals of "Czechness," a dance heightened in the temporary liminal space of the festival. **04-06**

Blomster, Anna (University of California, Los Angeles) **Cottage to the Moon: Visual Tradition and the Politics of Exclusion.** The red cottage is an iconic symbol for Sweden. It is used on all sorts of occasions, from children book illustrations to travel brochures. The latest idea is to place a red cottage on the moon! Furthermore, the national conservative party Sverigedemokraterna uses it as campaign material. By looking at the red cottage as a "tradition dominant", this paper wants to "unpack" it, and its connection to Sverigedemokraternas' slogan "Trygghet och Tradition" (security and tradition). How does the red cottage work as a trope and an "invisible fence" within the construction of a broader exclusionary nationalistic ideology? **09-09**

Bock, Sheila (The Ohio State University) **Speaking as The Biggest Loser: Conscripting Experience as a Tool of Translation.** In this paper, I offer a critical examination of the role imagined for “voices of experience” in a community education event governed by a translational model of communication. I focus on how one speaker, a physician and former contestant on *The Biggest Loser*, hybridized the genres of the medical case presentation and the personal experience narrative as he shared his own experiences of obesity. I argue that the genre of the personal experience narrative, framed as a natural vehicle through which experience circulates, worked metadiscursively to reinforce systems of knowledge situated within the paradigm of medical expertise. **02-08**

Bohnenkamp, Max L. (University of Chicago) **Legacies of Folklorism in Revolutionary China: Zhong Jingwen and the Crisis of Academic Folklore Studies in the 1950s.** This paper investigates the relationship between academic folklore studies and the politics of revolutionary socialism in 1950s China. It examines the role of prominent folklorist Zhong Jingwen as theorist of Chinese socialist folk cultural studies in the early half of the decade and his ultimate denunciation as perpetrator of counter-revolutionary, “bourgeois” ideology by its end. Rather than understand the crisis of folklore studies as solely a consequence of the political excesses of the era, I explore the discontinuities and continuities between the values and concepts fundamental to the study of folklore and those of the revolutionary politics of early PRC. **12-10**

Bonner, Johnathan G. (Utah State University) **Practicing Belief in the Spectrum of Utah State University.** This paper focuses on folk belief and traditions within the community of the men’s basketball team at Utah State University and their roles in improving team cohesion and reducing tension in performance, applying and extending current arguments about the functions of belief within groups. Despite widespread, everyday interest in sports, the folklore mindset is left out of the academic approaches to popular sports in America in a realm of study dominated by psychology, thus this paper adds to the knowledge base on contemporary sports and folklore beliefs, showing what is actually happening on the field, or court in this case. **05-11**

Bottero, Giovanni (University of Wisconsin, Madison) **Representing Monstrosity: Depictions of the “Old Hag of the Lonely House” Theme in the Visual Culture of the Edo Period.** This paper explores the popularization of the hitotsuya no onibaba (the old hag of the lonely house) theme in the visual culture of the Edo period (1600-1868). The theme is based on two legends originating in the Medieval period that revolve around the hag, who lives in an isolated hut in the moors and attacks lost travelers seeking shelter. By analyzing Edo-period visual depictions of the tale (e.g., woodblock prints and ikiningyo (lifelike dolls) displays), I will examine its significance both as an expression of religious belief and as a form of popular entertainment. **20-11**

Bowman, Lucas (Appalachian State University) **Joel Sweeney and the Northern Migration of the Traditional Southern Black Banjo: An HGIS Approach.** Using Historical Geographic Information Systems (HGIS), this project maps Joel Sweeney’s performances in America 1836-1842 in relation to economic and social demographics of the era. These performances mark the first recordable path of the man who introduced the forerunner of what is now considered the modern banjo. His travels into the North targeted a new audience: northern whites. These maps mark the earliest record of the traditional southern black banjo moving into popular entertainment in the North through blackface minstrelsy. **09-02**

Brackner, Joey (Alabama State Council on the Arts) **The Changing Role of Decoration Day in Alabama.** Decoration Day continues to be an important holiday in many Alabama communities. Its role as a ritual mechanism for maintaining the cemetery landscape has diminished in favor of a framework for socializing. A discussion of certain examples will illustrate this trend. Committees formed to handle maintenance have replaced the work of individual family members. As a result, certain older folk features such as the gravehouse, scraped ground, and mounded graves have been transformed or almost disappeared. A self-conscious look at these dynamics could offer an important tool for Alabama’s cultural preservationists as they develop strategies to preserve and interpret these changing landscapes. **13-02**

Bradshaw, Jonathan L. (Appalachian State University) **“You Can’t Sound Like My Cow, Little Tinklin”:** **Storytelling in an Eastern North Carolina County.** Compared to folklore studies in North Carolina’s mountains, very little work has been done with the folklore of North Carolina’s broad, flat pine-filled coastal plains. But wherever people live, events happen, stories are told, and lives are rarely as flat as the land around them. In this study I briefly summarize the state of scholarship and folklore study in the coastal plains of eastern North Carolina, then focus on the role of the storytelling tradition in the Bladen County area. My discussion will be informed mainly by particular traditions collected from interviews with Bladen County’s elderly residents. **01-11**

Brady, Erika (Western Kentucky University) **Touching Where it Hurts: The Dilemma of Physical Diagnosis in the Realm of Techno-Med.** “Medical pluralism” is not the exclusive domain of consumers of health care; increasingly even biomedical providers must take into account patient preference, while reconciling their decisions with official medical knowledge and authority. The current

effort to return the practice of physical diagnosis to a position of importance in medical education literally embodies many of these conflicts and dilemmas, offering both insights and opportunities for the folklorist. **01-08**

Bredenhoff, Thomas A. (West Virginia University) **Bawdy Parts: Relics and So-Called “Erotic” Medieval Pilgrim Badges.** Late-medieval pilgrims must have been very familiar with pilgrim badges, which survive even now by the thousands. A number of such badges show not saints or relics but human sexual organs of both sexes, including some ambulatory ones dressed as pilgrims. This paper will reconsider both these badges and a number of literary texts that seem to glancingly recognize them (by Kempe, Chaucer, Beryn-poet), to argue that modern readers must see the folk component of both badges and texts to understand these objects' relationship to the late-medieval practice of pilgrimage. **18-03**

Briggs, Charles L. and Clara Mantini-Briggs (University of California, Berkeley) **Vampires, Epidemiologists, and a Mysterious Disease: Confronting Death through Lay and Expert Narrative Practices.** In 2008, Venezuelan indigenous leaders recruited Charles Briggs and public-health physician Clara Mantini-Briggs to help diagnose and document an unknown, 100%-fatal disease that had stumped state epidemiologists for a year. A novel form of “verbal autopsy” emerged as narrative practices associated with indigenous dispute mediation, personal narrative, epidemiology, and clinical medicine intersected creatively, producing a diagnosis and provoking a confrontation with politicians that resulted in 30,000 press stories world view—and guest appearances by vampire bats. The analysis queries how lay and expert modes of knowledge production get indexically attached to mediatized narratives in complex and unpredictable ways. **17-01**

Bronner, Simon J. (Pennsylvania State University, Harrisburg) **Strongman Contests: Ritualizing Warrior Masculinity.** This paper examines contemporary American strongman contests featuring a number of traditional feats of strength. Contestants compete in front of audiences for the honor of being recognized as the strongest, and therefore worthiest male. Sharply differentiated from bodybuilding contests by participants, strongman contests display extraordinary strength in various symbolic actions rather than muscular aesthetics. The paper uses frame and practice theory to correlate the ritualization of the contests to a hypermasculine warrior image that comments on the feminization of American mass society. **13-09**

Brosey, Alice M. (Western Kentucky University) **Amateur Printing and Amateur Journalism in the Digital Age: An Examination of Aesthetic Shifts within the National Amateur Press Association.** Amateur press organizations became popular in the latter part of the 19th century and subsequently skyrocketed in the early 20th century; the National Amateur Press Association in its current form, is the oldest surviving amateur press organization in America. Using interview material from currently active members as well as print material, in this paper I examine the influence the digital age has had on this traditionally but not restrictively letterpress organization. I argue that the pros and cons of the digital era have strongly shaped the current members' views on the aesthetics of the printed page. **20-13**

Brown, Whitney E. (University of North Carolina) **In Conversation with Tradition.** It's not every woman who renders her own lard, or cries over Kentucky Wonder beans. April McGreger, however, dwells in vital, dynamic realms of southern food, past and present, and sees things differently than most. “Eat It to Save It,” an ethnographic sketch of McGreger's personal life and professional life as a farm-driven chef in Carrboro, North Carolina, parses expressions of politics, creativity, and autobiography present on her table. In this work, I consider food as a complex, multi-layered narrative, particularly as I examine the fluidity and continuity of tradition across borders of time, space, and class. **20-02**

Buccitelli, Anthony B. (Boston University) **Indexical Identities: Representations of Ethnicity and Locality in Urban Neighborhoods.** To be from Southie is to be Irish; this simple equation is commonplace in neighborhood discourse. This, in itself, is not remarkable; after all, the urban ethnic neighborhood as a bounded community is a staple image of the American historical imagination. What is notable, however, is the instability of these claims. This paper will examine the narratives, discourse, and expressive practices of the residents of several Boston neighborhoods to expose the ways in which ethnicity and locality become intimately linked or separated for the purposes of creating strategic relationships, establishing the bounds of identity, and negotiating local issues. **20-03**

Burns, Richard (Arkansas State University) **“Mama Told Jody Not to Go Downtown...”: Where Is Jody Now?** Scholarship on military marching chants and a study of what happens to recruits who mistakenly call a rifle a “gun” rather than a “rifle,” complement studies of other kinds of chants, such as cadence or “Jody” calls that employ blatantly sexist themes. Despite recent bans on such chants that contain offensive language, their performances still thrive within military oral traditions that, nevertheless, must circumvent women, officers, and non-military personnel who condemn such cadence calls. Accordingly, this paper examines why some chants resist sanctions against them. **01-09**

Burrison, John (Georgia State University) **A Folk Artist Defines His Work: Georgia Decoy Maker Ernie Mills.** The painted wooden birds of third-generation decoy maker Ernie Mills combine the highly utilitarian hunting ethic of his North Carolina grandfather and father, the conscientious Bay carvers, and his creative adaptation to new materials and customer orders when he turned full-time professional after moving to Georgia in 1978 as the state's first traditional decoy maker. This paper will examine his self-image as an artist within the still-relevant framework of Henry Glassie's pioneering first book, *Pattern in the Material Folk Culture of the Eastern United States* (1968). **01-03**

Caffery, Joshua C. (University of Louisiana) **Romancing the Zydenerd: Clerics and Laymen on the Cajun Dance Floor.** In this paper, I examine the relationship between professional Cajun musicians in Louisiana and the people they disparagingly refer to as zydenerds (or "zydenazis," or "zydeholics"): perceived cultural interlopers whose single-minded devotion to Cajun and/or zydeco dancing frustrates and even threatens the Cajun musician. This relationship, I argue, often takes the form of an epistemological struggle between musician and dancer, a struggle that may call the performer's expert status into question. As an image of the zydenerd grows gradually more distinct, I argue that he/she/it may embody the Cajun musician's own cultural misgivings—particularly those concerning epistemological prerogatives related to the sphere of Cajun musical performance. **09-14**

Cantú, Norma E. (University of Texas, San Antonio) **Haciendo Camino al Andar: Musings on Doing Work that Matters as a Folklorist in South Texas.** Americo Paredes laid out the parameters for those of us who came before and those of us who followed as folklore scholars in Mexican American communities (1977, 1979). I find Paredes's work along with that of Linda T. Smith (1999), Gloria Anzaldúa (1987), Chela Sandoval, (1994) and Emma Perez (2005) useful as I frame an analysis of my folklore work in my home community and firmly situate it within a Third Space Chicana Feminist practice, my work on South Texas women's rites of passage. **05-10**

Carpenter, Carole (York University) **Seeing Ourselves in the Wilderness.** This study focuses on the relationship of Canadians to their land, as reflected in the stories they tell (or not) about bears. In recent history, bear encounter narratives among Canadians were common, whereas today's multicultural and more urbanized Canadians rarely tell them. Many immigrants tend to avoid wild places as they do not relate to them, nor identify through them. Further the nature of Canadian childhoods has changed with "nature deficiency disorder," replacing wilderness camping and other encounters with nature. **02-05**

Carpenter, Tracy (Independent) **Storytelling, Alignments and Expertise in the Recovery Movement.** Controversies surrounding twelve-step programs and the disease concept are not an issue of benefit or impact, but of expert knowledge. Using data from field research and twelve-step literature, this examination of alignment frameworks uncovers the bi-dimensional movement of knowledge between lay and expert people that challenges the uni-directionality of traditional knowledge production. By closely examining the role of storytelling in this folk medical system, I uncover experiences and elements (connected to expertise) that have facilitated the multi-disease and multicultural expansion of recovery ideology. **17-11**

Chandler, Jim (George Mason University) **North American Folkloristics: Did Early Methods Influence the Contemporary Identity of Native American Indian Youth?** Early American folklorists conducted fieldwork to preserve tales, myths, beliefs, rituals, songs and cultural elements of the indigenous North American Indian tribes. The trajectory of Native American culture was altered through time, primarily from the establishment of western European "settlers" that displaced the Indians from their territorial hunting grounds and settlements to modern reservations. This paper analyzes the historical development and contemporary methods used by folklorists to document Native American cultural preservation; and how the resulting folklore may impact resurgent efforts of the Oglala Lakota elders to promote traditional spirituality, beliefs and tribal identity within their contemporary youth. **05-09**

Chen, Yongchao (Peking University) **Trading Mountain Songs across the River: Folksongs Revolutionary and Not.** This study examines the New Folksong Movement of the Chinese "Great Leap Forward" in the late 1950s. It discovers two different worlds: One was the world of propaganda-corps folksongs, whose distance from the real experiences and feelings of the masses was vast. The other was a concealed world of non-revolutionary folksongs, in which the people still preferred to sing the old, traditional mountain songs and satirized the overzealousness of the Great Leap. Under the communist fervor of the times, the masses and folksong became mere images shaped by political ideology, but a suppressed world of mountain songs survived with immense vitality. **12-10**

Cherian, Antony (University of Texas, Austin) **The Ethics of Consent in the Digital Age.** The oral history interview process conveys individuals' narratives transgenerationally outside their intimate circle. In return, interviewees share openly details of their work and home life, their family history, their stories, and their expertise. Yet much of the training materials, handbooks and guides use the language and metaphor of extraction to describe both the interview process and the interviewer's role. Does this emphasis on extracting buried narratives cause researchers to give short shrift to other ethical issues of consent that have become more pronounced in the digital age and are perhaps more difficult to resolve, such as the ownership and intellectual property of the narratives? **17-07**

Chernyavska, Maryna (University of Alberta) **Our Daily Bread: Ukrainian Constructs of a Healthy Diet.** Health is constantly constructed and reconstructed in any society and this paper explores the use of food for healthy living and for medicinal purposes in Ukraine. I will examine Ukrainian foodways past and present. Defining what constitutes food and how it was and is still consumed to maintain health will help understand Ukrainian beliefs related to health. What constitutes healthy food? Does ritual food have to be healthy? What food is used to cure disease? How important is tradition? How does traditional food correlate with the discourse on health? **09-05**

Cherwick, Brian (Independent) **Getting to the Root of a Song: Commodification of Folk or Folklorization of a Commodity?** While questions of authenticity and original sources for items of traditional culture are more rarely found in the current discourse of academic folklorists, they still remain a powerful tool for those who use traditional culture as a commodity. This paper will focus on one Ukrainian song, and its acceptance within the realm of traditional folk songs. It will examine the development of cultural products during the Cold War Era in both the isolated vacuum of the diaspora and the isolated vacuum behind the Iron Curtain. It will look at the way items of folk culture are commodified and the way that a commodity, such as a composed popular song, can become folklorized. **04-13**

Clare, Callie (Indiana University) **Off-Road Online: Trucks and Identity.** Using a website as my primary text, I explore how an online community can provide researchers with valuable information before entering their field site. Looking at IH8MUD.com, I begin to theorize communities of off-road truck enthusiasts and how they come to identify themselves with a particular mass-produced object, a sport utility vehicle or truck, especially after modifying the vehicle to make it capable of driving rough terrain. I also work on theorizing why this hobby is so popular in the United States using theories of material culture and early American Studies and connecting this phenomenon to other car cultures in the United States. **20-13**

Clayton, Gareth (University of Victoria) **Pulling alongside the Experts: The Development of a Research Paper through Conversation and Interaction with Local Experts, Environment and Material Culture.** Through my enrollment on the History in Art MA program at the University of Victoria, Canada I have been fortunate enough to also begin studies in a First Nations Coast Salish dialect called Sencoten. My participation in the language classes, interaction with the tutors and students and with the Lauwelnew tribal school environment itself has formed the basis for my MA research paper. By utilizing local, expert knowledge and resources gathered through conversation and reciprocal methodologies my research is focused on a case study of a 1920s racing canoe displayed within the atrium of the tribal school. Interaction with local individuals has allowed me to develop an understanding of the tacit images and ideologies that this form of display implies. My paper will present the development of these relationships and underline the dynamic progression of my own studies, studies that rely heavily on information obtained through local expert knowledge. **17-04**

Cobanoglu, Ozkul (Hacettepe University) **Proverbs about Proverbs within the Context of the “Cult of Ancestors” and the “Concept of Ancestors” in the Turkish Folk Culture.** The presentation will use historical texts in order to reestablish the sociocultural context and thus illuminate “the cult of ancestors” both in terms of proverbs, which are named “words of the ancestors” in Turkish, and the overall concept of ancestors. This process will allow us to understand the historical sociocultural contexts in which the conceptualization that the term “proverb” covers emerged. Within the historical sociocultural context to be established in which the cult of ancestors and the concept of ancestors emerged. We will explore Turkish proverbs about proverbs interpreting them from thematic, structural and functional points of view. **13-11**

Cochran, Robert (University of Arkansas) **I’m Trying: Scholarship Meets Star in Wary Dance.** The encounter between the strong scholar and her or his greatest informant(s), momentous for both, is worthy of closer analysis. Its protocols are as varied as the cultural backgrounds and idiosyncratic personalities involved, but I’ll join Henry Glassie’s engagements with Hugh Nolan, Ahmet Sahin, and Haripada Pal to my own with Vance Randolph and Phydella Hogan, attempting a schematic portrait of successful fieldwork’s careful nurturance of intimacy. **04-03**

Conrad, JoAnn (University of California, Berkeley) **Fantastic Projections: The Relationship of Folklore and Psychoanalytic Theory.** This paper seeks to historically contextualize the use of folklore by early psychoanalysts, and later, in circular fashion, the use of psychoanalysis by folklorists, to explore the more complex political, social and ideological discourses into which this interrelationship has become insinuated. How, for example, does a more expanded historical context suggest that the field, the analytical tools, the genres and the thematic content have all been selected and shaped by larger contemporary concerns? Psychoanalytical folklorists were part of a larger discursive field in post-WWII US which sought a “return to domesticity.” Thus historically contextualized, the psychoanalytic approach to folklore may be seen as fitting within a general conservative domestic ideology rather than offering up any “new perspectives.” **04-01**

Conway, CeCe (Appalachian State University) **2010 Black Banjo Gathering Reunion.** The 2005 Gathering set off many sparks—including the emergence of the Carolina Chocolate Drops—the first young black group in eighty years. NEA presented black fiddler Joe Thompson the lifetime heritage award. Black string bands like Sankofo Strings, the Ebony Hillbillies, and Otis Taylor's *Recapturing the Banjo* CD, toured widely. African American scholarly work intensified and young banjo players, black and white, are going to southern Gambia and Mali to learn spike and semi-spike lute traditions. The banjo world changed radically again in 2010. Video will be shown. **09-02**

Cordi, Kevin (Ohio Dominican University) **A Professional Storyteller Looks Back to Advance Forward as He Moves in the Academy.** A critical study reflecting on my identity as a professional storyteller raised on stories from West Virginia and how that identity compares and contrasts with being a teacher/professor using stories. It also questions how and why organized storytelling privileges the told story and explores how storymaking can be included in performed stories. This self-reflective critical study uses autoethnography to examine how both how my own and my students' oral narratives can be co-constructed and used for learning. It explores how interactive narratives, especially those that employ dramatic methods, can be used for teaching. **17-08**

Cornfield, Dan (Vanderbilt University) **Musicians on a Mission: Pathways to Social Entrepreneurship in the Nashville Music Scene.** Terry and Joe are musician-social entrepreneurs on a mission to develop new talent in the emerging "indie" sector of the Nashville music scene. The emerging dual structure of consolidated major labels and enterprising, small indie labels in Nashville affords these musician-social entrepreneurs pathways for carrying out their artistic-social missions in developing new talent. Inspired by the Civil Rights Movement, Terry's pathway exemplifies the social mission of developing a new and larger generation of ethnic-racial minority artistic professionals and their incorporation into the music scene. Having exited involuntarily from the major-label sector, Joe's pathway exemplifies the social mission of developing a new and larger generation of young, independent artistic professionals. Together, Terry and Joe's pathways and missions depict how the emerging indie sector is an arena for promoting social entrepreneurship and new generations of music professionals. **17-02**

Coyle, Philip E. (Western Carolina University) **"Our Immortal Home": The World-Making Symbolism of Southern Appalachian Cemetery Decoration Traditions.** Cemetery decoration traditions in the Southern Appalachian region, whether they take place in Great Smoky Mountains National Park or in family cemeteries scattered throughout the region, create a kind of world-making symbolism. Through these traditions cemeteries are represented as key symbols that evoke an idealized past and connect that idealized past to an idealized future. They envision the "wilderness" outside the cemetery gates as a chaotic modernity that cemetery decoration participants themselves, through the force of the own collective will and practical activity, manage to halt symbolically through the creation and re-creation of an enduring "home" in their cemeteries. **13-02**

Criswell, Stephen (The University of South Carolina, Lancaster) **The South Carolina Native American Folklife and Oral History Documentation Project: The Catawba Nation.** This poster presentation describes the efforts of the Native American Studies Program at the University of South Carolina, Lancaster to document the folklife and oral history of South Carolina's Native American communities. The project is beginning with the Catawba Nation, a community known for its unique pottery tradition. Poster highlights will include sample texts from interviews with potters, elders, and other Catawba tradition-bearers, images of Catawba pottery and pictures of potters, a timeline, and web addresses for sample audio podcasts of interviews. **04-16**

Cunningham II, Patricia F. R. (The Ohio State University) **Addressing African American Posing as an Intellectual Exercise in the Classroom.** The education of the African American Male at the university is highly contested because of retention and matriculation issues. Few programs and policies focus on the actual stories or narratives of these individuals as they go through their tenure as a performance; the performance of self creates the counter college narrative and the meta-narrative of the black male experience. This paper uses critical narrative to construct a meta-narrative for the lives of black males at a comprehensive university like Ohio State. This paper also focuses on using the personal narrative as a means to address retention of black males. **17-08**

Deafenbaugh, Linda (University of Pittsburgh) **Bringing Tradition Bearers into Classrooms: Profiles of Practices.** Various curricula recommend bringing parents and community members into classrooms to enrich learning. Despite conditions and considerations that discourage teachers from enacting this curricular component, some teachers do invite community experts into their classrooms to engage with the students and share their knowledge. This paper explores key dimensions of these practices and presents a snapshot of the circumstances under which tradition bearers are being invited into classrooms by teachers. Trends and emergent patterns from online survey data, collected from teachers and administrators in a multi-county region of Pennsylvania about the prevalence of such practices, will provide folklorists with untapped opportunities. **12-08**

Dégh, Linda (Indiana University, emerita) **Stith Thompson's Contributions to Folklore and the Folklore of Today.** Dr. Degh will talk about how and where she considers that folklore has gone astray since the 1960s. Colleagues whose point of view differs from Dr. Degh's would benefit from her presentation, considering that she herself is a point of connection with those earlier days. **04-04**

Del Negro, Giovanna (Texas A&M University) **Being Lolita in Japan.** Teenage girls with lacy Victorian dresses, knee socks, and platform shoes can regularly be seen walking the streets of Tokyo and Osaka. Inspired by manga and a music genre known for elaborate costumes and hairstyles, the Lolita look is often featured on television, and its popularity has fostered girls' clubs that showcase Gothic, Punk, and DIY Lolita dress styles. In analyzing the Lolita character in *Kamikaze Girls*, this paper explores how shojoness (girliness) is achieved and the meanings these forms of public display have for the heroine and Japanese teenagers. **01-05**

Deutsch, James (Smithsonian Institution) **Nashville vs. Nashville: "Metaphor for America" or "Citadel of Bad Taste"?** When Robert Altman's film *Nashville* premiered in 1975, some critics praised it as a masterpiece that was "a metaphor for America." Other critics not only blasted the film as malicious and exploitative, but also condemned the city of Nashville as a "citadel of bad taste" and its signature country music as not even "a close approximation" of music itself. This paper offers a folkloristic analysis of the narrative, settings, and principal characters of this highly controversial film. It will also evaluate the lay and expert knowledge that went into the film's inception, production, and reception. **20-05**

Diaz, Gloria (California State University, San Marcos) and **Linda Pershing** (California State University, San Marcos) **The Politics of Race and Gender in the Annual Ramona Pageant.** This presentation offers a critical analysis of the politics of cultural representation in the Ramona Pageant, the longest-running outdoor drama play in the US. Featuring a cast of four hundred actors, the pageant echoes themes from Romeo and Juliet about star-crossed lovers whose relationship is doomed because of bigotry and ignorance. The "authenticity" of Latino/a and Native American roles is highly contested in contemporary Ramona performances. This presentation explores the pageant's relationships to Native American and Latino/a history, identities, and contemporary debates about race and ethnicity in response to a story that has been called the "foundational fiction" of California. **12-14**

Dickson, Megan (George Washington University) **American Experience: A Structural Analysis of Personal Experience Narratives, The Federal Writer's Project to StoryCorps.** This paper argues that the personal experience narrative contains and maintains structural integrity over time in the form of carefully formulated narrative functions. These functions of narrative structure are the principal manifestation of the traditional nature of personal experience narratives. The analysis conducted is based on a selection of narratives from the Federal Writers' Project life histories and from StoryCorps project interviews. In a sample of ten narratives, the functions—orientation, complication, evaluation, resolution, and coda—are extracted from the narrative clauses in order to obtain analytical referents to examine not only the structure of the individual narratives themselves, but to substantiate the claim that the narrative structure is a traditional underpinning of personal experiences. **02-11**

Doan, James E. (Nova Southeastern University) **Esoteric Knowledge in Irish and Appalachian Folktales.** Esoteric knowledge is usually defined as available only to a narrow circle of "enlightened," "initiated" or specially minded people. In contrast, exoteric knowledge is well-known, public, or perceived as informally established in society at large. In scholastic literature, esotericism refers to a series of historically related religious currents, including Gnosticism, magic, alchemy, etc., all of which involved "inwardness," mystery or secrecy as a crucial trait. This paper uses primarily the first meaning of the term, particularly as it relates to figures such as the Irish trickster, archetypal poet, craftsman and lover, Carroll O'Daly, in Irish folklore, as well as Jack in Appalachian folktales. **05-03**

Dobler, Robert T. (University of Oregon) **Tattooing as Vernacular Memorialization.** Based on fieldwork conducted through interviews with various tattoo artists and mourners who have chosen commemorations in ink, this paper examines the effects of the bodily memorial on the mourning process, with special attention to the ways in which these tattoos are similar to and different from other forms of vernacular memorialization. Memorial tattoos are a unique and important subset of tattoo culture and provide a fascinating opportunity to further explore issues of folk art and therapy, as well as the relationship between visual culture and the preservation of memory. **20-12**

Downs, Kristina (Indiana University) **"Everything Starts at the Character"?: The Creation of Performance Persona among Renaissance Faire Performers.** This paper will analyze the process Renaissance faire entertainers and cast members use in creating onstage personas. These personas serve practical as well as expressive functions. While practical functions outline the boundaries within which a performer can work, there is also an important artistic dimension to character creation and these personas can serve as vehicles for self-expression. This paper will show the ways performers negotiate the needs of a character with the desired expression and the roles that other artistic elements such as costume and dialect play in the creative process. **18-12**

Doyle, W. Lawrence (Independent) **A Duck Walks into a Bar...: Why Jokes Spread like the Plague.** Why do some jokes become folklore while others don't? Using concepts from marketing, epidemiology, and network studies, three criteria must be met before a joke becomes contagious and folkloric: it must be sticky, have the proper context, and infect the right people. Looking at jokes through the lens of epidemiology sheds light on the formation of emergent folklore. **17-03**

DuBois, Thomas A. (University of Wisconsin, Madison) **Johan Turi's Descriptions of Folk Healing: Before and After Editing.** In 1910, Johan Turi produced the first secular book written in Sami language. Created with the help of a young Danish artist/ethnographer Emilie Demant-Hatt, Turi's work ostensibly presents Sami culture as Turi knew it. In 1918, however, Turi prevailed upon Demant-Hatt to publish a second work, one which contained many of the materials that had been excised from the first book. By comparing the portrayal of Sami healing traditions in the two works, we glimpse the power relations and notions of authenticity behind the collaboration of this lay expert and academic facilitator. **04-08**

Duffy, Karen (Independent) **Bringing Them Back: Wanda Aragon and the Revival of Historic Pottery Designs at Acoma.** Many folk traditions are recursive in nature: rather than developing in linear fashion, they return regularly to earlier models and refresh them in current terms. This paper examines an Acoma potter working in this mode today, reviving a stylistically distinct set of designs from the late 1800s. Tracing the growth of her interest in the "old designs," the course of her research to locate them, and the methods by which she approaches and reconstructs them, the paper highlights her primary artistic intention: to connect with people of the past through art. **01-03**

Duggan, Betty (New York State Museum) **Qualla Arts and Crafts Mutual, Inc.: Influences Beyond Cherokee.** In previous publications (1991, 1997, 2005) the author explored the development, emic meanings, and economic and social influences of the Qualla Arts and Crafts Mutual, Inc., a cooperative enterprise of the Eastern Band of Cherokee Indians founded in 1946, on membership and the EBCI. Here she expands research on wider crafts and cultural influences of Qualla Arts (The Coop) through partnered workshops it led for craftspeople of other Southeastern Indian groups for the federal Indian Arts and Crafts Board, between the 1960s and 1980s, as well as a co-curated 1980s traveling exhibit of Southeastern basketry, now a critical museum collection. **17-04**

Dunaway, David (University of New Mexico; San Francisco State University) **Folk Revivalism Today.** What is the nature of the folk-revivalist instinct? What has happened to folk music revivals today? Answers to some of these questions are raised in a new volume, from the perspectives of scholars and performers. *Singing Out: An Oral History of America's Folk Music Revivals* revisits folk revivalism with the thesis that there have been three folk music revivals in the US: one from the 1930s and 1940s in the Washington, DC and New York City areas; one in the 1950s and 1960s nationwide; and a third happening in the 21st century. **01-02**

Eliason, Eric (Brigham Young University) **Folk-Folkloristics: American Soldiers' Responses to Afghan Traditional Culture.** In doing ethnography, folklorists often consider folk groups' own ways of understanding medicine, arts, theology, or any number of vernacular occupations. But what about folkloristics? This paper looks at the sense-making and incorporation American soldiers have done regarding traditional Afghan folkways such as vehicle ornamentation, oral poetry, and traditions of male bonding. It develops the idea of "folk-folkloristics" as the bottom up practice of folklore analysis done by folk groups rather than folklorists. **02-09**

Elliott, J. Gary (Kentucky State University) **My Key Won't Unlock This Door: Sufi Mysticism and Sexual Impotence in Blues Lyrics.** Perhaps going against the usual grain, there are a number of blues songs that play with metaphors of sexual impotence. The inability to perform sexually may be itself a metaphor for a kind of spiritual impotence, an inability to achieve peace or transformation through love, be it physical or spiritual. The thirteenth-century Sufi poet Rumi wrote eloquently of love as a potential way both to find spiritual peace and to prevent finding such peace. As do certain blues songs, Rumi suggests that the inability to love well speaks of a genuinely lost soul. **02-02**

Ellis, Larry (Arizona State University) **Gum Swamp Breeding: Davy Crockett Administers Comeuppance to Yankees, Schoolmasters, and Methodizers.** The "myth" of Davy Crockett is rooted in the legends, tall tales, and brags published in the mid-19th-century Crockett almanacs. Many of these narratives revolve around the conflict between lay (folk) and expert (historical) knowledge where Crockett, drawing upon his expertise in the survival technologies of the frontier, frequently triumphs over the pretensions of savvy, learned outsiders, reminding frontiersman and Easterner alike of the irrelevance of eastern culture and education to the skill sets necessary for the conquest and settlement of a hostile wilderness. **01-07**

Erickson, Kirstin C. (University of Arkansas) **Power of the Stranger: Yaqui Performance and Spiritual Struggle in the Colonial Moment.** This paper uses contemporary Yaqui expressive culture to reinterpret

colonial-era Jesuit texts. The 17th-century encounter between indigenous Yaquis and Jesuits was marked by symbolic mediation and mimesis. Yaqui religion continues to be steeped in ceremonialism. Folklorists have long argued that performances shape cultural realities and that enactment provides ways of knowing beyond the strictly cognitive. We can use the lens of performative action to complexify colonial "conversion" claims. This paper examines Yaqui ceremonialism as an embodied means of spiritual struggle and comprehension. **05-09**

Evans, David (University of Memphis) **The Image of Ethiopia in U.S. African American Folk and Popular Song.** Ethiopia is mentioned in about a dozen songs from the genres of blues, gospel, jazz, and popular music between 1915 and 1997. The earliest examples perpetuate older uses of "Ethiopia" and "Ethiopian" as synonyms for sub-Saharan or "black" Africa and the Negro race, images positively reinforced by mentions of Ethiopia in the Bible. Ethiopia assumes a new image during the Italian invasion (1935-1941), where it mainly symbolizes danger for black people generally. Then Ethiopia fades from notice, re-emerging briefly in the 1980s and 1990s as a symbol of poverty and starvation, and afterwards more positively as a tourist destination. **02-02**

Evans, Michael R. (Indiana University) **Artistic Courage in Small Groups.** As Henry Glassie has noted, performance requires courage. At times, negotiations of performance function in harmony with negotiations of identity. At other times, the negotiations clash, setting the stage for a violent dehumanization or an artfully constructed truce. One courageous individual—Paul DeMain, the editor of *News From Indian Country*—conducted research into the Leonard Peltier case that led him to declare, in his newspaper editorials, that Peltier is guilty of the murder of two FBI agents. That position has put his newspaper, his life, and his identity as a Native warrior in jeopardy. **02-03**

Everett, Holly (Memorial University of Newfoundland) **The Church of Baseball: Professional Sport, Fandom, and Vernacular Religion.** This presentation will focus on how the creation of folklore inspired by Major League Baseball fandom may be understood as spiritual or religious behaviour, according to both vernacular and academic frameworks. Baseball is commonly referred to as a religion, both in popular culture and in academic literature. If baseball is a religion, how do its fans practice it, both at the ballpark and in their everyday lives? What factors might transform a professional baseball player into a religious figure? What beliefs and practices render a journey to a distant ballpark a pilgrimage, and a fan, a pilgrim? **05-11**

Eyster, Kevin I. (Madonna University) **When Folk Meets Pop: "God's Own Drunk" and the Tall-Tale Tradition.** Written and Performed by Lord Richard Buckley in 1959, the song "God's Own Drunk" was popularized in the 1970s by singer and songwriter Jimmy Buffet. The song includes tall-tale motifs that serve as "areas of overlap between folklore and popular culture" (Santino). I'm interested in how the song embodies the "humor of extravagance and exaggeration" one finds in the genre of the tall tale (Brown). Much of an audience's or listener's enjoyment of the song is the result of the singer's "tall-talking." **18-03**

Ferrell, Ann K. (Champlain College) **Gender as Traditionalized Performance: Masculinity in Occupational Contexts.** In this paper, I will draw on examples from my fieldwork in occupational folklore to suggest an approach to masculinity as traditionalized performances that work to sustain normative gendered practices, spaces, and relationships to power. The significance of such an approach to understanding gender is particularly relevant in light of the recent economic recession, widely covered by the media as a gendered recession in which the "unemployment gap" favored women, leading to claims of a reversal of gender roles as women became primary breadwinners and dads stayed at home to raise the kids. **12-09**

Feschet, Valérie (Université de Provence) **Pétanque in New York: The Uses of a Growing Urban Folklore.** Invented in the early 20th century in the south of France, pétanque is practiced in the streets of New York City since the 1970s. This paper presents, with support of a photographic coverage, the first results of a field inquiry about this booming urban phenomenon. The main topics are the history of the clubs, the localization of playing courts in the town and the urban development policies; the common practices. Pétanque is also a part of a rebuilt collective identity, and stages, through a specific folklore, a mainly meridional France. **05-11**

Fish, Lydia (Buffalo State College) **When Lay and Expert Knowledge Meet: Pete Seeger and the Occupational Folksong of the Military.** Between April 25 and September 16, 1945, Pete Seeger, who was stationed in the Marianas with the Army, sent a series of eleven mimeographed newsletters to friends back in the states. These include twenty-one song texts as well as fascinating glimpses of music in a combat zone. Pete Seeger is one of a long series of soldiers who have recorded the songs they heard and sang during their tours of duty. Most of the best collecting and analyzing of the occupational folksongs of the military has been done by men who were members of the groups they were studying. **01-09**

Fitz, Earl (Vanderbilt University) **Futebol in Brazil: Sport and Cultural Identity.** For Brazilians, “futebol” (football, a.k.a. soccer) is not just descriptive of the game; it is descriptive of a particularly Brazilian way of being, of Brazilian identity. “Futebol” cuts across all social ranks and categories, including race, class and gender. One of Brazil’s great modern writers, Clarice Lispector, was a great “futebol” fan and often incorporates it, literally and figuratively, into her work, as do many other Brazilian writers, commentators and public officials. At the core of the Brazilian sense of “futebol,” and thus of modern Brazil itself, is the concept of the “jogo bonito,” known around the footballing world as the “beautiful game” — a term also indicative of something irrevocably Brazilian, something that, in all respects, makes Brazil unique. **02-07**

Foster, Michael Dylan (Indiana University) **The Fall and Rise of the “Tourist Guy”: Humor and Pathos in Photoshop Folklore.** This presentation focuses on the “Tourist Guy,” a photograph of a man on the observation deck of the World Trade Center that circulated on the Internet immediately following September 11, 2001. Remarkably, the date stamp reads “09/11/01” and an airplane flying toward the tower is clearly visible in the background. Although the image was quickly debunked, hundreds of new Photoshopped versions began to appear, featuring the Tourist Guy at important events and sites around the world. Read in context with one another, these different versions create an eloquent commentary on contemporary events as well as more transcendental human fears. **04-02**

Fowler, Christopher L. (University of North Carolina) **Hog Killing as Performance.** Hog killings were once common events in Eastern North Carolina that have become fewer in recent generations. Changes in social, economic, and technological culture have powerfully shifted the connections between people and foodways in this region. The factory-farming model that dominates America’s food system has pushed this community event into obscurity. Individuals in Duplin County, however, are staging these events again in opposition to contemporary consumer culture. Removed from the context of subsistence farming, these ritualized events are rich venues for the performance of identity. They are at once culturally conservative and politically oppositional. **20-02**

Frisch, Janice E. (Indiana University) **From Crazy Quilts to T-Shirt Quilts: The Art of Displaying Memorabilia.** American quilts are often thought of as memory objects, but few genres of quilting embody this feature as explicitly as the crazy quilt and the t-shirt quilt. Crazy quilts, fashionable at the end of the 19th century, and t-shirt quilts, rapidly rising in popularity today, both incorporate memorabilia in ways that leave no doubt as to the original forms of the objects. This presentation will explore the intersection of these two temporally separated genres by looking at crazy quilts from the collection at the Mathers Museum of World Cultures and a selection of contemporary t-shirt quilts. **04-02**

Frog (University of Helsinki) **A Mythology of One: Arhippa Perttunen and Kalevalaic Poetry.** Arhippa Perttunen’s performances of kalevalaic poetry shaped Elias Lönnrot’s epic *Kalevala* and his name continues to carry exceptional authority in academic research. His authority as a singer of epic and mythology is compromised by academic selectivity. The songs for which he is best known are unique syntheses of traditions, shaped by Arhippa’s strong Christian orientation. These forms of the songs did not become established as a social phenomenon and remained a “mythology of one.” This paper presents Arhippa’s synthesis of traditions as a phenomenon, arguing that this phenomenon was recurrent through the history of the tradition. **04-08**

Fulmer, Jacqueline M. (University of California, Berkeley) **Doll Hobbyists to the Academy: Don’t Toy with Us.** Juliette Peers writes that doll collectors resist “outsider scrutiny.” Their presses emphasize “empirical research,” while academia stresses “method.” Distrust between the two may be traced to earlier accounts of collectors by academics. Previous critics linked relations with objects to two negative connotations of fetishism: as “substitutes” for human relations, or as revealing inequality between economic classes. In my work on *Doll Culture in America* (2011), the reactions parallel Peers’ observations. But recent material culture and folkloristics herald better interactions. **18-07**

Gabbert, Lisa (Utah State University) **Humor about Knowledge (or Lack Thereof): Stereotypes of Medical Specialties.** This paper examines presumptions about various medical specialties by drawing on humor by doctors. Medical professional humor is notoriously scatological and gallows-oriented. Doctors joke about nurses, their patients, bureaucracy, diseased bodies, and death. Doctors also joke about each other as well, and this humor is frequently based on specialty. Medical specialties are founded on differential knowledges and so this humor reinforces and queries perceptions about the limitations of knowledge and knowledge-based boundaries. This cross-specialty humor also generates new kinds of interstitial understandings and reveals much about emic statuses and hierarchies that occur within the fields of medicine. **18-11**

Garlough, Christine (University of Wisconsin, Madison) **Folklore, Politics, and Potential of Acknowledgment.** This paper details my understanding of “acknowledgment” as a key component of ethnographic practice, and my experiences of crossing occupational boundaries to meet the needs of a grassroots, progressive South Asian American school. To my mind, this focus on acknowledgment (growing out of an “ethics of care”) raises interesting questions: (1) What happens when values derived from an ethic of care (compassion, empathy, attentiveness) are explicitly integrated within fieldwork methodology?

(2) How can we conceptualize acknowledgment as a critical social practice? (3) How might the act of acknowledgment lead us to perceive and judge social and cultural problems in innovative ways? **05-10**

Gaudet, Marcia (University of Louisiana, Lafayette) **Ernest J. Gaines and Community Responses to the Imagined False River Landscape.** Ernest J. Gaines has touched the lives of countless people through his critically acclaimed novels and stories. He has particularly touched the lives of people in Southern Louisiana who have embraced Gaines's literary vision of a traditional rural African American community. Gaines's imagined landscape has contributed to a sense of connectedness with place and has inspired artistic renderings of the space he has charged with meaning. **20-06**

Gaydos Gabriel, Mary K. (Utah State University) **The Jeremy Project: A Spontaneous Eruption of Postmortem Photography, Reinventing Tradition through Need.** Postmortem photography, particularly of children, was a popular tradition in the late 1800s, providing a palpable palliative comfort to surviving parents. Photographer Darcie DeNeal unwittingly recreates this practice in response to personal grief following the death of her son, Jeremy. Through The Jeremy Project she creates artful photographs of stillborn and dying children for parents facing the same devastation: death of a child. DeNeal's journey is explored through her own words and a comparison of her photographs with those taken more than a hundred years earlier, revealing an example of tradition perpetrated through basic human need rather than a conscious knowledge. **20-12**

Gelfand, Lynn (University of Advancing Technology) **Playing with Stories: Morphology and Meaning in Games Based on Fairytales.** How does digital interactivity affect a folkloric genre like the fairytale? To answer this question, undergraduate upperclassmen at the University of Advancing Technology were tasked with designing video games based on traditional fairytales. Students found that tales with a low level of action, such as AT 410 Sleeping Beauty, had to be radically altered to fit a game environment. Applying Propp's morphological structure to both fairytales and games revealed that one of the newest forms of storytelling—the action-oriented video game—mirrors the style of one of the oldest forms of storytelling—the action-oriented oral fairytale. **13-01**

Gibbs, Levi (The Ohio State University) **"Becoming One with the People": Theory and Practice in Chinese Folksong Collection During the 1950s.** This paper examines the intersection of theory and practice in Chinese folksong collection during the 1950s, focusing on how collection was conceptualized as a mediation between intellectuals and the folk. The first section outlines the development of theory about folksong collection and folk music research during the first half of the 20th century, and the second section presents case studies of retired collectors who were active during the 1950s, examining the convergence of earlier theory and actual practice, including methods used, problems encountered, and gains in understanding achieved by participation in this process. **12-10**

Gibson, Nathan (Indiana University) **A Country Boy Rocks Again: Revival and Reinvention in the Rockabilly Festival Circuit.** In 2007 Starday recording artist and musician Glenn Barber was contracted to play two rockabilly festivals after more than twenty years of retirement from the music business. Having spent thirty years writing and recording country music, Barber was now a headlining act on the rockabilly festival circuit with only one (arguably, two) rockabilly record to his name. Serving as the intermediary between the Rockin' '50s rockabilly festival and Barber, I witnessed first-hand Barber's wide range of emotions including confusion, anger, appreciation and eventual honor. This paper addresses the role we, as scholars and academics, take in reviving, or "reinventing," the careers of forgotten performers and considers issues of ethics, representation, authenticity and authority. **20-01**

Gillespie, Angus (Rutgers University) **The Jersey Devil: A Documentary Film.** Screening of the History Channel's *Monster Quest* documentary "Devils in New Jersey" (Episode #38 from Season Three) that was made for television and was first broadcast on February 25, 2009. According to the legend, the Jersey Devil is a creature with the head of a horse, the torso of a man, the wings of bat, the feet of a goat, and a long serpentine tail, with a penetrating scream. This mysterious creature is said to prowl the sandy trails and mist-shrouded marshes of the New Jersey Pine Barrens. The creature, said to have been born in 1735, emerges periodically to rampage through the towns of southern New Jersey. *Monster Quest* is a television series on the History Channel that deals with the search for various crypto-zoological creatures and paranormal entities reportedly witnessed around the world. **20-15**

Godby Ingalsbe, Suzanne (Indiana University) **Ethel-Jane Westfeldt Bunting's Lessons from In-Between Spaces.** I propose Ethel-Jane Westfeldt Bunting's work as an example of a third space, a type of middle ground, which exists between the domains of lay and expert knowledge. The approaches she employed in her ethnological study and museum exhibition work resonate with the discipline of folklore today. To fulfill her scholarly ambitions, Ethel-Jane Bunting took advantage of the opportunities that were available to her in the time and place in which she was working despite, or perhaps because of, her gender. In doing so, she found a national venue for her research and left a lasting legacy in multiple institutions. **02-13**

Goertzen, Chris (University of Southern Mississippi) **“Por una Cabeza”: Lay and Expert Knowledge in the Use of a Tango in Three Movies.** In *Scent of a Woman* (1992), Al Pacino portrayed an irascible blind retired army Colonel reviewing a range of experiences before an intended suicide. In one sequence, he taught a young woman to tango in a plush restaurant. They danced to “Por una Cabeza,” “By a Head,” written by Alfredo Le Pera and Carlos Gardel in 1935, but as rerecorded in 1981 in New York. In this and in near-contemporaneous airings of “Por Una Cabeza” in *True Lies* and *Schindler’s List* general inherited impressions of the tango and aficionados’ nuanced knowledge interact to further the emotional progress of very different stories. **05-08**

Goldstein, Diane E. (Indiana University) **Dead Chickens and Sneezing Spies: Imagined Lay People, Expert Misinformation and Epidemiological Rumour Surveillance.** In 2005 the World Health Organization (WHO) made a policy commitment to incorporate mandatory “enhanced rumour surveillance” in their evaluation of health risks which may result in the international spread of disease. Epidemiological rumour surveillance is based on a passive, unarticulated set of assumptions about what rumours look like and how they work; anticipated lay transmission patterns, sources, networks and conduits for dissemination and systems of verification for unsubstantiated narratives. This paper will provide a folkloristic critique of the basic assumptions of rumour surveillance. **02-08**

Golovakha-Hicks, Inna (Rylsky Institute for Art Studies) **Fashion Trends in the Field of Folkloristics: Some Notes on Lucien Lévy-Bruhl’s Conception of a Pra-Logical Mentality.** When one sees how scholarship in the humanities developed internationally, it is striking that throughout the second half of the 20th century folklorists followed some fashionable names; and while Ukrainian folkloristics suffered from political suppression, folkloristics elsewhere suffered from fashions within the field: some names (Lévi-Strauss, Freud, Jung, Wittgenstein, Propp) became fashionable, while others were outcast and forgotten. This presentation examines a conception of the French sociologist and anthropologist Lucien Lévy-Bruhl (1857-1939): a pra-logical mentality (a term which became unpopular in the West) and the possibility of its reinterpretation today. This paper will argue that its characteristics are equally applicable throughout contemporary society. Pra-logical and logical mentalities co-exist within each society and within each person, and clear examples of this are found in folklore texts recorded from contemporary urban performers in Ukraine as well as from urban performers internationally. **04-04**

Grady, Sandra (University of Pennsylvania) **No Ritual Left Behind: The Ohio Graduation Test as Rite of Passage for Refugee Youth.** Somali Bantu refugees resettled from East Africa to the US face a deep crisis between modernist systems of expert knowledge and their own vernacular systems of authority. One aspect of this crisis involves participation in the US educational system, where professional educators attempt to prepare young refugees for adulthood in America, a context unfamiliar to traditional authority figures. Rather than place expert and lay systems of human development in opposition to each other, this paper explores how the high school testing regime mandated by the No Child Left Behind Act operates as a rite of passage into adulthood. **12-07**

Green, Spencer L. (Pennsylvania State University, Harrisburg) **Managing the Powers that Be: How the Structure of Children’s Games and Hiker’s Stories Ritualize Experience.** Alan Dundes asserted that children’s games, as a form of non-verbal folklore, were structurally similar to folktales. My paper takes a similar stance as I compare the narrative structure of children’s games with hiking narratives. Beyond noting the similarities, this paper examines why the folk structures of such diverse groups would be so similar. Why do the folkloric structures in the games of children in a developmental stage mirror those of adult hikers in America and elsewhere? My analysis centers on physiological and psychosocial interpretations as well as Victor Turner’s work on ritual to explain the folk structure’s parallel persistence. **02-11**

Groth, Susan Charles (Bucks County Community College) **Staring Down the Ghosts of Going Native, or “Professor, Can I Say ‘I’?”** As if running along the surface of a Moebius strip, many researchers tread both sides of familiar dichotomies: emic and etic, academic and public sector, public and private, subject and object. When researching the Lewis Fishery in my hometown led to my whole family taking crew positions, my professional and personal roles became increasingly hybridized. I now ask, who should photograph the crew members telling stories while the folklorist mends net? When folklorists write for highly literate emic audiences, may one write in the third, first, and second person? When resources for folklore are scarce, “embedded ethnography” may provide answers. **05-10**

Grydehøj, Adam (Island Dynamics) **Whose Blood is Still the Reddest Drop: Fairies, Vikings, and Racial Anthropology in Shetland Nationalism.** The Viking identity of Shetland developed alongside conceptions concerning seal-folk and trows (fairies). British scholarly trends in archaeology and anthropology led Shetland authors to conflate traditional fairies with historical pre-Norse peoples, affecting popular ideas about indigenous peoples and about fairies. This has influenced Shetlanders’ opposition of their own culture to that of mainland Scotland, and attempts by the municipal authority to harness pre-Norse archaeology as built heritage. It has furthermore lessened the trow’s potential to be an object of belief. **20-10**

Guerrero, Paulina (George Mason University) **A Story of Plena: Claiming Identity and Space in the Street Festivals of San Juan, Puerto Rico.** San Juan holds a yearly festival called Las Fiestas de la Calle de San Sebastian. Within the festival, now run and sponsored by American megacorporations, there is a group of musicians who insist on staying away from the larger throngs to specifically play a Puerto Rican music medium known as bombayplena. By defining a separate space, they can resist outside definitions of Puerto Rican culture. This presentation will show a portion of the author's documentary "A Story of Plena," while a supplemental paper analyzes the film and the music from the perspective of folklore festival scholarship. **17-09**

Hafstein, Valdimar Tr. (University of Iceland) **The Voice of the Folk: Authorship, Tradition, and the "Folk Individual" in the Danish Ballad War.** Although it set the standard for all future scientific ballad editions, Svend Grundtvig's famous edition of Danish popular ballads (DgF) was controversial in its time. Known collectively as the Ballad War, the polemical writings on DgF open up to scrutiny the relationship between authorship and its outside in the mid-19th century, and they provide unique testimony to the politics of voice involved in the making of the folk, the editor, and the author. At the heart of the Ballad War was the question of who was entitled to speak with the voice of the folk and in its name. **18-09**

Hahn, Tomie (Rensselaer Polytechnic Institute) **Moving Fieldnotes—Noting Embodied Expressivity.** How can movement be actively present in our fieldnotes? I propose that the awareness and notation of movement during fieldwork is a vital, yet underdeveloped, contribution to ethnographic process. During fieldwork I learned a simple style of notating Japanese dance that heightened my awareness of movement sensibilities and radically changed how I conceptualize and analyze all movement. I will provide examples of this notation and discuss how learning the notation process deeply influenced how I currently conduct fieldwork and interviews. I now find myself notating expressive body language, gaze, and facial expression in everyday life, dance, and rituals. **12-05**

Ham, Lesley A. (Indiana University) **Tradition and Innovation in Contemporary Japanese Woodblock Printing.** Woodblock printers in modern Kyoto, Japan, use traditional techniques and materials that have been around for centuries. In this paper I will examine how the work of Kyoto printers sheds light on issues of tradition and innovation. In particular, I look at one fifth-generation printer, Kenji Takenaka, who not only makes prints for utilitarian purposes and prints reproductions of ukiyoe, but also creates original works of art. In relation to this year's theme, woodblock printing became widespread in 17th century Japan in response to a boom in literacy among lay people. It is an art created by and for lay people, not experts. **18-04**

Hansen, Gregory (Arkansas State University) **Listening to the Call of Florida Fiddlers, Three.** Florida Folk Heritage Award winners Richard Seaman, George Custer, and Chubby Wise performed their fiddle tunes and swapped stories at a folklife festival workshop in Jacksonville, Florida. Their performance showcased their musical abilities and their eloquence as storytellers and raconteurs. The event also demonstrated the value of listening to the voice of the vernacular theorist in understanding the richly nuanced ways that folk musicians serve as interpreters of their own traditions. **01-03**

Hanson, Bradley (Brown University) **Coherence and Interpretation: Music and Representation along a Heritage Corridor.** The proposed Cumberland Plateau National Heritage Corridor, covering twenty-one counties on the Cumberland Plateau in Tennessee, proposes preservation, development, and tourism goals. Once designated, complex regional expressive practices will be reinterpreted to offer a coherent and accessible public representation. I look at included music venues: the Rocky Fork Jamboree, a stage show in Morgan County tailored to an idiosyncratic insider audience; and the Museum of Appalachia in Norris, a touristic "living history" site. Following recent heritage criticism, I explore what happens when local music making enters this emerging context. How will music communities be transformed in this national heritage order? **20-05**

Hanson, Debbie A. (Augustana College) **Where in the Folk Did That Come From?: Russian Ice Dancers, Australian Aborigines, and the Figure Skating Universe.** Russian ice dancers Domnina and Shabalin's decision to skate an aboriginal-themed original dance at the Vancouver Olympics sparked a controversy that eventually involved not just the skaters and Australian aborigines but the international press and a contentious discussion on the popular skating site Figure Skating Universe as well. This paper examines how this single skating routine ultimately became emblematic of how folk groups frequently misunderstand each other and how quickly lay and expert classifications blur. **09-14**

Haring, Lee (University of California, Berkeley) **Lacan and Folklore.** The gigantic reputation and influence of Jacques Lacan in European psychoanalysis and American gender studies has so far found no echo among US folklorists. Lacan's reinterpretation of Freud as Saussurean "discourse" offers ideas to be tested and questions to ask about folklore. Because he does not give folklorists notions easily transferable on to their field data, however, "humble theorists" may turn away from this great thinker. **04-01**

Harvester, Hannah S. (University of North Carolina, Chapel Hill) **Why These Songs of Happy Cheer?: Christmas Caroling, Emotion, and Oppositional Practice.** This paper will consider the well-known but under-studied practice of Christmas caroling in the United States, and how it might be considered oppositional to mainstream understandings of music consumption and social relations. Drawing on interviews with thirty carolers and personal observation, I will argue that a determination to de-commercialize at least one facet of Christmas and challenge the objectification of music, along with the heavily emotional nature of caroling encounters, motivate many of today's carolers. I will also discuss the benefits and limitations of drawing upon a residual tradition as a resource for oppositional practice. **04-13**

Hashimoto, Hiroyuki (Morioka University), Robert **Baron** (New York State Council on the Arts), and Miyuki **Hirayama** (Ritsumeikan University) **Sustaining Traditional Arts in Japan Through Community Support Structures and Individual Agency.** Most recent scholarship about public folklore and intangible cultural heritage focuses upon government and UNESCO policies, and intervention by folklorists and other cultural brokers. The transformation of local culture into "heritage" and the alteration of traditions through public presentations are recurrent themes. Often overlooked are safeguarding initiatives by community members and artists' decisions about whether and how traditions are presented in new contexts. Through examining community support structures and the choices of artists in Japan, we contend that full understanding of folklore sustainability requires that we look at how communities maintain and adapt their traditions on their own terms, within both local and recontextualized settings. **18-04**

Hathaway, Rosemary V. (West Virginia University) **"The Little Mermaid" in Harlem: Reading Nella Larsen's Quicksand as Fairy-Tale Revision.** The main character of Nella Larsen's 1928 novel *Quicksand*, Helga Crane, is in many ways the classic "tragic mulatto," unable to find a home among either whites or African-Americans. In the course of the novel, Helga travels to Copenhagen, Denmark, to live with relatives, where one of the first things she sees is the statue of Hans Christian Andersen's "Little Mermaid" in the harbor. In this paper, I suggest that the text links the figure of the "tragic mulatto" and the figure of the Little Mermaid. **17-03**

Hendrickson, Carol (Marlboro College) **Visual Field Notes: Thinking through the Body.** This paper considers the creation of visual field notes as part of knowledge production in fieldwork. In particular, I investigate the embodied dimensions of drawing in situ, as part of what is canonically referred to as participant observation. How, for example, can movements used to make marks be understood to reflect movements within the larger social context? How can the generative potential of drawing-while-observing-while participating-while-thinking challenge issues of mind-body dualism? And how can the act of drawing lend itself to fresh inter-subjective engagements as well as creative expressions of field experiences and insights? **12-05**

Henken, Elissa R. (University of Georgia) **Shifting Objectives in Legends of Disease and Sex.** Recently, as AIDS has become just one more threat hovering in the background of a very dangerous world, the disease has become less prevalent in legendry, now often appearing simply as the device through which more immediate warnings are given. At the same time, other sexually transmitted diseases have (re-) emerged as health concerns and become the more common subject of legends. This paper examines these shifts and what they indicate about changing mores and concerns in United States' culture, especially among the young. **17-11**

Hertz, Carrie (Indiana University) **To Have and To Hold...and To Donate: Wedding Dresses in Midwestern Museums.** While not everyone is a trained museum professional, many are self-conscious curators of their own belongings and work vigorously to retain personal associations and interpretations attached to objects, even as they relinquish them to experts. I present preliminary analysis of fieldwork conducted in Midwestern museums investigating the ways in which professionals and donors negotiate communal value, memory, and meaning attached to individual objects or classes of objects—in particular, wedding dresses. This presentation offers an on-the-ground look at how the personal memory, aesthetics, and value of "laymen" are translated into communal narratives generated through professional collecting practices, exhibitions, and publications. **18-07**

Hilliard, Emily E. (University of North Carolina) **Domesticity, Community, and Empowerment: The Dinners of Vimala Rajendran.** Vimala Rajendran has hosted weekly Indian community dinners out of her Chapel Hill home for twelve years. With help from cooking volunteers, she draws a crowd of over 175 attendees each week who make donations to sustain the dinners and support community organizations. In 2010, Vimala will open a restaurant in downtown Chapel Hill with support and investments from the community she has created. Having been previously excluded from academia and professional economic opportunities due in part to her immigrant status, Vimala employed her culinary skills and the community dinners as a means to provide nutritious food for her family, share her traditional cuisine with her neighbors and build a community support structure, all while engaging politically. This paper will explore how women have traditionally employed their domestic skills when they have been excluded from economic and social opportunity. By refitting domestic work as a remunerative activity, women have found a solution that enables them to stabilize their families, and in Vimala's case, promote her social mission and sustain the community. I will draw upon ethnographic work collected as a dinner attendee and cooking

volunteer at Vimala's weekly dinners, as well as interviews conducted with her, her volunteers, and community. **20-02**

Hinson, Glenn (University of North Carolina, Chapel Hill) **I Miss Each Picture When It Goes: A Meditation on Creativity, Remembering, and Longing in Memory Artistry.** "I miss each picture when it goes," says memory painter Theresa Gloster. "I feel like I go chasing after it." Although Gloster sells her paintings, she's also deeply ambivalent about their leaving, and will often re-paint an image soon after its sale, insuring that the captured memory stays with her. This paper probes this ambivalence and this felt connection with representations of the past, exploring the ways that memory art can serve as a place of reflective pause for its creators, seductively drawing them into relationships with their art that both deepen and transcend the memories that gave it rise. **01-10**

Hirayama, Miyuki (Ritsumeikan University), **Robert Baron** (New York State Council on the Arts), and **Hiroyuki Hashimoto** (Morioka University) **Sustaining Traditional Arts in Japan Through Community Support Structures and Individual Agency.** Most recent scholarship about public folklore and intangible cultural heritage focuses upon government and UNESCO policies, and intervention by folklorists and other cultural brokers. The transformation of local culture into "heritage" and the alteration of traditions through public presentations are recurrent themes. Often overlooked are safeguarding initiatives by community members and artists' decisions about whether and how traditions are presented in new contexts. Through examining community support structures and the choices of artists in Japan, we contend that full understanding of folklore sustainability requires that we look at how communities maintain and adapt their traditions on their own terms, within both local and recontextualized settings. **18-04**

Holtgrave, Darcy E. (University of Missouri) **The Case for Nervous Breakdown: Vernacular Naming of Mental Illness.** While mental health professionals are often careful to state that "nervous breakdown" is not an accepted medical diagnosis, this term is recognizable to many as an episode of acute mental distress. This paper explores the lay uses of the term and expert responses to those uses. It will include an overview of research on the history and evolution of the term, some examples and analysis of its appearance in new media venues, and a discussion of its uses in light of issues of authority, health literacy, and labeling. **17-11**

Holtzberg, Maggie (Massachusetts Cultural Council) **Held in High Regard: A Wooden Boat Builder in the 21st Century.** Referencing Henry Glassie's idea of "robust centers of culture," I focus on the shipbuilding industry of Massachusetts' North shore and its "star," Harold A. Burnham who, despite his relative youth, has earned a place in history as a master shipwright. Burnham's shipyard is located where members of the same family have built and launched wooden vessels for eleven generations. The town once supported fifteen shipyards, but after WWII, the industry collapsed. In this era of mass produced fiberglass hulls, Burnham has successfully revived long-dormant shipbuilding techniques, reconnecting a town to its shipbuilding heritage. **04-03**

Hooper, Emily C. (Arizona State University) **The Spaces and Places of Culture: Teaching Ethnographic Methods in the First-Year Composition Classroom.** This paper will explore the evolution of what became an ethnography of place project taught as the second of four major writing projects in two sections of a first-year composition course during fall 2009. This particular project developed out of a summer orientation and subsequent graduate seminar for new TAs. Criteria for designing the project specified that it had to be an analytical/observational assignment loosely within the theme of "The Spaces and Places of Culture." By the end of this project, students had profitably moved from being lay spectators of cultural places/spaces to being active participant-observers with honed expert knowledge of their chosen site and its community. **17-08**

Horowitz, Amy (The Ohio State University) **Zehava Ben: Singing Across Irresolvable Geographies and Counter Constituencies.** I examine Moroccan Israeli singer Zehava Ben's performances for conflicting Israeli political campaigns (Likud and Meretz) as well as her performances for Palestinian audiences. I consider Ben's disregard for national, political and religious boundaries as an example of translocal formation. **05-08**

Howard, Robert Glenn (University of Wisconsin, Madison) **The Expertise of Digital Laity: Vernacular Authority in a New Kind of Religious Movement.** This paper documents the definitive characteristics of a new religious movement. It is new because it focuses on a particular "End Times" interpretation of biblical prophecy that differentiates it from broader forms of evangelical Christianity. It also constitutes a new kind of religious movement because even as its beliefs have diverged from existing institutions, no new central leadership has emerged. Instead, it takes shape as its self-selected laity use the Internet to enact a kind of ritualized deliberation that they believe generates an online church. **13-06**

Huenemann, Jeannine M. (Utah State University) **Cat Tales: Ostensive Behavior as Response to a Death Predicting Cat.** Many people have a strong emotional attachment to their pets. An equally large number share a belief in some form of paranormal activity. What if media attention combined these interests into a single story? Oscar, the therapy cat from a Rhode Island nursing home who has predicted over fifty deaths, is just such a story. The details of his actions have received worldwide attention from newspapers, science journals, online communities, and the popular television series *House*. People who chose to respond to this legend demonstrate proto-ostension, a process where they use the legend to validate their own belief and experience. **20-12**

Hufford, David (Pennsylvania State University) **The Authority of Experience vs. Medical Authority: Spirits, Psychiatrists and the Meaning of Life.** Technical expertise has replaced life experience as the basis of cultural authority, increasingly the property of professional experts. Physicians are primary examples. Weber's disenchantment of the modern world (no spirits or mysterious forces) is woven into this fabric of cultural authority, and psychiatrists operate as the expert adjudicators of alleged spirit encounters: hallucination and irrational belief. However, new data suggests such experiences are normal and even healthy. Perhaps folk beliefs about spirits are valid local knowledge, and the psychopathological explanation is pure cultural construction! **02-08**

Hufford, Mary (University of Pennsylvania) **"Just Floating in the Air:" A Dance of Science, Rumor, and Environmental Justice in Ohio's Chemical Valley.** Environmental justice (EJ) names both a growing movement and a technique for democratizing environmental decision-making. The NIEH EJ program requires that EJ research engage both hard and social sciences, and that it be community-based. During an NIEH-funded EJ project in Ohio's Washington County, conversational genres, particularly rumor, structured a space for public dialogue among community members and medical toxicologists. Like C8, the polymer surfactant and carcinogen released by Dupont into the air, water, and bloodstream of communities upwind, rumor joins together commonly polarized entities. Contributing "to our cultural knowledge while misleading us about facts of existence" (Turner and Fine), rumors can also form matrices for the partnership of scientists and folklorists, generating questions for further research and evaluation of outcomes. **18-11**

Hurd, James E., Jr. (Independent) and Linda **Bannister** (Loyola Marymount University) **Turpentine Rhetoric: The Lore of Spoken Word Resistance.** Black turpentine laborers (1890-1960), most enslaved under debt peonage, were adept at surviving life in the turpentine camps, developing local systems of communicating between them and the quarter bosses and woods riders that featured ironic, stubborn literalness and ingenious lying. A number of turpentine workers also became gifted storytellers, inventing and passing on folktales that became a rich oral history replete with encoded lessons about resisting masters, and about the critical relationship between the turpentiners and the natural or supernatural. Interviews with laborers and camp owners provide ethnographic data in support of the codification and lore of turpentine rhetoric rooted in local knowledge they possessed. The presentation includes clips from filmed interviews with turpentine laborers. **04-10**

Hutchinson, Sydney J. (Syracuse University) **Negotiating Knowledge, Producing Place: Movement, Masks, and Mismatch in Dominican Carnival Research.** The diverse local manifestations of Dominican carnival are the result of the long-term interplay between lay knowledge (mask-making, music, and dance) and expert knowledge (recording, categorizing, organizing, legitimizing). Yet lay and expert opinions on the appropriate correspondence of expressive culture and sense of place do not always agree, and the presence of a foreign ethnographer brings this mismatch into sharper relief. Drawing on four years' participation in a carnival group in Santiago, Dominican Republic, I show how carnival masking and movements (or dance) create locality and community while also generating conflict between different types of actors. **17-09**

Ingram, Shelley A. (University of Missouri, Columbia) **"How Dare You Teach Hip-Hop Railroad Songs Not About India, the Oldest Civilization in the World": Suggestions for a Fake Folklorist.** When I tell people in the "outside" world that I study folklore, I receive a wide variety of responses—some funny, some antagonistic, some unbelieving. In this paper, I look at three instances in which I was told that I was not a folklorist because what I studied, race in American cultural discourse, was either "too much" or "not enough" and therefore unworthy of study: too urban, too not-white, too young. These small case studies helps me think about not just my own work about privilege and race in culture, but also the complicated questions surrounding the privilege of academic ownership of public discourse. **18-15**

Jabbour, Alan A. (Independent) and Karen S. **Jabbour** (Independent) **Decoration Day in Western North Carolina: A Profile and Interpretation.** Decoration Day remains a widespread custom in western North Carolina. Its traditional form includes elements known throughout the Upland South—cleanup workdays preceding Decoration Day, and decoration with flowers and other items on Decoration Day itself. The Decoration Day event is on Sunday and includes decorating and communing, visiting, hymn-singing, preaching and prayers, and often a concluding dinner on the ground. A variant form of the custom is used to decorate certain cemeteries in Great Smoky Mountains National Park. The presentation will include interpretations of the symbolic meaning of both mounding and Decoration Day. **13-02**

Jabbour, Karen S. (Independent) and **Allen A. Jabbour** (Independent) **Decoration Day in Western North Carolina: A Profile and Interpretation.** Decoration Day remains a widespread custom in western North Carolina. Its traditional form includes elements known throughout the Upland South—cleanup workdays preceding Decoration Day, and decoration with flowers and other items on Decoration Day itself. The Decoration Day event is on Sunday and includes decorating and communing, visiting, hymn-singing, preaching and prayers, and often a concluding dinner on the ground. A variant form of the custom is used to decorate certain cemeteries in Great Smoky Mountains National Park. The presentation will include interpretations of the symbolic meaning of both mounding and Decoration Day. **13-02**

Jackson, Jason Baird (Indiana University) **The Southeastern Native American Collections Project (SNACP): A First Look.** In my quick-format presentation I will introduce a new research and collaboration project focused on ethnographic museum collections made among the Native peoples of the Southeastern United States. The visual art and material culture of the indigenous people of this region is perhaps the least well-studied corpus for Native North America. Drawing upon collaborative research models and leveraging new technologies, work in this field promises to not only enrich scholarly knowledge of the region's cultural history but also to increase source community access to historical collections while providing new opportunities to pluralize the curatorial work of contextualizing older museum objects. **04-02**

Jackson, Mark (Middle Tennessee State University) **Lying in Jail with My Back Turned to the Wall: Folk Expression in Southern Prison Blues.** Current histories of the southern legal and prison systems of the Jim Crow era reveal a bevy of injustices against African Americans as a whole. But one does not have to turn to historians to find discussions of this reality, for many blues singers deride the underlying prejudices of the police, the harsh sentences imposed by the courts, and the resulting isolation of prison life. In fact, many of these representations are not purely the expression of individual musicians but actually draw upon shared phrases and images that portray an entire community living in fear of an unjust system. **02-02**

Jennings, L. RaShae (Western Kentucky University) **Through the Abyss and into the Darkness: Supernatural Narratives of Mammoth Cave, Kentucky.** Mammoth Cave National Park possesses a cultural history that has produced folklore for generations. In this paper, I will identify variations of ghost stories and hauntings that exist within Mammoth Cave, analyze their structural components, and place them within the larger framework of folklore. These narratives situate around a particular folk group, the guide force of Mammoth Cave. I will explore the cave as a liminal space and how this location gives way to particular experiences. I will also interpret how this aspect of local knowledge is incorporated into larger systems of behavior and belief. **05-03**

Jones, Christine A. (University of Utah) **Marvelous Transformations: Recent Fairy-Tale Scholarship and the Reorientation of Fairy-Tale Pedagogy.** Fairy-tale studies has transformed dramatically, in part due to innovation in the fields of folklore, ethnography, and literary study from which the scholarship emerges. Nevertheless, exciting new perspectives don't yet receive the press granted to century-old debates about origins and a division between oral and literary traditions. In this paper co-authored with Jennifer Schacker (University of Guelph), we draw on our respective backgrounds in the fields of Folklore (Schacker) and French Literature and Culture (Jones) to argue that trends in interdisciplinary and cross-cultural studies can serve to reorient and reinvigorate the ways in which the genre is read, analyzed, and taught. **05-03**

Jones, Michael Owen (University of California, Los Angeles) **Latino Local Knowledge about Diabetes: What Is It, and Why Does It Matter?** I identify the following areas of Latino local knowledge about diabetes: 1) explanatory models regarding causes or triggers, 2) the use of plants to lower blood glucose levels, 3) awareness of some non-nutritional meanings and uses of food, 4) self-reported challenges to maintaining a recommended dietary regimen as well as suggested solutions, and 5) perceptions of the social and psychological dimensions of illness. My point is that local knowledge (revealed through folkloristic ethnography) may be a source of critical information and insight for health education initiatives, the training of healthcare professionals, and developing and assessing intervention programs. **01-08**

Joos, Vincent (University of North Carolina, Chapel Hill) **Natchez, Mississippi: Behind the Magnolia Curtain. The Stories of Jimmy Anderson.** Jimmy Anderson was born in the segregated city of Natchez, Mississippi, in 1934. His memories of the place primarily revolve around the black community that he grew up in and the creativity its members often used to economically survive. From the people surrounding him, he learned trades that allowed him to work wherever he traveled and settled. In the 1960s, he was an important figure of the Louisiana blues scene and became a famous country music radio DJ, breaking the racial mores of his time. Anderson's flexibility and adaptability represent an oppositional folklore of resourcefulness developed through an ethnomimetic process. **09-02**

Jordan, Sara (Utah State University) **The Memory of Childlessness: A Cross-Cultural Exploration of Maternal Pilgrimage.** For many women, becoming a mother is a seminal life event. With advances in technology, some women and their partners who cannot conceive turn to experts, or science, for help. They may also follow the ancient tradition of pilgrimage to sacred spaces to invoke supernatural power in realizing maternal aspirations. They travel locally and globally to perform rituals and make altars. They impact and are impacted by the places they visit and their performances as pilgrim and enactor. In this presentation I will share the stories of pilgrimage sites associated with maternity and discuss the role of belief in maternal well-being. **12-07**

Jordan, Terri M. (Sam Noble Oklahoma Museum of Natural History) **Documenting the Irreplaceable: Collaborations between Native American Language Speakers and the Resources of a Museum Archive.** Oklahoma is home to fluent speakers of many indigenous languages. However, while these speakers bear unique knowledge of their languages, they often lack the resources to be able to document their tongues. Options for recording have come to include a recording studio, audiovisual equipment kits, and other resources available through the Department of Native American Languages at the Sam Noble Oklahoma Museum of Natural History. This presentation highlights collaborations between our department and a range of Native American language speakers, using samples of audiovisual recordings to illustrate the heritage that we are working together to document for future generations. **17-04**

Kapchan, Deborah (New York University) **Women Writing Fieldnotes.** Women's writing, *écriture féminine*. Hélène Cixous says it's embodied, sense-based, affective. Cixous wrote these concepts into being in the 1970s, when the value of "strategic essentialism" was recognized as doing important political work. What is the role of "*écriture féminine*" in the dual process of contemplating the life experiences of others and inscribing them? How might an analysis of our own ways of seeing, being, sensing and knowing elucidate the biases present in "documentation"? Using examples from my own field notes among practicing Sufis in Morocco and France, I question the processes of writing difference from a multi-sensorial perspective. **12-05**

Kaple, Timon (Indiana University) **The Michigan Stud Goes to Nashville: Performing Southern Masculinity and Authenticity.** Musician and songwriter Phil Hummer performs a type of southern masculinity in both musical performance and daily life. While growing up in Michigan, Hummer appropriated a southern bravado persona from listening to early country music recordings. Now a professional working musician in Nashville, I focus on Hummer's life story, his lifelong appropriation of southernness, and how his northern origins affect perceptions of his 'authenticity' within conventions of country music and the area of Nashville's Lower Broadway. By examining Hummer's thoughts on the south, musical performance, and how he deals with expectations of tourist audiences and his fellow Nashville musicians, we gain clearer insight into the knowledge and ideas that inform perceptions of country music performance, southern masculinity, and authenticity. **20-01**

Kaptan, Yesim (Indiana University) **Continuity and Change: Resurrection of Popular Cultural Forms in Modern Turkish Advertising.** In this paper, by comparing traditional Turkish folk narratives and Turkish advertisements, I argue that modern Turkish advertising is inscribed by traditional Turkish folk narratives, and many variations of traditional folk narratives that became more common and apparent in Turkish advertisements are due in large part to the growing influence of global culture in and beyond Turkey. The globalization of culture can be seen as the reason behind the rise of Turkish nationalism as a reaction to global forces. **02-12**

Kattari, Kim (University of Texas, Austin) **Reproducing 1950s Zombie "Folklore" in Psychobilly Music: Necessary Knowledge for an Unstable Social Order.** Musicians and fans of psychobilly, a musical and stylistic blend of rockabilly, punk, and horror, look to the past for an alternative to modern culture, revering, idealizing, and performing lay cultural knowledge from that era. This paper focuses on the "folklore" of zombies, derived from a contemporary obsession with 1950s cult movies, that is reflected in psychobilly musical culture (songs, music videos, and zombie-themed events). I argue that the fascination with zombies—then and now—reveals a working-class, lay "knowledge" that helps a struggling community make sense of their destabilized social order. **02-14**

Kelley, Greg (University of Guelph) **Himmler is Rather Sim'lar: Ridiculing the Reich in Folk and Popular Culture.** One of the most memorable World War II folksongs, set to the tune of the "Colonel Bogey March," meditates on the alleged testicular peculiarities of Hitler and his chief officers. I will trace the familiar satirical wartime folksong "Hitler Has Only Got One Ball" from its British origins early in World War II, to its diffusion among American GIs, to its continued circulation in British and North American children's folklore. Examining the song in its various forms, I will contextualize it in terms of other satirical treatments of Nazism in folklore and popular culture. **09-09**

Kencis, Toms (University of Tartu and Archives of Latvian Folklore) **The Contested Realms of Conceptualizations of Latvian Mythology.** Construction of Latvian mythology as a self-contained realm of experts' knowledge has been ambivalently based on the lay perception of the subject matter—starting from early historical records up to editorial practices of the largest folklore collections. The sources of scholarly research of Latvian mythology and their application have both been shaped by various political, personal and institutional agendas. Narratives constructed by scholars are currently contested by popular opinion, negotiated within different discourses and applied in a selective way thus constructing new level of lay knowledge. While experts tend to reconstruct mythology of the past, a general audience constructs it in the present. **18-09**

Kennedy, Maria E. (Indiana University) **Agriculture as Participatory Heritage in Britain.** Research on sustainable agriculture currently inquires into the ecological impacts of sustainable practices, and the pragmatic concerns of implementing these practices in a diverse range of developed and developing

counties. However, little research takes into account how world views concerning the practices and products of sustainable agriculture are developed, articulated, and circulated. This project will investigate why practitioners of sustainable agriculture have made significant choices about the management of their land and the products that they raise. I am interested in gathering vernacular narratives of agricultural life from people engaged in small scale or “small-holding” farming, especially regarding how they characterize the relationship between “traditional” agricultural practices and notions of sustainability or environmentalism. **09-13**

Kerst, Catherine H. (American Folklife Center) Accompanying Communist Folklorists to the Field: A Teyyam Ritual Performance in North Kerala. Teyyam is an annual community-based indigenous Hindu ritual performance genre that takes place annually, celebrated in many variants throughout north Kerala, India. This paper will describe a fieldtrip with Kerala folklorists of a Communist persuasion to document a local teyyam celebration. During teyyam celebrations, low-caste Hindu practitioners from hereditary families are transformed into local deities. This paper will describe my observations and interpretation of Kerala folklore field documentation in practice, including negotiations of the folklorists with the local community, their research methodology, and how their political ideology informs their approach to and understanding of teyyam field research. **01-14**

Khandge, Prakash (University of Mumbai) The Past, Present and Future of Folk Theatre in the Indian Perspective. Performing folk arts give a visible expression to the religion, sect, tradition or faith of each social group. In Indian culture, God is considered to be a great actor. “God” takes many forms, wearing suitable masks and is worshipped by people. The same worship is reflected in the performing folk arts. The nature of performing folk arts was initially sacred. Eventually performing folk arts slanted towards secular structure, and the sacred aspects were left behind as religious relics. The sole aim of performing folk arts was initially devotional preaching, which later shifted to social preaching, and now is pure entertainment. In this transcendence, the soul of performing folk arts is missing. The original sanctity that lay in the performing folk arts slowly started diminishing. This is not only a threat to performing folk arts but also a threat to mankind, as the moral values in performing folk arts had the message of universal brotherhood, social harmony and respect to every individual. **01-14**

Kitta, Andrea (East Carolina University) That Has to Be an Urban Legend: Lay Understanding of Unusual Medical Information. Recent research and media coverage has demonstrated that the anti-vaccination message is becoming more prevalent than pro-vaccination counterparts. However, the focus thus far has been on the lay public’s understanding of health information that is incorrect. The possibility of the public dismissing medically approved information based on the world view of the individual has been largely overlooked. One story in particular, involving the usage of human diploid tissue harvested from aborted human fetuses, has been dismissed by my informants as a contemporary legend due to the perceived volatile nature of abortion issues. **12-12**

Klassen, Doreen H. (Memorial University of Newfoundland) Between God’s Will and the Trachmoaka (Traditional Chiropractor): Caring for the Body and Soul among Belizean Mennonites. In Mennonite churches in Belize one hears German sermons on submission to God’s will and getting along with one’s neighbour, but in everyday life one hears stories of diabetes, skin cancer, and child-birth related deaths. In general stores in Mennonite colonies one sees vitamins and over-the-counter remedies, but around homes one sees palm trees and hears of the wonders of coconut milk. This paper examines how women of three different Mennonite denominational groups in Belize choose among the often conflicting systems of medical knowledge recognized and available to them in caring for their own well-being. **17-11**

Klassen, Teri (Indiana University) Vernacular Quiltmaking Knowledge of West Tennessee Cotton Workers. Vernacular and popular-culture (published) quilt styles coexisted in racially mixed West Tennessee in the mid-1900s. I argue here that vernacular quiltmaking was an arena of common culture among many white and black tenant farmers, sharecroppers, land renters and small farm owners given that it suited needs and values of their self-sufficient, low-cash lifestyle. Drawing from fieldwork in the Haywood County area, I will show sets of quilts from about 115 that I have documented to show how vernacular quiltmakers blended techniques of control and improvisation to produce a range of quilt designs that were related but different. **20-05**

Klein, Barbro (Swedish Collegium for Advanced Study) Shaping a Heritage Region and Forming a Knowledge Base. The topic of this paper is a remarkable network of artists, writers, social reformers and other intellectuals who settled in the Swedish province of Dalarna around 1900 and contributed to turning the province into an enduring Swedish ideal and its inhabitants into the carriers of presumably the most genuine Swedish folk heritage. Avid collectors, the newcomers founded local museums and made major contributions to the growing holdings of the Nordic Museum and its open-air pendant, Skansen. Their selections, tastes and ideals exerted a profound influence on the discipline of folklife research that was founded in 1909 to study the materials amassed at the Nordic Museum. **18-09**

Kobayashi, Fumihiko (The Hebrew University, Jerusalem) **Repurposing Reality to Create Fantasies: A New Approach to Bluebeard and Japanese Frog-Wife Tales.** It is commonly accepted that fairy tales or fantasy stories such as Bluebeard and Japanese frog-wife tales result from figments of our imagination, because they revolved around fantastic events created by eccentric characters. In the plots of these tales, we detect few direct conduits to our real world. Reconsidering which elements drive each aspect of these tales, however, we can see that these elements revolve around pre-modern marriage customs, and therefore derive from social reality. Examining the above tales from this perspective, this paper will explore how storytellers have repurposed reality to the task of creating fantasies. **18-05**

Kochumkulova, Elmira M. (University of Central Asia) **Women, Marriage, and Gender Relations as Expressed in Kyrgyz Proverbs.** Proverbs are the popular form of verbal art reflecting people's wisdom and wit on all aspects of human life. While proverbs around the world foster universal human values and issues, some also reveal peculiarities of individual cultures. Due to their nomadic life, Kyrgyz developed rich oral tradition and practiced unique forms of verbal art, including proverbs. Among the popular themes expressed in Kyrgyz proverbs, the topic of women offers a telling portrayal of women. By examining a selected number of popular Kyrgyz proverbs about women, this paper explores the image(s) and role of women in Kyrgyz nomadic and contemporary society. **13-11**

Koegel, Mary (University of Kentucky) **The Cardboard Box Academic: Folklorist, Archivist, or Both?** From childhood, we are promised we can achieve anything with education and hard work. Only when "real life" hits, do we realize other factors impact this equation: enough time, money, experience, and opportunity. From the perspective of a recent folklore and library science graduate struggling to survive and launch a successful career, my paper examines differences between what we know, what we think we know, and what we want to believe when combining dreams with reality. This includes both accomplishments and failures when coordinating folklore and archival career interests. **05-04**

Kolodzey, Jødy (University of Pennsylvania) **I Love to Tell the Story: Film, Folk Religion, and Narrative Functions.** Propp determined that "all fairy tales are of one type in regard to their structure," despite the proliferation of variants. Recent Hollywood movies about folk religious communities may likewise be considered constituents of a specific structural type. In this paper, I examine the role of popular film in creating expectations, perpetuating stereotypes, and reducing all religious "others" into one, through the privileging of what is in essence a single plotline that is utilized whenever Hollywood depicts sectarian or folk religious groups. **13-01**

Konagaya, Hideyo (University of Nagasaki) **Restoring Masculinity: The Bodily Performativity of the Japanese Ritual Tradition.** Men have occupied a dominant place in folkloristic ritual traditions in modern Japan, and yet have been confronted with the emerging conditions of postmodernity, in which gender boundaries are constantly challenged and confused. Asking how the male-dominated tradition has related to gender reality, this paper focuses on the male-only ritual enactment, hadaka-matsuri (naked ritual), particularly the violent crush of participants who wear only fundoshi (a white loincloth). While Japanese folkloristics has described it in terms of continuity and coherence with the ancient national origin, this paper explores how it has interacted with contemporary society, and how it has performed the Japanese masculinity, paying attention to the significance of the near naked male body. **13-09**

Kononenko, Natalie (University of Alberta) **Between Lay and Expert: Transmitting Knowledge through Workshops.** Workshops that teach traditional Ukrainian folk crafts are taught by experts, yet act as a substitute for lay learning through custom and practice. While presented as a way to recapture traditional knowledge that was lost in the Canadian context or through Soviet social engineering, workshops promote the world view of the people who conduct them. Through workshops, these community activists construct their vision of what it means to be Ukrainian in Canada. This vision is sometimes isolationist, excluding non-Ukrainians from the Ukrainian experience. **01-10**

Kruger, Steve (University of North Carolina) **Second Growth: Landscape and Memory in an Appalachian "Wilderness."** Since the early 20th century, millions of acres of the Blue Ridge Mountains have returned to forest and federal ownership. While many view this as an unpeopled wilderness, the complex material and cultural history of agriculture, slavery, the timber and cotton industries, natural disaster, displacement and the rise of the tourism economy is inscribed on the land. We will explore the processual landscape underlying what has become a uniquely Appalachian idea of Wilderness, and how it constitutes an act of memory in an examination of folklife in the communities in and around the Wilson Creek Area of North Carolina. **09-02**

Kuutma, Kristin (University of Tartu) **Knowledge Production in the Institutionalized Context and the Politicized Framework of Ethnographic Studies in Soviet Estonia.** This presentation proposes to focus on the making of scholarly knowledge in the context of cultural heritage research and its social dissemination or contestation. I will study the institutions engaged in the research and collecting of cultural heritage, and their interaction with the general public in that process from a historical perspective and in relevant socio-political context. The museal and archival 'knowledge production' practices represent ambivalently the expertise of the lay collaborators engaged in ethnographic studies. **18-09**

Lafferty, Anne (Memorial University of Newfoundland) **Variation in the Ways Two Mourning Customs Interact.** Historian Clodagh Tait, writing about Ireland, suggests that one reason the custom of keening after a death disappeared was that the custom of wearing mourning clothing replaced it. In Newfoundland in the past, however, the custom of wearing black clothing after a death was close to universal, but customary emotional expression of grief in different places ranged from almost non-existent through to overt demonstrations similar to keening. I suggest that the relationship between wearing mourning and emotional expressiveness was not universal, but varied with geographic location. **20-12**

Lange, Michael A. (Champlain College) **Leftovers: Remnants of British identity in New England Foodways.** This paper will explore food as a vehicle for cultural identity in New England. In order to do so, I draw on ethnographic research with authors and compilers of community cookbooks in Vermont. The cookbooks in this research are viewed both as historic records of ingredients and cooking techniques, and as locally created carriers of folk identity—an intersection of lay and expert knowledge. Combining a historical approach with folkloric theories of food and identity, this paper explores how the foodways of Vermont are indicative of a complex combination of imported British culture and local identities. **09-05**

Lattanzi Shutika, Debra (George Mason University) **Folklore by the Numbers: Quantifying Folklore Studies Research.** I began studying Mexican migration in 1995 using ethnographic methods. Several years into the project, a sociologist invited me to participate in an “ethnosurvey” in Mexico, and the experience taught me the value of quantifying ethnographic materials so they are useful as quantitative data. I have used the ethnosurvey repeatedly; I also consult with sociologists and economists who need ethnographic data, but have to present it statistically. This presentation examines my foray into the world of sociologists, and outlines the intellectual benefits and limitations of this work. **05-10**

Laudun, John (University of Louisiana, Lafayette) **A Constellation of Stars.** Two decades before the close of the 20th century, a handful of fabricators and farmers invented an entirely new amphibious vehicle that was also entirely traditional. This paper essays a history of the form and its makers in an attempt to understand how the crawfish boat came into being, how it was so quickly and widely accepted, and what role the individual makers had in its development. Based on recent ethnographic research, the paper suggests that there is still much for folklorists to understand about the nature of creativity and its role in culture and tradition. **01-03**

Laudun, John (University of Louisiana, Lafayette) **The Blue Spark of Creativity.** As the welding electrode advances it creates an arc so hot that the metals on either side actually melt and become one. The new thing did not exist in the world before the arc, but the transformative electricity is not to be found in the power supply but, rather, in the human brain that controls the hand that advances the electrode. Modern metal work has been with us since the middle of the last century; this presentation essays an understanding of the nature of metal work and what its study might mean for folklore studies itself. **04-02**

Leary, James P. (University of Wisconsin, Madison) **Polkabilly Rebels: J. Karjalainen's Finnish American Song Cycle.** In 2006 Finnish musician J. Karjalainen began exploring the Finnish American experience with Lännen-Jukka (Western Jack). His facetious yet deadpan liner notes attributed Lännen-Jukka's songs to an immigrant of the same name who'd played with bluesman Charley Patton. Not content with crafting an invented representation, Karjalainen ventured to Finnish America in 2007 in search of “the real Lännen Jukka,” resulting in a sort of pilgrim's progress—hard won through field and archival research—from lay to expert status, from the stance of a romantic, reductive, removed armchair aesthete to that of an empirical, nuanced, and artistically engaged ethnographer. **04-08**

Lee, Jon D. (Suffolk University) **Full Circle: The Recycling of Disease Narratives.** Within the last decade there have been three significant global public health security threats: SARS, avian flu, and H1N1. Originating in different parts of the world, and having varied etiologies and vectors, these diseases have each managed to sweep across the globe, creating panic and fomenting social, political, and economic chaos. This paper will examine the relationships between the lay narratives—the rumors, gossip, jokes, etc.—that have been constructed around these outbreaks, pointing out the many similarities that exist between the texts, and ultimately demonstrating the patterns that underlie the social construction of disease narratives. **12-12**

Lee, Linda J. (University of Pennsylvania) **A Beast in the Sack: Popularizing the Supernatural in Paranormal Romance and Urban Fantasy.** Despite a diminished presence within contemporary legends, vampires, werewolves, and witches have seen a recent resurgence, thanks to the popularity of paranormal romance and urban fantasy. Though authors often take considerable creative license, the character types they draw on remain recognizable. This paper considers some of the ways that folk narrative motifs have been transformed in the genre fiction marketplace, specifically examining the conflation of legend and fairy tale, and the shift in the roles of monsters from dangerous adversary to sexy significant other. **12-03**

Lehtipuro, Outi (University of Eastern Finland) **The Mind of a Discipline—Toward a Finnish Theory of Folklore.** Our generation of folklore students which entered the academic scene in the 1960s came to ask whether such thing as folklore really exists. An overhaul of the Finnish method was long overdue. Our theory of folklore should cover the agrarian and prehistoric past as well as our own time, expression in small groups as well as the variation in time and space provided by large archive collections. Now such a theory seems to emerge, from a multitude of contemporary approaches and a new understanding of the dynamics of archive and field as the engine of folkloristic imagination. **02-06**

LeJeune, Keagan (McNeese State University) **Always for the Underdog: An Outlaw Legend as Community Resource.** Rumored by some to be a union mercenary and by others to be a folk hero, Leather Britches Smith is an important cultural resource when discussing the tension between union and non-union families in Merryville, Louisiana. This presentation examines the legend's formation throughout the community's development and its current incarnation as a useful device for cultural tourism. Considering the legend's principal parts and how tellers employ narrative devices to maintain the kernel narrative and validate the story, the presentation analyzes the legend's role in shaping the area's cultural awareness. **18-02**

Leonard, Katy E. (Brown University) **The International Bluegrass Music Association: A 21st-Century Guild?** Founded in 1985, the International Bluegrass Music Association bears the motto of "Working together for high standards of professionalism, a greater appreciation for our music, and the success of the worldwide bluegrass community." Many bluegrass musicians choose to rely on inherited knowledge and personal experience, but others look to the IBMA as a resource for training and education. This paper explores the intersection of tradition and commerce through an examination of the IBMA's role as a trade association and a central hub of "expert knowledge." **01-02**

Lepselter, Susan (Indiana University) **The Disorder of Things: Mediated Hoarding Narratives in America.** This paper examines narratives of "hoarding" in light of expert understandings of the normal social self as an agent of rational consumer practices. In recent years, an onslaught of mediated narratives show hoarders as disconnected from normal social life, suffering from both pathological practices of overconsumption and from the inability to complete the normalized purchasing cycle of disposal and re-consumption. I look at how naturalized genres of expert and personal narratives present the hoarder in all her spectacular chaos, and then therapeutically renormalize her as a managed, disciplined agent of consumption. **02-11**

Lesiv, Mariya (University of Alberta) **"From Generation to Generation": Producing Expert Knowledge within Contemporary Slavic Paganism.** In contrast to its Western counterpart, contemporary Slavic and specifically Ukrainian Paganism is largely nationalist in character. These people do not recognize the constructivist nature of their religion but struggle for its "authenticity." While striving to prove the ancient roots of their nation and justify their present-day worldviews and practices, Pagans produce their own expert knowledge about the past. I will focus on how the dominant discourse in the fields of folkloristics and ethnology, largely connected with the idea of nation building in the post-Soviet context, nourishes this knowledge, helping Pagans define their present day identity based on the imagined image of their ancestors. **17-10**

Levy, Elinor (Fairleigh Dickinson University) **Echo Charlie Code: The Use of Military Language to Create and Maintain Group Cohesion.** The military employs two lexicons, officialese and enlistic, to create and maintain group cohesion and mission success. Fluency in both lexicons is necessary for success in the armed forces. An exploration of the ethnography of speaking in the armed forces and fieldwork amongst veterans and military personnel will reveal the use and necessity of these two lexicons. **02-09**

Li, Jing (Gettysburg College) **Sounds of Yunnan: Native Ethnic Singers and the Performing of Indigeneity on the National Mall.** This paper focuses on the performances of Yunnan's native ethnic singers at the 2007 Smithsonian Folklife Festival and uses this case as a window to look at what I call "the indigenous wave" that has hit China's mainstream and popular music fields in the past few years. Performed in native language, folk tones, and "authenticity" driven modes, these singers have attracted the national attention and local official interests. This paper studies how their varied engagement in this new wave unfolds a complicated picture of producing alternative knowledge within and beyond the dominant tradition of professionalizing and institutionalizing ethnic folksongs in China. **02-10**

Lindahl, Carl (University of Houston) **Lay and Expert Philosophers and the Transformations of Legend.** Writing on the "The Bosom Serpent," Dan Barnes discovers and unpacks a version by Thoreau that "invests the legend with a significance that transcends its traditional limitations" and reshapes it into a paradoxical parable asserting that some snakes are good to swallow. Such complex and artful moves also emerge in the oral narration of Hurricane Katrina survivor Charles Darensbourg, who similarly converts legendary accounts of affliction into parables of spiritual gain by describing how those who lost the most nonetheless emerged the richest, making the disaster site (in Rebecca Solnit's words) "a paradise built in hell." **18-03**

Lingerfelt, Tabatha C. (Indiana University) **Beastly Brides: Gender Reversal and Self-Discovery in *Penelope* and *The Princess and the Frog*.** This paper explores how the films *Penelope* (2006) and *The Princess and the Frog* (2009) attempt to subvert what is considered the traditional literary animal bridegroom fairy tales. Rather than the male protagonist serving as the beast, the female protagonist takes on the central role of the beast bride. However, transformation only for romantic love is no longer the central motivation of the plot even though both films still end in marriage. Both characters must undergo a transformation not simply through a magical kiss, but through self-discovery and overcoming class prejudices. The films, which are billed as modern spins on classic tales, combine the physical transformation from animal to human with the inner transformation resulting from self-acceptance. **18-13**

Lloyd, Richard (Vanderbilt University) **On the Barstools of Giants: Place, Aura and Cultural Production.** This paper examines the establishment of artistic personae via place identification, drawing on the examples of the Honky Tonks on Nashville's Lower Broadway. Primarily a tourist destination today, these establishments may be considered sites of "staged authenticity" including fabricated biographies and rote set lists. Rather than conceiving of contemporary cultural production in the Honky Tonks as a cynical performance, interviews with contemporary musicians, proprietors and employees shows the polysemic readings of the street and its iconic structures as they construct their own sense of authenticity, continuity and ongoing creative dynamism. **17-02**

Locker-Thaddeus, Anne Arundel (University of Texas-Pan American) **Counting on Propp: Using Structure to Teach Classification of Narrative.** Many college folklore classes are structured to fulfill core graduation requirements for students pursuing majors other than anthropology. This paper proposes a one week lesson plan featuring use of the 1968 English translation of Vladimir Propp's *Morphology of the Folktale* as a concrete tool to provide non-anthropology students with a thorough understanding of the concepts of structure within and classification of folk narrative. **01-13**

Lockwood, Yvonne (Michigan State University Museum) **Muskrat: A Cultural History of a Local Culinary Tradition.** Regional foodways are a kind of edible history. By investigating the foodways of a people and region, you learn about the history, culture, geography, climate, demographics, and religion of the region, as well as about the food. This paper presents the dynamic cultural history of muskrat, discussing the deeply rooted traditions of this animal and the process by which it became a local specialty and symbol. Despite its importance in local culture, its role in culinary tourism is minimal. **05-07**

Long, Lucy M. (Bowling Green State University) **Whose Food? Nurturing and Challenging Community Sustainability through Culinary Tourism.** Collaborative projects in tourism highlight the differences in purpose and perspective between expert and lay knowledge. Research on a small urban food culture was the basis for a culinary tourism trail and foodways expo. Local residents had the lay knowledge about their food traditions, but they lacked the knowledge to place this knowledge into broader perspectives making it interesting or useful to non-residents. Expert knowledge helped give a deeper understanding of the local food culture, as well as how to use that for community sustainability. **05-07**

Loughran, Maureen E. (*American Routes* and Tulane University) **Five Years after the Storm: Authority and Public Engagement in Radio Production.** In this paper, I will discuss the challenges and creative issues in producing the *American Routes* fifth anniversary program on Hurricane Katrina. As producers of the program and residents of New Orleans, we are positioned to question larger media representations of the city's cultural renewal, but we also have a specific capacity for highlighting the community's organic responses. In turn, our academic training and belief in public engagement with cultural communities requires that we look beyond the impact of a media program. This paper will explore issues of public engagement, responsibilities to communities and commitment to cultural survival through the lens of one public media production. **04-12**

Lowthorp, Leah K. (University of Pennsylvania) **Kutiyattam Sanskrit Theater, UNESCO Intangible Cultural Heritage, and Local Discourses of Safeguarding.** This paper examines the discourses of safeguarding and endangerment which characterize the global UNESCO Intangible Cultural Heritage (ICH) enterprise, situating them within the ethnographic context of a UNESCO ICH project in South India—Kutiyattam Sanskrit Theater. Paying particular attention to how contemporary Kutiyattam artists narrate their past, it considers in what ways the artists have constructed the art form as perpetually endangered and how the goal of "safeguarding" is presented as a justification for radical breaks with past traditional practice. It further explores how the artists situate local, state, and national safeguarding projects in relation to current UNESCO-related initiatives. **01-14**

Lund, Jens (Washington State Parks and Recreation Commission) **Revisiting King Christian and the Yellow Star: A Historical Legend as Personal Journey.** Many Jewish Americans of the post-World War II generation are familiar with the historical legend of King Christian X donning the yellow Star of David as an anti-Nazi protest during the Nazi occupation of Denmark. Growing up a Danish American I heard the story during my childhood. In 1975, I published what became, for a time, the definitive study of that legend. Since then new historical revelations have substantially changed perceptions of that legend and of the historical facts surrounding it. My repeated revisitation of the Legend of the King and the Star has been a continuing personal journey. **17-05**

Luster, J. Michael (Arkansas Folklife Program) **Sustainable Communities, Parallel Paths, and Folklife Practice.** While public folklorists struggle to sustain their paradigm in the face of political and economic counter winds, we are surrounded by a zeitgeist that suggests another model. On many fronts, there is an ever growing interest in exploring the links between culture and the natural world, the ways that communities can be strengthened, and in the search for a more sustainable cultural life. Those leading these efforts are often drawn to look toward traditional practices, but relatively few folklorists have joined the conversation. Folklorists have the opportunity to use our skills to help revitalize communities and to join them. **17-12**

Lyness, Drew (The Ohio State University) **“No I Will Not Fix Your Computer”: Forming and Patrolling “Nerd” Identities in a Small-town Wyoming Gaming Store.** Slakerz Games Emporium in Laramie, WY provides a neat microcosm of self-identified nerd culture. The store has become something of a haven for anyone who considers themselves at odds both with mainstream American, and small-town Wyoming, culture. However, for a sub-culture that prides itself on a tolerance of mis-fits and outsider status, this localized “catch all” role is not without problems, and group hierarchies are formed surely but carefully. **02-14**

MacDonald, Michael B. (University of Alberta) **Folklore Economics: Social Capital, Exchange, and Cultural Sustainability.** Folk music festivals in western Canada provide an excellent example of the importance of social capital to the development and maintenance of community. This example will illustrate how the concept of the folk community and the economic principle of social capital are entwined. The lessons drawn from these successful folk music communities may inform the study of cultural sustainability and provide strategies for the folklorists to consider. I will suggest that the application of social capital theory to folklore may inspire a social economics of folklore as a piece of a cultural sustainability toolkit. **09-13**

MacDougall, Pauleena M. (University of Maine) **Lessons Learned in Bangor, Maine: The Folk Festival’s Role in Community Transformation and the Importance of Maintaining Economic Sustainability.** The City of Bangor successfully applied to host the National Folk Festival in 2001, which was a huge economic and social success, and helped to shape the policy and fulfill the city’s goals of developing its waterfront space and its creative economy. Building on that success, the producing partners and governing board decided to continue producing the American Folk Festival on the Bangor Waterfront after the three-year run of the National. The community was transformed. However, issues of sustainability plagued the board. In 2010 things came to a head and the board devised a new plan to sustain the festival. **04-06**

Macotsis, Nicole T. (Independent) **Ra’asah/Raqisah: Professionalization of Dances of the Levant and Egypt.** Leventine line dance (debkah) as well as Egyptian dance genres are professionally performed but derived from social and ceremonial dance. This poster session will explore the notions of professionalization as well as lay and expert knowledge and categories in these Arab-world genres. The distinction of lay/expert within each culturally-specific form is fluid, and varies based on national context, and other factors. I will show video documentation excerpts of debkah: improvisational social-dance style and choreographed performance by Palestinians in the West Bank, and by Lebanese and Palestinian-Americans in Brooklyn, NY. Locally and in diaspora, each case evokes processes of transmitting, codifying, and attributing aesthetic and social value to traditional dance forms. **04-16**

Mantini-Briggs, Clara and Charles L. Briggs (University of California, Berkeley) **Vampires, Epidemiologists, and a Mysterious Disease: Confronting Death through Lay and Expert Narrative Practices.** In 2008, Venezuelan indigenous leaders recruited Charles Briggs and public-health physician Clara Mantini-Briggs to help diagnose and document an unknown, 100%-fatal disease that had stumped state epidemiologists for a year. A novel form of “verbal autopsy” emerged as narrative practices associated with indigenous dispute mediation, personal narrative, epidemiology, and clinical medicine intersected creatively, producing a diagnosis and provoking a confrontation with politicians that resulted in 30,000 press stories world view—and guest appearances by vampire bats. The analysis queries how lay and expert modes of knowledge production get indexically attached to mediatized narratives in complex and unpredictable ways. **17-01**

Margolies, Daniel S. (Virginia Wesleyan College) **The Politics of Culture and Sustainability at the Tejano Conjunto Festival en San Antonio.** The Tejano Conjunto Festival en San Antonio (TCF) is more than just the premier conjunto music festival in the country. It reflects a longstanding community-based effort to promote and preserve traditional conjunto music as well as a politically charged Chicano cultural mission. The festival has been created and carefully calibrated in terms of musical stewardship to build an environment of sustainability around the culture of conjunto music, musicianship, and dance in Mexican American South Texas. The TCF showcases conjunto music in ways that could serve as models for ensuring intangible cultural sustainability in other regional musical cultures in the country. **04-06**

Margry, Peter Jan (Royal Netherlands Academy) **Mary’s Reincarnation and the Cabalistics of Salvation.** In this paper I will address the problematic of new religious movements and analyze how visionaries and devotees, driven by their existential anxieties and personal endeavours towards salvation, rely on cabalistic interpretations and topologies in order to find an apparitional logic to the apocalyptic

Endtime and to the salvation from it. The ethnography for this paper is drawn from the controversial transnational devotion of the Lady of All Nations, which resulted in a conflict between the initial apparitional site in Amsterdam and the small town of Lac-Étchemin in Canada, where the local visionary (supported by her Army of Mary) professed to be the living reincarnation of the Virgin Mary in order to strengthen her salvational claims and reject the Amsterdam assertion. **13-06**

Martinez-Rivera, Mintzi (Indiana University) **Miskuaní: The Performance of Social Networks in a P'urhépecha Wedding.** By focusing on the Miskuaní, the P'urhépecha wedding, and moving away from traditional approaches of social networks analysis, in this presentation I will propose a performative approach to the study of social networks. This approach will showcase the dynamism of the formation and/or maintenance of social networks, and emphasize the human interaction that takes place during those events. Therefore, in this presentation I aim to discuss: 1) The importance of social networks in a P'urhépecha community and specifically in the setting of a wedding; and 2) how social networks are performed during the wedding. **12-14**

Martin-Moats, Meredith (Independent) **Embracing Human Rights Based Education Models in Intergenerational Community Education: Opportunities for a More Culturally Sustainable Public Folklore Practice.** Human rights educational theory, especially its focus on community dialog, finding commonalities amid division, and long-term problem solving, are conceptual frameworks folklorists should utilize. As we strive toward more culturally sustainable models of practice, embracing human rights based education models can help us engage in and encourage community dialog while acknowledging the complex web of public policies, environmental and cultural realities within which our folkways exist. As a part of this framework I believe we must focus on intergenerational education and dialog. If our work is to be holistic and relevant we must partner with both the old and the young. **17-12**

Matte, Lynn A.M. (Memorial University of Newfoundland) **Where National Myths are Made: Coconstructionist Interpretations of Vimy Ridge.** My doctoral research examines how vernacular and master narratives of Vimy Ridge, a WWI commemorative site run by the Canadian Federal Government, compete, overlap, challenge, or agree with each other. In particular, it explores what Gold and Gold refer to as a "co-constructionist" (2007) model of tourist narrative in which tourist providers, interpreters, and visitors shape, transform, and negotiate meaning at a site. This presentation will explore the co-construction of Vimy Ridge narratives by participating visitors and site workers. **09-09**

May-Machunda, Phyllis M. (Minnesota State University, Moorhead) **Expert and Lay Repositories of Memory: Reconstructing a Vernacular History of an Embodied Performance Tradition.** Lay and expert knowledge have played a central and synergistic role when piecing together artifacts and fragmentary reminiscences of participation for documenting the roots and scope of Washington, DC's African American cheerleading traditions during the 20th century. Depending on expert knowledge and memory to sustain embodied practices, these ephemeral traditions simultaneously and continuously have been reshaped by the immediacies of lay knowledge. The intertwining of lay and expert knowledge and memory transfigured by the social realities of race, class, gender, and age, provide a frame for making sense of divergent strands of cheering performance practices within DC's Black community. **09-14**

McAndrews, Kristin M. (University of Hawai'i, Mānoa) **Rivalry, Blood and Sex: The Wolf and Little Red in the Cabinet of the Wolf.** In this presentation, I will discuss four paintings situated within the Cabinet du Loup or the cupboard of the wolf located at the Museum of Hunting and Nature. The watercolors depict a revisioning of the story of Little Red Riding Hood that exposes elements of an ancient variation of the tale—where rivalry, blood and sex function as primary to the story. I will discuss the significance of placing these images within the confines of a curiosity cabinet. In these small paintings, Frederique Paoletti and Catherine Rouland present the observer with another context in which to view the victim and victimizer, where art and nature collide. **01-10**

McDavid, Jodi (Cape Breton University) **"Nothing Good Can Come of This": Tellability, Narrativization and Performance among University Men.** Based on ethnographic fieldwork, this paper uses the setting of a predominately male Canadian university residence to examine residents' performance, expression, and problematization of masculinity. Using a feminist approach, the author discusses the negotiation of performances of masculinity, and the students' experiences in learning, defining, and creating and re-creating cultural scripts. Emphasis is placed on the role of narrative and folksong construction and how they contribute to one-on-one discussions and large-scale performances of masculinity. **12-09**

McDowell, John (Indiana University) **Customizing Myth in the Andes: The Personal in the Public.** This paper subjects the characterization of myth as a public language to insights deriving from the ethnography of communication to the effect that all performances of verbal art are anchored in their performative moments. I identify two kinds of spaces for personalization of mythic narrative, both grounded in processes of identification: vicarious identification, where storytellers recite third-person mythic narratives but slant them to their own situations; and virtual identification, where storytellers recast mythical material in first-person tales of spiritual encounter. This angle of vision foregrounds continuities between myth and memorate, two genres normally viewed as separate from one another. **02-03**

McGregory, Jerrilyn (Florida State University) **Festive Time: Boxing Day in the African Diaspora.** This paper interrogates temporality, the festival arts, and local knowledge as pertains to Boxing Day in the African Diaspora. I problematize time reckoning as relates to the following Boxing Day festivities: the Bahamas' Junkanoo, Bermuda Gombey Dancers, St. Croix's Jump Up, St. Kitts J'ouvert, and the Garifuna in Belize along with a North Florida African American holiday tradition. This case study includes formal interviews in pursuit of current temporal attitudes toward festive time in these locales. I also consider chronotypes, points of intersection between space and time. **12-13**

Mechling, Jay (University of California, Davis, emeritus) **Wrestling with Masculinity.** High school and collegiate wrestling formalize male rough-and-tumble play, but even this organized sport has an informal male culture which, like other male friendship (folk) groups, becomes the setting for the construction, performance, and (if necessary) repair of masculine identity. Amateur wrestling has some unique features as a male folk culture, complicated now by the presence of female wrestlers. The youthful male body is at the center of the construction of masculinity in this setting, so we find a range of bodylore, customs, and rituals, all complicated (again) by the presence of females. **13-09**

Medel, Jackson (University of Missouri, Columbia) **Old Times and an Autoethnographic Mark Twain.** I propose that analyzing Sam Clemens' writings through an ethnographic lens can be very useful in thinking about the ways in which ethnographic representation can be difficult, tricky, and fraught with dangerous generalizations. While Clemens is known for being a humorist and a fiction writer, the mind of a scholar is evident even when the style and freedom of his writing indicates the mind of a creative writer. Indeed, the same criticisms of ethnography can be applied to Clemens even though his style is not bound by the same academic constraints as "professional" scholars. These parallels indicate another level of similarity between Clemens' writing and ethnographic writing. **18-15**

Melzer, Ashley (University of North Carolina, Chapel Hill) **Time's the Revelator: Revival and Resurgence in Alt.country and Modern Old-Time American Music.** The alternative country movement that took shape in late-1980s/early-1990s did not stem from a single location, label, or even continent, but rather a subterranean necessity for rebellion against a systemizing music culture. Bristling from years of corporate country and commodified "counterculture" music, bands began merging old-time music with punk urgency and indie rock inaccessibility. The burgeoning sound was a caterwaul of roots spirit and progressive confrontation. It was not, however, the lone movement attempting to recapture the past. Investigating the disparity between the modern old-time and alt.country movements reveals the way the capitalist industrialism has affected the transmission and identification of "authenticity." **02-14**

Mengel, Maurice M. (Ethnological Museum, Berlin) **Storing, Preserving and Managing Knowledge in the Musical Folklore of Socialist Romania: Epistemological and Political Dimensions in the Treatment of Folk Knowledge.** This paper examines how the discipline of musical folklore was practiced in Socialist Romania (1947-1989) and how in this particular historical and regional case folk knowledge was turned expert knowledge by folklore scholars. On an epistemological level, I explain salient features of the prevailing objectivist research paradigm; on a political level, I discuss two interpretations of two competing groups of experts: political functionaries and folklore scholars. I explain (at least partially) how the epistemological and the political level implicate each other. As a result, it should become clear why and in what sense folklore was ideologically important to the Communist government. **01-01**

Michel, Maggi (University of California, Los Angeles) **Lay and Re-lay: Expressing and Assessing Expert Status in Folk Narrating.** Some folk groups assess individual performances of lore in multiple rounds of narrating of the group's traditional repertoire, history, and arcana. Examining this process in Boomer rockers and teen skateboarders, I illuminate performance assessment and examine what is awarded through these assessments. Discussions of folklore transmission from expert members of the folk group to laity who thus acquire it point to membership as a core concept of folklore. I suggest membership is formed, maintained, and marked by the group in collaboration with the individual. I seek to extend Jones' ideas about tradition as a resource in formation of personal identity to include assessment narrating as a process which mediates formation of dynamic states of membership within folk groups. **18-12**

Mieder, Wolfgang (University of Vermont) **"Life, Liberty, and the Pursuit of Happiness": Martin Luther King's Proverbial Struggle for Equality.** One might be surprised to discover that Martin Luther King, Jr., is not a great user of true folk proverbs. Yet King's verbal and written communications are filled with Bible proverbs, some of which appear with such frequency that they can be regarded as leitmotifs in his numerous messages. He also employs literary quotations and other narrative formulae that acquire a proverbial character. Of special interest is King's recycling of these bits of traditional and literary wisdom in various contexts, his verbatim repetition of himself, and his variations on proverbial messages as he addresses the multifaceted issues of civil rights. **18-03**

Miller, Montana (Bowling Green State University) **Breaking the Surface Tension: Professional High Divers' Storytelling Traditions, from Theme Park Survival to Facebook Revival.** Professional (theme park) high diving is a spectacular yet misunderstood phenomenon. As a member of this occupational culture, I learned first-hand that divers were not addicted to thrill-seeking, but preoccupied with the minimization of risk. Storytelling in the downtime between shows did not glorify risk-taking; narratives functioned as entertainment and survival tactic in an isolated community whose greatest enemy was fatigue and apathy, not fear. Today, this widely scattered community is reuniting on Facebook, reminiscing over old photos. How do high divers reshape their occupational identities, via Facebook's conduit? How have the narratives, revived online, changed in form and function? **20-13**

Miller, Rosina (The Philadelphia Center) **Lay and Expert Knowledge at Work: Folklore Sensibility and Experiential Education.** In the study of lay and expert knowledge, the methodologies of experiential education offer students the opportunity to observe and understand these distinctions firsthand. Classrooms are full of expert knowledge. Even the teaching of folk culture can involve transmission of disciplinary knowledge in official, "expert" capacities. Taking the learning out of the classroom and into the workplace, for example, allows students to participate in the circulation of various types of knowledge. This paper examines how the experiential education methods of The Philadelphia Center's internship program can help students understand dynamics of knowledge production and transmission in the social order of work. **20-09**

Mirzeler, Mustafa Kemal (Western Michigan University) **Cemo.** This paper topic has its origins in my childhood experiences in Kiremithane, a Kurdish village on the slopes of Taurus Mountain, twenty miles outside of Adana, the vast sprawling industrial city in southern Turkey. This paper analyzes the story of a woman whom I encountered while traveling on the dusty road in Kiremithane's countryside. I call the young woman "Cemo." As we walked that day on that hushed dusty road, Cemo told me her story about her struggle with her family because of namus (honor), the central concept in the definition of Kurdish cultural and individual identity. **17-13**

Miyake, Mark Y. (The State University New York, Empire State College) **"There's Bluegrass People and Then There's Nashville Country Music People": The Impact of Music Row on Identity, Commercialism and Genre Representation within the Bluegrass Music Community.** The community definition, identity, and representation of bluegrass as a music genre takes place in a cultural context of shifting and competing ideologies, often heated debates over stylistic boundaries, and ongoing negotiation with popular conceptions of the social roles and representations associated with Appalachian music by American society more broadly. This paper will discuss several of these debates and internal struggles within the bluegrass music community in relation to the commercial country music recording industry and highlights the ways in which the relationship between the music "experts" of Music Row and the "lay" musical knowledge of bluegrass music community members has left deep marks in both genres over the past several decades and will continue to do so for the foreseeable future. **17-02**

Moore, Bonnie B. (Utah State University) **The Magic of Music: Functions of Ballad Singing in the Richardson Family.** This presentation examines the ballad singing tradition of the Richardson family through at least five generations to the present. The Richardsons, Mormon polygamists, fled to Mexico in 1885 to evade harsh prosecution for polygamy. While in Mexico, this extended family sang ballads together nearly every evening. Through these ballads, the family validated and taught their children the American cultural and Mormon religious values they espoused: hard work, personal responsibility, charity, familial love, marriage, courage, and the supreme importance of family. Providing not only a musical and a moral education, the ballads also helped maintain unity and conformity. **18-14**

Morris, Jason M. (George Mason University) **Sustainability, Conservation and Public Folklore Practice Twenty-Seven Years after the Publication of "Cultural Conservation: The Protection of Cultural Heritage in the United States."** This paper takes as its starting point the publication in 1983 of the influential policy study "Cultural Conservation: The Protection of Cultural Heritage in the United States." I seek to examine the intellectual and applied history of the approach advocated by the study in the context of the resurgence of popular interest in things "green" and "sustainable." Further, I explore responses to the following question: Rather than seeking to sustain cultural objects and processes should we perhaps be seeking to develop and sustain the eco-cultural spaces in which such objects and processes thrive and from which they emerge? **09-13**

Mortensen, Eric D. (Guilford College) **Ge Agan (He Chongren) and the Preservation of Naxi Religious Folklore.** He Chongren (Ge Agan) is a Naxi scholar who spent the Cultural Revolution (1966-76) collecting Naxi pictographic manuscripts, and making audio recordings of the recitative performances of ritual manuscripts. Though not a dto-mba (ritual expert) himself, He Chongren is likely the most learned individual in the pictographic textual tradition of the Naxi. Though reluctant to digitize his audio collection, He Chongren is worried about what will become of his unfinished work. This paper highlights the quandary of ownership of folklore, and the contested boundaries of intellectual property when the objects of knowledge are both religious and desired by the state. **02-10**

Mould, Tom (Elon University) **Retroactive Revelation: The Role of Hindsight in Religious Experience and Narrative.** The role of hindsight in folk belief has often been addressed as a part of a folk epistemology viewed skeptically by scholars as empirically unsound. In many religious communities, however, adherents are encouraged to discover the divine in the mundane, whether in the present or in past experience. For Latter-day Saints, reflecting upon past experiences in search of the divine is encouraged as a logical, rational and humble act deriving from widespread cultural norms. The result is that mundane experiences can be transformed into sacred ones, a transformation created, not just communicated, in the act of performance. **12-06**

Mullen, Patrick B. (The Ohio State University) **Rockabilly, Masculinity, and Homosociality.** Certain rhythm and blues, country, and rockabilly songs from the 1940s and 1950s describe masculine behaviors of drinking and fighting in honky-tonks and bars. Honky-tonks have been described as “essentially a masculine retreat...a place to aggressively assert one’s manhood,” and there is an absence of women in some of the song lyrics. This suggests the relevance of Eve Sedgwick’s concept of “homosocial desire” for the analysis of masculinity in rockabilly lyrics and the social settings they describe. Major examples are Jerry Lee Lewis’s “Drinkin’ Wine Spo-dee-o-dee” and Carl Perkins’s “Dixie Fried.” **12-09**

Mullins, Willow G. (University of Missouri) **Theoretically Writing Culture: An Exploration into How Theory Shapes Folklore Process and Product.** This paper explores the connection between the theories we choose to engage with in our work and how those theories influence the methods we use in research and writing and our positionality in the text. Does our choice of theoretical approach determine in part both our “poetics and politics,” as Clifford and Marcus put it? Using my experience writing a difficult section on my personal process for my dissertation as a starting point and drawing from the discussions on the act and politics of writing ethnography of last twenty-five years, I investigate how and to what extent our theory determines our process. **01-13**

Mulvaney, Aaron (University of Pennsylvania) **“To Moytura We Return:” How Contemporary Heavy Metal Proclaimed a Pagan Past.** This paper explores how the pagan heritages of Britain and Ireland have been mixed with heavy metal to create an “ethnic alternative” to Scandinavian black/Viking metal. Citing key musicians within the folk metal scene, it describes an imagined pre-Christian world purposely evoked by bands like Cruachan, Primordial, and Ragnarok and details the reasons they give for culturally coding a musical counterpoint to the Scandinavian black/Viking metal scene. **17-10**

Munoz, Kim Carter (University of Washington) **Expert and Lay Knowledge in Náhuatl Carnival Music from the Huasteca Region of Mexico.** For Huastecan Náhuatl, carnival, which marks the beginning of the agricultural cycle, is one of the most important annual celebrations. Dance groups are made of young men from the community, who dance as a rite of passage. The music called *sones de carnaval* has spread outside of the festival and region, and the musicians who play in these new contexts, although judged as “experts” by folklorists and arts programs, are deemed inadequate to play at Carnival by “laypeople.” This paper will examine the terms “expert” and “layperson” and explore the geographic, class-based and musical criteria used for the selection of “experts.” **17-09**

Murphy, Clifford (Maryland State Arts Council) **Visiting With Neighbors: Fieldwork on Radio in Maryland.** This paper explores the use of field recordings on radio broadcasts to simulate the ethnographer’s experience of “visiting” with folk practitioners. Over the past year, Maryland Traditions—Maryland’s folklife infrastructure program—has collaborated with a Baltimore public radio program on feature broadcasts of “music and conversations” with tradition bearers throughout Maryland. Field recordings of music have been used exclusively over studio-produced commercial recordings and in-studio appearances, making audible the close physicality of music making as it is experienced in the moment during a field visit in the home, and extending the experience of “visiting” with neighbors to listeners. **04-12**

Murray, Michael L. (Princeton University) **Intellectual Formality and Curiosity: Teaching Folklore in the Writing Classroom.** A goal of undergraduate education is to make our students into “professionals.” But what about the place of lay knowledge and vernacular ways of knowing that are so vital to folklore? For many in the academy, disciplinarity often means a very definite way of knowing the world, but is this the same for folklorists? This paper looks at teaching discipline in the writing classroom by first observing, clearly for the historians, it means something to say that they teach their students to “write history.” But, for the folklorists, what are we saying when we ask our students to “write folklore?” **20-09**

Narvaez, Peter (Memorial University of Newfoundland) **The Satirical Song Tradition of the Northeast, Collective Consciousness and Labor Song.** This presentation deals with collective consciousness and the generation of labor song. It will explore the influences of a specific set of tradition-directed behaviors (lay knowledge), namely, the satirical song tradition of the Northeast, on the growth of a labor union’s collective consciousness as displayed in the lyrics and uses made of a particular cluster of songs. Additional musical influences on this song cluster include Newfoundland popular song as well as the song traditions of North American organized labor. **18-02**

Njoku, Johnston (Western Kentucky University) **Playful Cursing and Artistic Dueling in African American and Igbo Nigerian Verbal Art.** I will discuss the folk aesthetics of dueling in African American and Igbo Nigerian verbal art using examples from three performing traditions in the African Diaspora:

dissing or playing dozens among African American youth; “Iko Onu,” a playful cursing tradition among Igbo youth; and Ulaga (male competitive singing) and Ohuwa (a female satirical song). Beyond describing the contents, processes, and forms of selected genres as artistic expressions, I will provide some of the underlying insights, thoughts, and ideas that the expressive forms impress or are expected to impress in the minds of the community of performers and competent audiences. I will also explore the issues of anonymity, multiple encoding, ambiguity, meanings, expectations, and functions in culturally significant ways. The goal of my paper is to stretch performance theory by considering lore and relevance as the conceptual focus of verbal art if not folkloristics. **12-13**

Noonan, Mark (University College Cork) **Being There: Concepts of Lay and Expert Knowledge in Sacred Harp Singing.** Sacred Harp singing is a tradition that has undergone revival in the US and is expanding internationally. The Sacred Harp book is entering contexts increasingly separated from the local knowledge which informs and comprises the culture itself. This paper explores the local side of Sacred Harp culture and some problems and solutions the community has in making implicit local knowledge internationally accessible. The research derives from my experience participating in and observing the development of a new Sacred Harp community in Ireland. It will be supplemented by interviews with Irish singers and with traditional singers in the American South. **04-13**

Norkunas, Martha (Middle Tennessee State University) **Racial Consciousness and the Reconstructed Self: Ethical Implications.** Since 2004 Norkunas has been working with graduate students to co-create life histories with African Americans in Texas and Tennessee. For a two year period she also worked with honors students to co-create interviews on racial identity with college students in Austin, Texas. The body of work, comprising over 165 narrators and 600 hours of digital audio, presented complex ethical issues. In an age when race cannot be spoken of without tension, what are the issues involved when the interviewer and narrator are different in significant ways? When sensitive language, or stories of racial conflict emerges in the context of the seemingly private interview setting, what are the ethical implications of broadcasting the materials on the web? Can the racialized self be broadcast to the wired world without adversely impacting the speaker's future? **17-07**

Noyes, Dorothy (The Ohio State University) **Fairytales Economics: Scarcity, Risk, Choice.** Formed in a world of scarcity, the Western Märchen persists in industrial and consumer capitalist societies, for it stages the still uncertain fortunes of the individual. American mass-cultural transformations of the peasant tale restructure the formula described by Propp to reveal a shift in normative expectations from constraint and frustration to choice and fulfillment. Their slippage between ideology and wish-fulfillment tends to disarm critique. I examine tales of the boom and tales of the present bust as our desires are once more obliged to contract themselves. **13-01**

Nwankwo, Ifeoma K. (Vanderbilt University) **“My Grandmother Tell Me”: Women as Preservers of Cultural Memory in Caribbean Latin American Communities.** As Kamau Brathwaite has noted, “the desire (even the need) to migrate is at the heart of West Indian sensibility.” Latin America was a key destination for such migrants during the first half of the 20th century. The key figure in this migration, as presented in literary texts, songs, and scholarship, is almost typically male, with the Colón Man, symbol of the migration to Panama, as the most iconic. Through analyses of vernacular poetry and testimonies on and from Panama, this essay illuminates women's roles as (gate)keepers of cultural knowledge, traditions and mores in the midst of displacement and disruption. **02-07**

O'Connor, Bonnie (Brown Medical School and Hasbro Children's Hospital) **Mandatory Miscommunication: Speech, Status, and Beliefs About Knowledge in American Hospitals.** Communication failures are a primary cause of medical error and patient harm in hospitals. Prevented by professional training, hospital policies and workplace norms from using “medical language,” Nursing has developed its own discourse, known as Nursing Diagnosis. One of its hallmarks is use of partially laicized terminology as the closest permissible approximation to the medical lexicon. However, fluency in medical-speak—from which nurses are barred—is what signals doctors that a speaker possesses authoritative knowledge deserving of attention. This separate and unequal access to language that signifies import and medical relevance has significant adverse potential for patient safety. **01-08**

Olson, Ted (East Tennessee State University) **Transforming Tradition in East Tennessee: Three 1920s-Era Field Recording Sessions and Their Legacies.** I plan to discuss—and analyze the legacies of—the major 1920s-era field recording sessions held in East Tennessee: Victor Records' Bristol sessions (1927 and 1928), Columbia Records' Johnson City sessions (1928 and 1929), and Brunswick Records' Knoxville sessions (1929 and 1930). Those sessions were conducted in East Tennessee to record Appalachian regional music during the early years of the commercial recording industry, yet each of the sessions took subtly or markedly different approaches to transforming tradition. My presentation will examine how each session interpreted and reconfigured regional music traditions, and how each session negotiated between documentation and exploitation. **18-06**

Oring, Elliott (California State University, Los Angeles) **The Problem of Tradition.** “Tradition” is a word that has long stood at the center of folklore studies. Even before the neologism “folklore” was coined, John Brand (1744-1806) identified “tradition”—indeed, “oral tradition”—as central to the transmission of the rites and opinions of the people. Tradition has been referred to in more than five thousand folklore journal articles, and it stands at the center of any number of definitions of the field. On a number of occasions folklorists have noted that “tradition” refers both to a process and a product. Yet the attention of folklorists has been directed mainly to product—to tales, songs, proverbs, and quilts. Process has largely been overlooked. What is the process of tradition? What questions does the conceptualization of tradition as process raise for folklorists? Can a folklore studies rooted in a concept of tradition have a contemporary subject? What is the problem of tradition in folklore studies today? **01-01**

Osorio-Cediel, Martha (University of Florida, Gainesville) **Music and the Construction of National Identity in *María* (1867) by Jorge Isaacs.** This paper discusses written texts in which music appears and it is used as background or motif and examines how their literary discourse acquires new dimensions, that create unique prisms and proliferations of meaning thanks to the inclusion of specific musical allusions, be it songs, performers, and in other cases, the use of musical structures in narrative. In *María*, both the Colombian bambuco and classical arias are used to set theme and structure for the novel. In *Sin rumbo*, opera is the dominant musical genre, while in the play *Juan Moreira*, milongas set the stage for the narrative. In every instance where music is performed, there are exchanges that illustrate the struggle for the symbolic power between the participants in the scene. **20-03**

Oswald, Justin (George Mason University) **Know Thy Enemy: The Camel Spider Legend among US Troops in the Middle East.** The camel spider (Solifugid) plays a unique role among United States servicemen and women serving in the Middle East during periods of desert warfare. The camel spider legends told amongst soldiers enable them to cope with the constant fear and threats associated with war, and more specifically, with the human threat. This paper explores how the camel spider legends arose, and became perceived as fact among this population. The paper proposes that the camel spider, as metaphor, represents the human enemy in the Middle East, and that solifugids are assigned qualities based on the human population inhabiting that area. **01-09**

Parker, Kate (The Ohio State University) **Whose Disaster Is It, Anyway?** Sociologist Kai Erikson writes, “the distinction between natural and technological disasters is sometimes hard to draw...However hard it may be to draw in actuality, though, that line usually seems distinct enough to victims.” I intend to show how this conclusion becomes muddled in light of narratives from Hurricane Katrina survivors who express a conflicted sense of whether what they suffered was an “act of God,” a “caprice of nature,” or an act of human negligence. Startling similarities between commentary of outside “experts” and local victims demand close attention, and perhaps a re-examination of how disasters are categorized—and by whom. **17-05**

Patterson, Cassie (The Ohio State University) **Educating Appalachia: A Semiotic Analysis of Individuals and Institutions.** The history of educational efforts in the Appalachian region is fraught with complicated negotiations of power and resistance. Engaging with theorists of institutional power, such as Michel Foucault, Louis Althusser, and Henry Giroux, I analyze the content, multiple engagements, and negotiations of “lay” and “expert” knowledge within the institutional framework of the classroom. My paper explores this relationship through the lens of semiotic analysis. I ask how the history of educational practices in Appalachia currently affects the enrollment of Appalachian students into Appalachian universities, as well as the teaching of Appalachian-themed courses (i.e. Appalachian Studies, Appalachian Literature, Appalachian Folklore, etc.). **17-08**

Patterson, Jamie (University of North Carolina) **“When Jane Likes Cannibal Corpse:” Empowerment, Resistance, and Identity Construction among Women in Death Metal.** Historically, metal has had a reputation for degrading women. Death metal, a subgenre of metal, has received particular attention in scholarship due to its transgressively violent lyrical and visual content, much of which presents women as victims or corpses. But what about the women who listen to death metal? This paper focuses on ways that women find in death metal avenues for empowerment and resistance. Drawing on extensive fieldwork in Raleigh, NC, I examine how women in the scene use tropes in death metal to construct alternative identities that empower them in other social environments. **09-11**

Pepper, Susan G. (Alleghany Junior Appalachian Musician Program) **Lessons from the Rural North and South: Edith Irene Bruckland and Rosa Hicks.** People from all walks of life, including some of the most conventionally “educated” and professional members of society, go to great lengths to visit two unique and inspiring elderly women: Edith Bruckland (Hamilton, Ontario, Canada) and Rosa Hicks (Beech Mountain, North Carolina). This presentation will explore the ways in which rural lifestyles, community lore, and family traditions (such as foodways, work, music, storytelling, and religion) have influenced Edith and Rosa, shaping their different but similarly magnetic personalities. Perspectives from these women reflect how they integrate their memories and values into their lives today. **01-11**

Perkins, Jodine (Indiana University) **Exploring Similarity and Difference in Ethnographic Museum Collections.** Reacting to older models that treated particular American Indian peoples as discrete groups

living in artificial isolation, recent work in the historical ethnology of Eastern North America has focused on problems of social and cultural complexity and on better understanding the relationships among groups over space and time. Building on scholarship exploring regional patterning in music, dance, and verbal art, I have begun to investigate what objects held in ethnographic museums can add to this discussion. I will also discuss the challenges of working with collections of items from Southeastern American Indian peoples and possibilities for adding additional contextual information. **04-02**

Pershing, Linda (California State University, San Marcos) and Gloria **Diaz** (California State University, San Marcos) **The Politics of Race and Gender in the Annual Ramona Pageant**. This presentation offers a critical analysis of the politics of cultural representation in the Ramona Pageant, the longest-running outdoor drama play in the US. Featuring a cast of four hundred actors, the pageant echoes themes from Romeo and Juliet about star-crossed lovers whose relationship is doomed because of bigotry and ignorance. The “authenticity” of Latino/a and Native American roles is highly contested in contemporary Ramona performances. This presentation explores the pageant’s relationships to Native American and Latino/a history, identities, and contemporary debates about race and ethnicity in response to a story that has been called the “foundational fiction” of California. **12-14**

Pesznecker, Susan (Portland State University) **Digital World Meets Iron Age: Reconstructionist Druidry in the 21st Century**. Druidry is a set of cultural, academic, and religious practices dating to the Iron Age Celts. Today’s reconstructionist Druids seek to study and reconstruct Iron Age scholarship and practices. In forming tribes, setting up systems of fosterage and initiation, imparting ritual, and disseminating knowledge, the main access is through digital media. Through this, ancient knowledge is gathered, translated, reconstructed, and shared with the goal of reinvigorating codified forms of ancient discourse. The pedagogical stake in Iron Age tradition insures that RCD’s collaborative evolution must undergo continual reinvention, even as they remain bound to a shared, personal past. **20-13**

Porter, Maureen K. (University of Pittsburgh) **Laying a Solid Foundation for Coming to Know One Another: The Pago de la Tierra Groundbreaking Ceremony**. Intercultural service-learning brings students into direct contact with community elders, lay storytellers and ordained shamans, and knowledgeable community organizers. Drawing on a decade of school construction projects in the Andes, I dramatize key aspects of the culturally-essential Pago de la Tierra, the groundbreaking ceremony that honors Mother Earth (Pachamama) from whose very body the school’s adobes have been made. I highlight elements of the liturgy and structured class debriefings that, together, lay the foundation for achieving mutuality, respect, gratitude, reciprocity, and transferrable knowledge. We raise questions about authenticity, genuine inclusive participation, sacred knowledge, and being children of one earth. **12-08**

Posey, Sandra Mizumoto (Metropolitan State College of Denver) **Assessing the Lay (Knowledge) of the Land: Finding the Golden Goose When You Are the Only Folklorist On Your Campus. Also titled, How Many Folklorists Do the Non-Folklore Folk Folk When a Non-Folklorist Folks the Folk: The Further Adventures of a Folklorist**. Maybe it’s happened to you: You’re at an institution grappling with disintegrating budgets. There’s a small anthropology department, a small art department, and a lot of English professors tired of teaching Freshman comp. You might be the only folklorist, but it doesn’t matter because nobody will let you teach the only folklore course on the books. So what’s a folklorist to do? The golden egg is out there, even for those of us with a degree in a field everyone thinks they’re already an expert in. In your folklorist’s toolbox, you have all you need to recast the narrative in your favor just by reassessing what it means to be a practicing folklorist in academia. **02-06**

Powell, Gary (Indiana University) **Transgressive Humor in Heavy Metal: A Case Study of GWAR**. For a culture that has been perceived to be violent and serious, heavy metal has exhibited aspects of humor since its inception. Using the case study of GWAR, this paper documents the exhibition of humor as a tool of rebellion against a perceived controlling mass culture through the use of ethnography, performance observation, and media analysis. It then analyzes GWAR’s unique style of humor by utilizing Koller’s metatheories of humor, Jansen’s esoteric/exoteric theory, and Bergson’s theory of humor to explore the function of GWAR’s style of humor as a means of creating a heavy metal identity. **09-11**

Preston, Michael J. (University of Colorado, Boulder) **The New Mummies’ Act...: Folk-Play Chapbooks from Sheffield and Barnsley, Yorkshire, England**. The Study of “Peace Egg” chapbooks is complicated by their diversity. It seems best, therefore, to study regional sub-sets of this group, and the study of one sub-tradition is proposed in this paper. Three chapbooks are known from the south Yorkshire cities of Sheffield and Barnsley. Interestingly, the two from Sheffield pre-date all of the known folk-play chapbooks from Manchester and the cities within its cultural influence. **01-07**

Preston-Werner, Theresa (Northwestern University) **The World in a Bottle: The Use of Testimonials to Negotiate the Medical Marketplace in Costa Rica**. This paper addresses two extant discourses within the testimonials of Costa Rican distributors for an international, directly-sold, nutritional supplement company. In one discourse, distributors perform their authority as erudite consumers in the medical marketplace; their testimonials draw upon conventional and nonconventional medical knowledge. Subtler is a second discourse in which distributors assert, “For health there is no price.” Company-owners benefit from distributors who themselves consume the expensive products regularly in order to maintain their authoritative status. **02-08**

Primiano, Leonard Norman (Cabrini College) **“A Greater Picture of ME...”: The Vernacular Photography of Father Divine’s Peace Mission Movement.** Since Father Divine first permitted professional photographer Addison Scurlock to create an official portrait of him in 1932, his Peace Mission followers have revered his image placing it in their businesses, domestic spaces, and Holy Communion Banquet Halls. This paper will explore the use of the medium of photography within the Peace Mission from the work of followers as staff photographers to their own early documentaries of the Movement and from the careful archiving of photos of Father and Mother Divine to the technical proficiency of co-workers to lighten the skin tone of the individual they revered as God. Such photographic transformations will be examined in relation to Father Divine’s beliefs about the erasure of the concept of race and subsequent ideas in the period of Father Divine’s marriage in 1946 to the “light complected” Mother Divine. **13-06**

Prizer, Timothy C. (University of North Carolina, Chapel Hill) **Pining for Turpentine: Critical Nostalgia, Memory, and Commemorative Expression in the Wake of Industrial Decline.** The late-20th-century decline of the turpentine industry has inspired efforts on the part of former workers to memorialize their industry. Turpentine production significantly impacted the landscape. Today, former turpentiners employ this landscape and turpentine’s material culture to commemorate the disappearance of their industry. This presentation will explore the intersection of work, memory, and nostalgia in commemorative expression, especially as it is marked on the physical landscape. I argue that nostalgia is often misunderstood as longing for an irrecoverable past when in fact it inspires commemorative action, exhibits critical thought, and offers paths for the future. **04-10**

Raufman, Ravit (Haifa University) **The Wolf and the Kids and the Primary Levels of Mental Organization.** Tale-type ATU 123, named “The Wolf and the Kids” is presented here as reflecting the primary levels of mental organization. This idea is based on an evolutionary model which suggests that the primary level of mental organization is governed by somatic sensations, which signal the body what is helpful to the system and what is harmful, and therefore, what is allowed to enter the system and what is forbidden. This issue is of special centrality in the tale about the wolf and the kids, which supplies important information regarding the ways in which the mental system protects itself. **04-01**

Ray, Sohini (Santa Monica College) **Boundaries Blurred? Folklore, Mythology, History and the Quest for an Alternative Genealogy in Northeast India.** This paper addresses the role of folklore in identity politics among the Meiteis of northeast India. The Meiteis converted to Hinduism two centuries ago, and much folklore came into existence, giving them a place in Hindu religious mythology. Later, with the revival of indigenous religion these stories were questioned and a new school of historiography started among Meitei academics linking their origins to Southeast Asia. This paper proposes a new genre of genealogical folklore thereby challenging the modern notion of historical consciousness as an absolute truth. **01-14**

Raymond, Virginia (Texas After Violence Project) **Speaking Truth to Power Complicated: When (Some) Disempowered People Speak about (Other) Disempowered People.** The Texas After Violence Project conducts digital oral history interviews with people directly affected by serious violence, including murder, the criminal investigatory and legal processes, incarceration, and state executions. Many of the interview narrators have been radically disempowered and some continue to suffer the after-effects of traumatic events and processes. In telling their “own” stories, they necessarily reveal information about other people—family and community members—who are also radically disempowered and suffering. This paper addresses ethical responsibilities owed towards those people who populate, but for one reason or another do not narrate, the oral histories. **17-07**

Reynolds Luster, Rachel (Arkansas State University) **“For the Health of the Plant, Look to the Health of the Soil:” New Agrarian Models for a Sustainable Culture.** This presentation focuses on examples taken from the New Agrarian movement toward defining “community” as encompassing the people, nature, and knowledge of a place and their significance in supporting an enduring culture. New Agrarianism articulates the importance of the physical, spiritual, environmental, and cultural wellbeing of a place to the wellspring of traditional knowledge. The discourse offered by the New Agrarians challenges us to re-examine our role within communities and to redefine current models of cultural work within this landscape to foster a truly sustainable culture. **17-12**

Richardson, Thomas G. (Indiana University) **“So Old It’s Almost New”: The Carolina Chocolate Drops, Ideologies of Tradition, and What It Means to Play “Old-time” Music.** This paper explores the traditions being evoked by The Carolina Chocolate Drops that allow for a wider range of performance style and repertoire as an “old-time” band. By focusing on the repertoire, instrumentation, and style of the Carolina Chocolate Drops, one of a few African American old time bands, I will explore the influence of professional black string bands of the 1920s and 1930s in the formation of their notions of tradition. I juxtapose this with the notions of old-time music as constructed in Bloomington, Indiana, previously contextualized by Thomas Turino, as a participatory model which results in specific styles, repertoires, and community. **20-01**

Ridington, Amber (Independent) **Rovers, Wrestlers and Stars: The Quonset Auditorium in Post-WW II Kentucky.** This forty-minute documentary chronicles the life of the Quonset Auditorium in Bowling Green, Kentucky and biographies of diverse entertainers ranging from jazz luminaries to professional

wrestlers whose lives intersected during a pivotal time when segregation was being challenged. The film demonstrates how these entertainers pushed boundaries during a pivotal time in American history and how local memory can be brought to a wider audience through visual media. **20-15**

Ristau, Kate (University of Oregon) **Online Pilgrims: Renegotiating Sacred Places.** Place is often integral in the study of pilgrimage, imagined as essential to the faith experience. Such an emphasis on place has renewed meaning in recent years, as many pilgrimage sites have entered cyberspace. While most official pilgrimage websites actively focus on physically bringing the pilgrim back to the sacred place, there are those vernacular websites, such as *ithou.org*, that focus on developing place online. These websites reconstruct, and can even challenge a traditional sense of place. This paper considers how the virtual pilgrimage departs from the embodied pilgrimage, revealing how pilgrims navigate place in a virtual space. **18-06**

Roach, Susan (Louisiana Tech University) **The Lay Knowledge of Maria Lopez, Ritual Expert.** Exploring one Mexican woman's orchestration of sacred and secular events in her new home community in north Louisiana reveals her immense lay knowledge of folk traditions from her native Mexico and her expertise in motivating her neighbors to maintain those traditions. An examination of her repertoire of multiple genres of rituals, crafts, and foodways provides insight into this knowledge and her strong sense of identity and heritage. **12-14**

Rogers Thomas, Kara (Frostburg State University) **Engaging Tradition: Experiential Learning and the Establishment of Mountain City Traditional Arts.** Dedicated to the education, sales, documentation and perpetuation of traditional arts in the Mountain Maryland region, Mountain City Traditional Arts (MCTA) exemplifies an emerging spirit of cooperation intended to capitalize on local knowledge and enhance economic development initiatives in western Maryland. This poster presentation examines the establishment of MCTA, featuring the hands-on engagement of university students in the venue's creation, program development and daily operations, and exploring the challenges inherent in a cooperative initiative that brings together tradition bearers with economic development officials. **04-16**

Roth, LuAnne (University of Missouri, Columbia) **Surviving the Zombie Apocalypse: Emergency Preparedness in the 21st Century.** From slavery and socialism to science and space, the living dead have functioned as a barometer of social and psychological fears. Today, zombies seem to be everywhere—whether in film, video games, comic books, finger puppets, screensavers, or “zombified” literary classics. Beyond their generic value, some of these texts purport to offer serious practical advice about surviving the impending apocalypse. Applying a folkloristic analysis to the “zombie craze” of the current zeitgeist, this paper examines key moments of the imagined “post-human condition” and suggests that such texts provide a form of lay knowledge about survivalism in the 21st century. **18-15**

Rouhier-Willoughby, Jeanmarie (University of Kentucky) **Saints, Sinners, and Spirits: Women in the Russian Legend Tradition.** The Russian legend tradition was neglected for most of the 20th century. The legend's religious content was at odds with official Soviet policy regarding atheism. Despite this fact, the legend remained one of the most popular and widespread genres throughout the Soviet period. This paper will focus on legendary (religious legends) and *bylichky* (memorats) to explore the range of these perceptions and how the legend both confirms and subverts the social norms about women, both within the Soviet and non-Soviet Russian context. **05-03**

Rountree, Travis A. (Appalachian State University) **“A Story about a Brave Mountaineer” and “His Awful Debt to Pay”:** **Ballad Interpretations of the 1912 Hillsville, Virginia Courthouse Shootout.** This study will focus on ballads written about the 1912 Hillsville, VA courthouse shootout, which was front-page news in *The New York Times* for several months. These ballads were written soon after the event and have been locally collected and performed by several folklorists and ballad singers. The presentation illustrates how collective memory has played a significant role in immortalizing the event and its characters. The ballads about the event reconstruct the men of the Allen family in various ways ranging from stereotypical mountaineers to noble men fighting in defense of their family. **01-11**

Ruchala, James (Brown University) **Local and Diasporic Histories: Defining Mount Airy through Festivals.** The fiddlers' convention held at Mount Airy, North Carolina each June is managed with a relatively light hand by the local Veterans of Foreign Wars. It is a fundraiser that often goes unremarked by non-musician locals. But it is a central event in the cycle of old time music festivals for the diasporic community that attends. By contrast, the mid-winter Tommy Jarrell Festival, a celebration of the town's best known musician, draws a local crowd, and is a site for celebration and revision of local music history. **04-06**

Rudy, Jill T. (Brigham Young University) **Tales, Trains, Tourism, and Traditions: Uses of Lay and Expert Knowledge in Displacing and Sustaining North American Indian Stories and Communities.** Tale collections can displace storytellers and their communities from the production of knowledge while they also can preserve stories and sustain nations. This paper considers early 20th-century tale collections along with the travel guide *Indians of the Southwest* (1903), by former AFS president George A. Dorsey, to trace how the interposition of lay with expert knowledge allows multiple views of traditions and communities. Although tale collections and travel guides may displace native communities, they also reinforce colonial and kinship relationships through new, popular technologies and communicative media. **05-09**

Rue, Anna C. (University of Wisconsin, Madison) **Remixing Norwegian American Dance Music.** The most recent edition of *Vesterheim*, Norwegian American Museum's magazine was entitled "That Old Norwegian Song and Dance," and concentrated on several aspects of Norwegian American folk music; choral music, dance music, polkabilly, and the Hardanger fiddle. Though the articles make reference to present interest and continuation of the musical traditions of this ethnic group, their grounding is largely historical. This has been the prevailing stance that much of the scholarship in the area of Norwegian American folk music has taken. This paper will explore the state of Norwegian American folk music in a present-day context, examining the innovative approaches that different groups are taking to traditional music, how new technologies have impacted musicians, and how this musical form has survived and adapted to life in a modern context. **05-08**

Russell, Ian (University of Aberdeen) **Managing Traditional Music in Scotland: Squaring the Circle?** This paper will focus on the state of traditional music in Scotland and the tensions it has come under, particularly since the devolution of power to the Scottish Executive in 1999. It will explore through a series of paradigms the ways in which institutions and public arts policy have served to direct and manage traditional musical activity. These include artistic excellence and participation, transmission and teaching, competitiveness and mutuality, cultural centrism and eclecticism, and traditionality and creativity. I ask, is it possible to manage traditional music successfully without unintended consequences? **01-02**

Ryan, Bernadene (Utah State University) **Contact Narratives: Spirit Guides as Forerunners of Transformation.** There are many stories all across the cultural and generational spectrum that reinforce the folk belief in spiritual guidance. Stories from pop culture—such as Johnny Cash's revelation in a cave to Elva Trévino Hart's compulsion to become a writer—and from ordinary citizens who change their lives daily demonstrate the pervasiveness of belief in the transformational effect of contact with spirit guides. Narrative components are filtered through an interpretive process that includes personal meaning, contrast with social norms and cultural beliefs and the impact on the receiver to enable narrators to justify their experience. I attempt to place these narratives within the context of folk belief and folklore scholarship as alternate ways of knowing. **04-16**

Sahney, Puja (Indiana University) **Material Manifestation of Transnationalism in South Asian Immigrant Homes in United States.** Previous studies on immigrant culture have focused on a two-phase narrative of ethnicity that stresses a clear cut division between the initial phase of complete assimilation and a second phase of reasserted ethnicity. My paper tests this model by stating that a more "transnational" identity largely replaces older ideas of "two-phased" ethnicity and allows immigrants to fit more easily and immediately into a hybrid space where they can be both American and Indian from the outset. My paper focuses on the way transnationalism is materially manifested in the interior decoration of Asian Indian immigrant homes in Salt Lake City, Utah. **20-03**

Salinas, Andrew (Amistad Research Center) **"The Woman Who Began This Has a Car": Race and Rumor in the Montgomery Bus Boycott.** Based on interviews conducted in the first few weeks of the Montgomery Bus Boycott, this paper considers the topic of rumor and race isolated within a specific historical event. These rumors serve to discredit the Montgomery Bus Boycott as anything but an organic, highly organized protest with widespread community support. At the very least, these rumors reaffirm ideology through repetition. These rumors, in some cases, mute the suspicions of some white Montgomery residents—their repetition allays any fears of a highly organized protest with wide consensus within black Montgomery. **18-02**

Salsburg, Nathan (Alan Lomax Collection) **Folk Revival, 2.0: Presenting and Representing Vernacular Music in 2010.** The amount and diversity of vernacular music currently available, on physical and digital media, is staggering, as is the considerable contemporary interest in it. The digital age has made the music's discovery—from the root to the fruit (field recording; commercial 78; LP, CD, MP3, .MOV)—easier than ever, and with the exponential increase in accessibility comes the potential for a deeper appreciation and understanding among non-professionals. But perennial issues again arise: the commercialization of folk expression; the fetishization of obscurity; exoticism at the expense of nuance; ecstasy at the expense of insight. I'll discuss my experiences as a producer working, with varying success, with a number of independent record labels, radio stations, and internet media outlets that are taking part in the current "folk revival." **04-12**

Salyers, Joy M. (University of North Carolina, Chapel Hill) **When He Wants Butterflies on His Bulldozer: Responses to the Constraints of Preschool Boys' Clothing.** In the early 1900s, both boys and girls in the US commonly wore dresses until the age of five or six. As gender roles and sexual identities have become more openly fluid and contested, acceptable clothing choices for infant and preschool boys have grown increasingly constrained. This paper describes societal pressure to code sons clearly for masculinity, creative dress that stretches the acceptable performance of maleness, and the struggle to form groups that share less restricted symbols of masculinity. **18-13**

Savoie, Hillary (Rensselaer Polytechnic Institute) **Wearing the Wall: Embodying Fieldnotes on the Berlin Wall.** MauerGuide is a GPS-aided walking tour that brings visitors through Berlin to several of the most notable Wall-related sites in the city. The user-input provided by this city guide provides the visitor with a sense of interactivity and multivocality while masking a set of power issues concerning content production, reception, and the privileging of a particular narrative of the Berlin Wall. Here, field notes take the form of a wearable display that explores alternative ways to negotiate such a historical narrative through user response, social interactivity, and grounding the body within the cityscape through virtual and corporeal enactments. **12-05**

Schacker, Jennifer (University of Guelph) **Fluid Identities: Mother Bunch, Madame d'Aulnoy, and the History of the Fairy Tale in England.** This paper reassesses the tangled stories of the French writer Marie-Catherine d'Aulnoy and the English folk figure of Mother Bunch. Although both names have faded into obscurity, they were once well known and frequently referenced, each carrying with it a complex set of associations. Mother Bunch is best known in the history of the fairy tale as the figure to whom the literary tales of d'Aulnoy were frequently attributed, but this is complicated by her many alternate guises in English print and theatrical traditions—as jesting alewife, bawdy romantic advisor, pantomime dame, or the embodiment of enchantment itself. **02-03**

Schmadel, Fredericka (Indiana University) **An Uppity Street Nun's Quest for God.** *Sister Katrei* (Catherine), a treatise written anonymously in dialogue form around the year 1320, features a brash young woman whose daring and determination provoke and then convert her confessor. It documents some beliefs and practices of a much-persecuted Rhineland sect, the Brothers and Sisters of the Free Spirit. Members of this sect, like other mystics, tried to attain a transcendent personal union with God, and to make it lasting and all-encompassing. Sister Katrei managed to achieve this, so that she could say with perfect confidence and conviction, "I am God." **09-12**

Schmitt, Casey R. (University of Wisconsin, Madison) **Wilderness, Westernness, Wonder, and Woe: Lay Interpretations of the Liminal Landscape.** This paper concentrates on the liminal qualities of the wilderness landscape—those spaces and places within the physical environment (including deep forests and unmapped frontiers) which represent in legend and memorate both the unknown and, through the insertion of the wilderness pilgrim, a point of contact between the individual and the furthest limits of human extension. Building upon Van Gennep, Turner, Tuan, and Slotkin with archived materials and field interviews, it highlights American interpretation of the "wild" Western frontier as a nationally shared liminal, transformational space and the uniquely potent association of the wilderness with death, dying, and the afterlife. **02-13**

Schramm, Kate (Indiana University) **The Changing Faces of the Masked Protectors of Satiparai.** The Satiparai festival on Miyakojima, Okinawa, features the appearance of three visiting deity figures known as paantu. Dressed and masked in unsettling costume, they enter the community and touch all who come within their reach with mud that serves as a protective element during the coming year. In this paper, I will examine the changing practices surrounding the paantu as the community has moved from agricultural to urban, and how the vernacular religious expression of the festival has been altered with its recognition as part of Japan's intangible cultural heritage. **20-11**

Schrempf, Gregory A. (Indiana University) **How Scientists Save Myth.** Science-promoting works consistently invoke a myth vs. science (cf. lay vs. expert) contrast to promise the reader entree into the latter. But scientists invoking myth as foil also find ways to claim myth; this process is the topic of my presentation, which is inspired by Luc Brisson's *How Philosophers Saved Myths* (2004). Between the pre-modern traditions studied by Brisson and our present moment, one finds both similarities and differences; I explore these in such recent works as Brian Greene's *The Fabric of the Cosmos* (2004) and Zoltan Torey's *The Crucible of the Mind* (2009). **17-05**

Schroeder, Jason (University of Wisconsin, Madison) **Ballad Singers and Scholars: Recontextualizing Greta Naterberg.** This paper will trace paths and consequences that early folklore metadiscursive practices have had on the ballad genre in Sweden by examining the repertoire and portrayal in scholarship of Greta Naterberg, a soldier's wife and singer in Slaka parish, Östergötland, Sweden, whose ballads form an important part of Swedish ballad traditions. I analyze her portrayal in scholarship through the lens of metadiscursive processes described by Briggs and Bauman: entextualization versus detextualization and recontextualization versus decontextualization. Through these processes, early scholars sought to shape singers and songs within Swedish society and Enlightenment and Romantic ideals. **18-14**

Sciorra, Joseph (Queens College) **Vernacular Exegesis of the Gentrifying Gaze: Saints, Hipsters, and Public Space in Williamsburg, Brooklyn.** Super-gentrification has transformed the physical, economic, and cultural landscapes of the once multi-ethnic, working-class neighborhood of Williamsburg, Brooklyn. The bohemian culture of "hipsters" has shifted power relationships concerning public life and local identity. This is most evident in the staging of religious processions by Italian American Catholics who have sponsored such neighborhood circumambulation since the 1880s. The paper explores the religious dynamics of global change on locality by highlighting vernacular interpretation and knowledge **12-06**

Seaver, James B. (Indiana University) Daggers, Helmets, and \$100 Bills: The Effects of Object Commodification in the World War II Military Antiquities Marketplace. The commodification of military antiquities from World War II has both nurtured and been intensified by the development of a thriving subculture of amateur collectors and professional dealers in recent decades. By applying Susan Stewart's theoretical distinction between souvenirs and collections to the milieu of one of the United States' largest annual military antiquities expositions, I will address how a market-driven preoccupation with the aesthetic qualities and monetary value of the objects found there has: 1) eroded their initial connections to individual memories and historical events; 2) accelerated the disintegration of wartime aggregations of objects into their constituent parts, which are then dispersed widely through transactions; and 3) compelled avocational collectors to take curatorship and object conservation into their own hands. **18-06**

Sherman, Josepha (Independent) Sex and Violence in Children's Contemporary Folklore. This paper will examine the ever-changing emphasis on sex and violence in children's folk rhymes. What has been happening, of course, is that children are hearing more about sex and more about violence both from television—kids get to see war violence on the five and six o'clock news, and strong sexual content in programming—and from what they overhear from adults, and since they are generally still too young to deal with either sex or violence, are adding both sex and violence to their folk rhymes, to make them easier to accept and dismiss. **04-05**

Shuman, Amy (The Ohio State University) Absurdity as a Strategy for Denying Political Asylum. Political asylum is characterized not only by the destabilizing effects of transnational identities, including displacement, migration, and border conflicts, but also by contradictory discourses of protection and control. In the interest of controlling borders and sometimes more specifically in reducing the number of refugees granted entry, asylum officials identify minute discrepancies in asylum applicants' testimonies and use these to justify denial. We argue that the absurdity of the hearings is designed to create the appearance of a fair process without actually granting asylum. **17-01**

Silver, Carole G. (Yeshiva University) Of Pixies and Portunes: Folklore Fairies in Victorian Painting. Much has been written about aesthetic and commercial reasons for the popularity of fairy paintings in Victorian England, and about their relationship to nationalism, industrialization, middle-class taste, sexuality, and science. Critics comment on folktale elements, often considering them manifestations of nostalgia and escapism. Few connect them to the burgeoning study of lore from the 1840s on. I explore the idea that widespread popular knowledge of folklore influenced painters—including Paton, Doyle, and Fitzgerald—resulting in abundant, specific images, motifs and narratives drawn directly from folklore sources. **20-10**

Silverman, Carol (University of Oregon) Legitimizing Romani Culture: Multiculturalism and Xenophobia in Current European Contexts. When Madonna performed Gypsy music on her summer 2009 tour, she epitomized how celebrity patrons appropriate the music of marginal groups. But when she was booed by Romanian fans after she bemoaned the plight of Gypsies, she exposed the paradox that Roma are loved for their music yet hated as people. This paper explores two trajectories; the inclusion of Roma in "multicultural" frameworks vs. the of vilification of Roma and the condemnation of their culture. Using tourism, festivals, and pop music contests as case studies, I investigate how Roma are negotiating a legitimate place in European public culture and politics. **17-01**

Simonett, Helena (Vanderbilt University) Of Real and Wannabe Narcos: Doing Fieldwork in the Mexican Underworld. In Los Angeles, narco-corridos (ballads that extol drug traffickers and glorify drug trafficking) have become a status symbol among drug traffickers (as well as among wannabes) that substantiates success, wealth and power. Commissioned corridos are not only significant for the fabrication of social life, they are also crucial for the perpetuation and resilience of the narcos' (sub)cultural identity. I will share stories and lores heard during my fieldwork in nightclubs in a Los Angeles no-go area. **02-07**

Smith, Hope Munro (California State University, Chico) Negotiating Layperson and Expert Knowledge in Trinidad and Tobago's Annual Panorama Competition. In contemporary Trinidad and Tobago, Carnival channels the energy of many creative people, most of whom do it for love rather than financial gain. In this paper, I reflect upon my role as a participant in two Panorama celebrations, discussing how knowledge is transmitted by experts, such as steelband arrangers, and the laypeople who are responsible for learning the arrangement and teaching it to the band. The clashes and controversies that result from the collaborations of laypeople and experts in various communities with the government and commercial officials and experts that support and promote the annual festival are also discussed. **17-09**

Smith, Robert J. (Southern Cross University) Humor in the Modern Classroom and School: Child Lore Meets Teacher Occupational-Lore. Studies of the transmission of children's folklore have often had their prime focus as the school playground, but rarely treat their interactions with teachers or in-class activities. In its turn, teacher occupational-lore has often looked to employer-employee or teacher-community issues, but rarely treats their interactions with students or in-class activities. Crucial to these often-overlooked

teacher-student interactions is the humor that helps to shape the relationships, to support the learning and which has a long-time influence. This humor often replicates elements from the teachers' own schooling, but there are valued places for creative application and responses within traditional forms. **01-13**

Sobol, Joseph D. (East Tennessee State University) **Liars, Damn Liars, and Storytellers: Dimensions of Truth in Storytelling Ethics and Aesthetics.** Among revival storytellers a strategic antithesis has evolved to distinguish the ethical and occupational categories of "Storyteller" and "Liar": a storyteller tells lies in order to reveal hidden truths, while a liar tells stories to conceal evident truths. While bracing to the emerging profession, the antithesis often breaks down in practice, as the conceptual braiding of storytelling and lying have become firmly entrenched in popular semantics. This paper attempts to trace this conceptual braiding, and to examine some of the consequences for particular genres in contemporary storytelling performance. **18-12**

Sommers, Laurie K. (Independent) **The WPA Turpentine Research Revisited.** For nearly four centuries, turpentine was a defining occupation in the southern pine belt. From 1936-1939, staff of the Florida Federal Writers Project and Federal Music Project conducted pioneering documentation of turpentine life and lore. The Florida turpentine material is a benchmark for understanding turpentine occupational folklife—an under-researched and significant occupational tradition. In this paper, I assess the contributions, strengths, and weaknesses of the WPA material as reflective of turpentine local knowledge and lore, using for comparison subsequent ethnographic inquiry into the occupational folklife of turpentine workers. **04-10**

Spanos, Joanna B. (The Ohio State University) **Case Studies in Infanticide: Presentations and Interpretations of History and Folklore.** Folklorists and historians have something in common: they tell stories. Both groups have developed different interpretations of the 1809 infanticide trial of Susanna Cox. The legal documentation presents concrete details of her actions, yet the popular presentation has focused on an emotional appeal. The widespread negative response to the trial's result led to the Governor of Pennsylvania considering Cox's appeal for clemency. This case provides an opportunity to explore the difference between community response, both immediate and ongoing, and the application of the law, and to see how the story has been appropriated into the community's social memory. **17-13**

Spetter, Linda Kinsey (Baiko Gakuin University) **The Many Faces of Zashikiwarashi.** One of Japan's most beloved ghosts, little known outside of Japan, has many faces. Zashikiwarashi can be a girl or a boy, a sad waif or a mischievous trickster, a guardian spirit in the home, or a creepy, chill-inspiring ghost. Often Zashikiwarashi is the reincarnation of a newborn baby killed by its parents in a phenomenon known in the past as "mabiku," a form of population control; ironically today Japan is troubled by a low birth rate, and Zashikiwarashi stories have new significance. This paper analyzes the many manifestations of Zashikiwarashi in Japanese culture. **17-13**

Spillman, K. Elizabeth (University of Pennsylvania) **To Market, To Market: Fairy Tales at the Shopping Mall.** The durability of folk and fairy tales is manifest in each successive modern tale-telling medium, keeping pace with the technological innovations that continuously transform storytelling (if not stories). Their longevity makes them a locus of nostalgia, while their familiarity allows their motifs to serve as a cultural shorthand. This language of emotion and imagery is easily deployed by marketers to create associations between fairy tales and commercial products: the tale is commodified and the consumer invited into a re-constructed, commercialized fairy tale world. What narrative is created when the motifs of familiar tales are appropriated for commercial purposes? **12-03**

Stanzak, Steve (Indiana University) **Sacred and Secular Narratives: How Saints and Soldiers Decipher the Devil's Riddles.** Folklorists have differentiated folktales and legends on the presence or absence of belief. This paper will explore the implications of belief on narrative by comparing legends and folktales that fall under the same tale type number (ATU 812, The Devil's Riddle). In its legendary form, ATU 812 describes how Saint Andrew saves a bishop from the devil disguised as a beautiful maiden by solving three riddles. The widespread folktale tradition changes the characters and alters the tale's moral lessons. A comparative examination of these two traditions will demonstrate how belief shapes narrative and creates an alternative interpretive context. **09-12**

Stepanova, Eila (University of Helsinki) **An Expert on the Otherworld: Praskovya Savelyeva, Ritual Specialist of Laments, Healing and Magic.** The Karelian woman Praskovya Savelyeva (1913-2002) was a devout Orthodox Christian, widely known and respected as a lamenter and healer. Laments enabled the passage of the dead to an otherworld markedly different from Christian conceptions. Yet another mythic world is revealed in incantations. Savelyeva was willing to share laments but not incantations, for fear of losing their power. There is an exceptional corpus of material reflecting Savelyeva's overall repertoire and conceptual world. She functioned in three overlapping yet incongruous traditions without recognizing contradictions between them. This paper will discuss their diversity and synthesis, or rather lack thereof. **04-08**

Stephens, Martine (Ohio Wesleyan University) **Teaching Performance: Traditional Ways of Learning How to “Be” in the University Classroom.** Good teachers are skilled performers whose performances involve aesthetic components that are observed, evaluated, learned, and adapted by apprentices and fellow performers in much the same way musicians listen to and learn songs from the repertoires of others. With reference to scholarship in higher education as well as folklore, and interviews with faculty members who have been recognized for teaching excellence, I will discuss the shared, interconnected traditions of learning, teaching and performing implicitly embedded within the process of being a dedicated teacher in the university classroom. **17-03**

Stoeltje, Beverly J. (Indiana University) **Female-Male Interaction in the Works of Zora Neale Hurston and Dorothy Scarborough.** Zora Neale Hurston and Dorothy Scarborough each published several books based on their folklore research, and each wrote one very successful novel. Although quite different from each other, their career paths reflect similarities that make a comparison of the two worthwhile. This paper focuses on the language of female and male interactions in their two popular novels. The characters speak in the vernacular, familiar to the authors as natives and as scholars. This analysis employs an approach influenced by folklorists, feminists, and scholars of language, drawing on expert knowledge of speaking and applying it to localized sexist language. **01-07**

Stone, Robert L. (Florida Folklife Program) **From Hula to Hallelujah: The Hawaiian Roots of an African American Sacred Steel Guitar Tradition.** The steel guitar is almost unheard of in African American churches, with the striking exception of the House of God and the related Church of the Living God, where it has reigned as lead instrument for decades. Some of the earliest tradition bearers were directly influenced by Hawaiian musicians. The term “Hawaiian guitar,” which fell out of general usage half a century ago, is still commonly used among the congregations of both churches today. Connections to the Oahu Publishing Company of Cleveland, Ohio are explored in a presentation augmented by graphic images and audio samples. **12-13**

Sullivan, Patrick T. (George Mason University) **The Role of the Amateur in Folkloristics.** In an effort to move towards scientific credibility in the late 19th century, folklore scholars often criticized or ignored amateur folklorists. This trend towards disapproval continued throughout the 20th century. While criticism of the amateur continued from 19th to 20th century, the identity of the amateur shifts against the historical background. As economic and disciplinary requirements change, the field reconstructs the identity of the amateur, constituting a new boundary between professionals and amateurs. This paper looks at the role of the amateur in folkloristics from gentleman scholars of the 19th Century to more recent projects like the Veterans History Project. **01-01**

Swartz, Erin M. (University of Oregon) **Pawprints on Your Heart: Lolcats as Memorials.** Stylistically captioned images of cats, called “cat macros” or “lolcats” are a popular Internet phenomenon that is dependent on user interaction and utilizes formulaic imagery, text, and narrative form. Fark.com, a user-driven news website, is one of many sites that have a space set aside for lolcats. Fark.com is unique in that the web-space reserved for lolcats is also used as a memorial space for users who have lost cats, a practice which, despite contestation from some users, strengthens group bonds and allows users to self-identify as “animal lovers.” **02-14**

Taft, Michael (American Folklife Center) **Evolving from Folklorist to Archivist.** Ethnographers' responsibilities include archiving: preserving and describing the items they collect. Increasingly, ethnographers are, themselves, becoming professional archivists. I will discuss my own evolution from folklorist/oral historian to archivist. Specifically, I will discuss how library work, work in folklore archives, information retrieval projects, and computer-driven projects expanded my knowledge and experience beyond the archiving skills that I gained from fieldwork. Once I became a professional archivist, I began to connect with other professions somewhat far removed from my original ethnographic training: librarianship, materials science, sound engineering, and intellectual property law, among others. **05-04**

Takahara, Takashi (Aichi University) **The World of Ogre-Tile Makers: The Onihyaku.** This presentation concerns the Japanese tradition of decorative roof tiles called onigawara, or ogre-tiles. Although most Japanese roof tiles are unadorned, hand-made, decorative roof-tiles are used for the end, the nook, the ridge and other places on the roof for decoration and protection of the family. This Japanese tradition began in the 6th century as a result of the transmission of Buddhism through the Korean peninsula. The tiles have undergone various transformations throughout the centuries. This ancient tradition remains alive in current Japanese society together with the ogre-tile makers. This presentation focuses upon one family line called Onihyaku. **04-03**

Taylor, Michael C. (University of North Carolina, Chapel Hill) **God Almighty, It's a Good Feeling: Lowriding as Experience.** The multi-ethnic, Burlington, North Carolina-based Lowyalt Car Club challenges conventional images and current analyses of lowriding. Lowyalt members argue that feeling is a critical component of the practice of lowriding and that the practice gives rise to a deeply introspective mind-state that carries over into other realms of life. I draw upon Lowyalt members' words to complicate extant academic and popular depictions that (as my consultants argue) overemphasize elements of protest, challenge, and confrontation within the practice of lowriding. By foregrounding experiential lowrider narratives

I seek to reinscribe in scholarly discussion the crucial importance of the “good feeling” of riding low and slow. **12-14**

Terkla, Dan (Illinois Wesleyan University) **The Duchy of Cornwall and Hereford *Mappaemundi*: Heritage, Patronage, and Commemoration.** I have argued that the Hereford world map was presented c. 1287 to Hereford Cathedral by Bishop Richard Swinfield and Canon Richard de Bello for memorial display next to the first tomb of Swinfield’s friend, mentor, and predecessor, St. Thomas Cantilupe, Bishop of Hereford (1275-82). Here I move that argument forward. Building upon fresh research, I show why and how Edmund, Second Earl of Cornwall and regent of England, commissioned the Duchy of Cornwall map (c. 1286) for his foundation at Ashridge, and how that commission was tied to his devotion to Cantilupe and his desire to memorialize the bishop, resulting in Edmund’s co-commissioning and financing the creation of the Hereford map (c. 1287). **09-12**

Thompson, Tok (University of Southern California) **Where the Banshee Dwells: The Portals to the Otherworld.** This talk will attempt to anchor the Irish sí tradition in terms of the most ancient known aspects of the “fairy” tradition, the megalithic mounds, and the continuing importance of the mounds, and the spirits associated with them, throughout the last 6,000 years in Ireland. Particular importance will be paid to the early accounts, alongside the continuing stories and lore, and to the importance of understanding the tradition in terms of the Irish (Gaelic) language, juxtaposed to the colonial and postcolonial discourses in English. **20-10**

Thursby, Jacqueline S. (Brigham Young University) **Greening the Children: Taking Time and Leaving Footprints.** An ethnographic and research-supported discussion on introducing children to nature. Children can learn to tap maple trees, draw water from a well, use an outhouse, and even “pants” frogs for the skillet. From folktales and songs to seasonal crafts, enjoying the wilderness with them awakens their responsibility toward the natural world. **02-05**

Thurston, Timothy (The Ohio State University) **An Introduction to Tibetan Sa stod Speeches in A mdo.** The sa stod is a little known genre of Tibetan oratory that praises the most famous landmarks in a given area including monasteries, holy mountains, and streams. This paper begins with a description of the sa stod genre, discussing the performance contexts, dynamics, and register of this type of speech. Next, it examines how sa stod shed light on the relationship lay Tibetans have with their local environment, in relation to folkloric theories of place and place names, and Tibetan concepts of geomancy, auspiciousness, and religion. **09-10**

Titon, Jeff T. (Brown University) **Ecology vs. Economics: Two Sustainability Discourses for Folklife.** How might the expert sustainability discourses from ecology and economics, and the tensions between them, inform cultural policy toward folklife? Should principles of stewardship, driven by conservation ecology, trump issues of ownership (and copyright), driven by developmental economics, or are stewardship and ownership complementary? What do these expert discourses have to say about heritage and cultural tourism, the most common contemporary solutions to the problem of sustaining traditional music? I conclude by turning to the lay knowledge embodied in organic farming, which has obvious economic consequences, to arrive at a reconciliation that will enable best practices for cultural policy toward folklife. **02-06**

Totten, Kelley D. (University of Oregon) **More than Two Sides to Every Postcard.** The tourist postcard conveys an official, mass-produced depiction of a locale while a handwritten text conveys an unofficial, personal account of experience. On one side, the postcard displays an “expert” documentation of culture and place; the other side displays the “lay” perspective. This paper presents postcards as ethnographic objects to consider multiple and shifting ideas of authenticity in regards to not only the represented culture, but the people doing the representation. What does it mean to consider the tourist as the folklorist and the postcard as her field notes? **18-07**

Tucker, Elizabeth (Binghamton University) **Castle vs. Cave: An Internet Dilemma.** Professional folklorists do their best to conduct field research ethically and to publish results with respect for their informants, but sometimes unforeseen problems arise. Publication of legends on the Internet can lead to collisions between lay and expert knowledge. This paper describes a problematic situation that arose last year in relation to publication of an upstate New York legend in *Voices: The Journal of New York Folklore*. How should individuals and folklore organizations handle situations of this kind, and what ethical guidelines work best? I will explain the New York Folklore Society’s and my response and encourage discussion. **04-05**

Tuleja, Tad (Independent) **America’s Best: Poaching on “Ballad of the Green Berets.”** “Ballad of the Green Berets,” a paean to U.S. Army Special Forces by Robin Moore and Barry Sadler, dominated the 1966 music charts, became the theme of John Wayne’s *The Green Berets*, and remained, throughout the Vietnam War era, as revered by hawkish patriots as it was ridiculed by their detractors. But the song is neither a period piece nor a call to arms. In this paper, looking at covers and parodies as well as the original, I explore its ambiguous cultural positioning and show how it can enhance our understanding of folk authenticity, the esoteric-exoteric factor, and “ballad” itself. **02-09**

Turner, Jessica A. (Indiana University) **Reconfiguring Cultural Property in the Commons: The Case of Two Guangxi Performance Sites.** Drawing from a shared repertoire common throughout China's Guangxi Zhuang Autonomous Region, professional performer Wu Jinmin coordinated the reconstruction of a Dong minority village and performance group that repurposed the dominant image of minority performances in order to preserve the village and promote young performers through tourism. When tourism shifted elsewhere, Wu moved his performance group to a new (Zhuang minority) site. This paper addresses how Wu's appropriation of shared knowledge has reshaped local views of performance and has reconfigured local cultural property, placing new emphases on ownership and individuality in this heretofore shared cultural commons. **02-10**

Turner, Kay (New York University) **Rethinking the Phallic Mother.** In the Freudian legacy, the psychical object of the "phallic mother" possesses together female breasts, male phallus, and immense, threatening power. Associated generally in psychoanalytic theory with castration anxiety in boys becoming men, this imposing figure is little considered in relation to girls becoming women. But the fairy tale, filled with examples of girls encountering "phallic mothers" in the form of stepmothers and witches, suggests that such consideration is overdue. The Grimms' "Frau Trude" (ATU 334) serves as an exemplary tale for rethinking the phallic mother through the lens of folk narrative theory in combination with feminist and queer theory. **04-01**

Turner, Patricia A. (University of California, Davis) **Rescued from the Helicopter Parents.** What hovers, roars, and is always ready to swoop in for a rescue? To most university administrators, the answer is "helicopter parents." Cell phones and laptops are said to function as "umbilical cords," keeping parents and their students tethered in spite of the physical distance that separates them. Many students claim that the university, as part of an effort to prevent female students from unhealthy weight gain concerns, is spraying carbohydrates on salad bar ingredients in order to enhance the caloric and health benefits of salads. This paper will document the way folk speech, personal experience narratives, and legends construct the maturity of contemporary college students. **12-07**

Turner, Rory (Goucher College) **Perspectives on Cultural Sustainability.** This paper serves both as a bit of an archaeology of the idea of "cultural sustainability," and its emerging meaning in use as a community of scholars, activists, and artists put it to work in identifying ways of acting in the world. Goucher College began a Master of the Arts Program in Cultural Sustainability in January of 2010 with a first cohort of twelve graduate students. In an intense week long residency we grappled hard with the idea of cultural sustainability. Those conversations yielded some powerful orientations and formulations of the phrase that I am happy to share here. **09-13**

Tye, Diane (Memorial University of Newfoundland) **Home Food: Familial Constructions of Past and Place.** Drawing on anthropologist David E. Sutton's observation that "It is not simply at 'loud' ritual occasions that food and memory come together, but in the pragmatic and ritualized aspects of everyday life" (Sutton 2001: 28), this paper explores the use of everyday food to create a homeplace. Examining my own family's familiar tastes, I reflect on their connections to constructions of identity and understandings of home. Within the parameters of an Atlantic Canadian regional baking tradition, my mother's production of biscuits, oatcakes and molasses cookies linked us to earlier generations of Scottish laborers at the same time their recontextualization into lighter, sweeter tastes, brought us into contemporary communities. **09-05**

Urquhart, Emily J. (Memorial University of Newfoundland) **Reimagining the Outport: People from Here, People from Away.** Based on extensive fieldwork, this paper examines the social and economic impact of seasonal residency on a collection of six rural communities situated in Bonavista Bay, Newfoundland. Largely overlooked by the official census, a recent migratory group of semi-permanent residents from the US, Europe and mainland Canada, has an important impact on the socio-economic landscape of rural Newfoundland. This has led both seasonal and permanent residents to construct imagined, idealized communities that are representative of a larger overarching trend of rural gentrification across the province, particularly in the Bonavista region, and also throughout North America and Europe. **02-13**

Van der Aa, Jef (University of Jyväskylä) **When Do Ordinary Tales Become Myths? An Ethnopoetic Analysis of Caribbean Children's Myth Titles.** This paper analyzes into verse a child's Independence Day performance told to me in the sunny winter of 2005 at the St. Anthony Primary School in Barbados. It is exemplary of the type of stories that children are telling around Independence Day: a genre that their parents and even their grandparents were already mastering many years ago. It contains elements from different sources: some reflect colonial ideologies, others clearly break away from that context in both meaning and form. Story titles are interesting here: some are formally identifiable as a tale, whereas the story analyzed here carries a myth title. **01-05**

Vlach, John Michael (George Washington University) **David Drake: Potter, Poet, Rebel.** David Drake was known by several names: Dave Pottery, Dave of the Hive, Dave the Potter, Dave the Slave. His date of birth was never recorded but is assumed to have been in 1800. The date and year of his death is similarly vague but it is known from census records to have occurred in the 1870s since he was not counted in the 1880 census. His reputation as potter of inordinate strength and skill is based on a list of his 169 pots of

varying sizes produced between 1829 and 1864. It is these vessels—some of them being the largest vessels made in the nineteenth century—that form the spine of his biography as a potter. **04-03**

Wallace, Emily E. (University of North Carolina) **It Was There for Work: Pimento Cheese in the Carolina Piedmont.** Pimento cheese consists of cheddar, pimiento peppers, and mayonnaise. I investigate the role of this sandwich spread within working-class communities in the Piedmont of North and South Carolina, where it exists as a narrative and a site of cultural memory. Particularly, I examine its historical context and how, between the 1920s and 1950s, the spread took on a role beyond sustenance, becoming a means for women to create small businesses in ways that were non-threatening to the strict gender roles of the time, to evade work in the region's burgeoning textile industry, and to escape the drudgery of the home. **20-02**

Walter, Rich (Indiana University) **The “Problem” of Playing the Banjo: Plain Descriptions of Fancy Music.** This paper explores the potential relationships between multiple domains of knowledge as they inform the musicianship of bluegrass banjo players. In particular, I will discuss ways in which the concepts, problem-solving strategies, and vocabularies derived from various professional or occupational environments have been adapted to discussions of the five-string banjo. These discussions help to reveal the underlying, often highly personalized, systems of functional music theory employed in a genre that frequently celebrates its insulation from formal musical training. Different players' explanations of technique, repertoire, and playing styles highlight the challenges and complexities of bluegrass banjo playing while maintaining the impression that only plain or rudimentary musical knowledge is employed in performance. **20-01**

Wang, Junxia (Beijing Normal University) **Female Pilgrims and Agency on Mount Tai.** This paper reflects the limitations of a single etic perspective in women's studies in popular religion, which neglects women's own voices and assigns the label of “victim” to female participants. Based on the research in 2006-2007 on Mount Tai, in Shandong province, China, this paper interprets the behaviors and conceptions of female-pilgrims from a viewpoint engaging both etic and emic perspectives. By analyzing how and why women on Mount Tai differentially explain their behaviors to outsiders and insiders, it explores how these women, who have been treated as victims without agency, demonstrate agency. **09-10**

Ware, Carolyn (Louisiana State University) **Material Culture and Humor in Veterinary Medicine.** Doctors, students, and technicians in veterinary teaching hospitals humorously comment on their work experiences through cartoons and caricatures, comical posters, holiday decorations, and other material forms. Common themes include the nature and stresses of veterinary medicine (and significant differences from “human” medicine); public stereotypes of the profession; interactions with difficult clients, patients, and each other; gender differences; and medical hierarchies. Not surprisingly, perspectives can differ significantly depending on the artist's position within the hospital. This paper explores visual humor as insider commentary on various kinds of expertise (ideally complementary, but often competing) in a large veterinary hospital, the different values placed on these knowledges, and the inevitable gap between medical ideals and practice. **18-11**

Watt, Irene (University of Aberdeen) **Should We be Waking Up to the Lullaby?** An oxymoron it may be, but throughout history folk cultures across the globe have recognised the power of the lullaby. Parents, for centuries, have realised and experienced its soporific powers in soothing their children to sleep. However, many experts are now using the lullaby in their professional capacities—music therapists, pediatricians, specialists in neo-natal healthcare, psychologists, and carers for the terminally ill. This presentation examines how the lullaby has traditionally featured in folk culture and folk medicine and compares and contrasts how the experts are using the form today to great effect. **04-16**

Watterson, Nancy L. (Cabrini College) **We Make the Road by Walking: Putting Folkloristic Ethnography Alongside Social Justice Education.** This paper revolves around a new course, Engaged Ethnography, I am piloting which uses folkloristics—its principles, protocols, and practices—as both a means and ends. Making explicit the power and potential of effective lay knowledge, particularly in undergraduate contexts of community-engagement, means giving students the wherewithal to notice and name and use the elements of folkloristic ethnography, skills in academic writing conventions, and also effective tactics in community organizing, relationship building, civic engagement, and advocacy. How can we help students cultivate an awareness of and an empathy for working with and alongside those most vulnerable to injustice? **20-09**

Weber, Alina Dana (Indiana University) **“Costuming” the Land: Layers of Space and Performance in German Karl May Festivals.** German Karl May festivals revolve around lay theatrical dramatizations of adventure novels by Karl May (1842-1912). Every year, they are performed on outdoor stages and surrounded by other festive activities. My paper explores how the theme of all festivals, an imaginary Wild West, is brought to life in folklore performances that transform literature by the “vivification” (Ames) of fictional figures and locations. As I argue, the latter both “perform” the double negative of symbolic behavior (Schechner), remaining unchanged while their “characters” take shape on stage. Not least, they do so with epistemological implications for the local communities that organize them. **20-06**

Weems, Mickey (Columbus State Community College and Qualia) **The Guerilla and the Peacock in Men's Phallic Folk Speech.** There exists a zone of men's speech performance shared by military personnel and athletes in which the erect penis is associated with individual and team. These performances, however, shift dramatically in meaning when associated too closely with an actual erection or with mutually-desired sex between men. This presentation explores the zone and the ways in which deadly, heroic, and sexy become funny in phallic speech used in military, sports, Leathersex, and Circuit discourse. **13-09**

Welker, Lauren (The Ohio State University) **Russian Death Metal Music and the Construction of Racial Identity.** Over the last five years the Russian death metal scene has witnessed an explosion of "ethno/pagan" bands. Ethno metal reconstructs pre-Christian tropes of dress, speech, art, and glorifies battle and the natural environment. Pagan metal employs these same tropes in addition to the veneration of pre-Christian gods. These phenomena are symptomatic of what Appadurai describes as "folk discovery-procedures" and the effects globalization produces as it exacerbates socio-political uncertainties. We examine the art, lyrics, and websites of Russian ethno/pagan metal bands to determine how they construct themselves as "Russians" and/or "Slavs" in the present using an imagined past. **09-11**

White, Marilyn M. (Kean University) **Who Knows What?: Lay vs. Expert Knowledge and Reflexivity in Little Cayman.** This paper considers the question of lay vs. expert knowledge in Little Cayman, the smallest of the three Cayman Islands. The question will be explored primarily through foodways, but also considered will be fishing and the environment. Over the last five years I have interviewed a number of Little Cayman residents (permanent and part-time) who have claimed or been recognized by others to have specific knowledge. I will be examining what they have to say about what they know, how their knowledge was acquired, how and by whom it is recognized, and who is considered an expert or not by whom. **09-05**

Whitehead, Amy (Open University) **Identity and Power Perspectives in an English Goddess Temple.** This paper will discuss the practice and performance of rituals related to statues of Our Lady of Avalon of Glastonbury, England. I will discuss the materials used and the multiform identities deriving from them. I will highlight interactive performances of worship and reverence to show how Goddess pagan identities are in constant, volatile and cyclical flux, being reimagined, renovated and reinvented as need requires. **17-10**

Wilkins, Langston C. (Indiana University) **Reflections on Life, Death, and Music: DJ Screw and the Screwed Up Click.** The Screwed Up Click is a group of rap artists emanating out of the Southside of Houston, Texas. They offer an excellent example of a particular mode of relationship between art and community. The group not only came out of the Southside of Houston, but their music was intended to be consumed and used solely within this area. This paper is an examination of the historical development of screw music, the structure of the music, and chiefly, its function within the Southside community. In terms of function, I will focus on the production of identity and presentation of local politics. **02-02**

Williams, Randy (Utah State University) **Double Life: Merging Public Folklore and Librarianship.** Being a folklore curator at an academic library is like being a punk rocker in a swing band! You learn the beat in one group but keep time in another. As the folklore curator at Utah State University's Special Collections and Archives (where the AFS Collection is housed) I do this as I manage the Fife Folklore Archive. My professional work involves collecting, preserving and presenting folk materials. To accomplish this I merge public folklore (fieldwork, exhibition efforts, education) and librarianship (collection development and management, subject librarian, cataloging, EAD/PHP register creation and maintenance, reference). The two disciplines blend well together. **05-04**

Willsey, Kristiana (Indiana University) **Telling it Out of Yourself: Strategic Disembodiment in Medical Narratives.** Narrative medicine proposes a solution to the inequality embedded in medical encounters, calling for doctors trained in the humanities and narrative theory who will understand and value patients' own experience-based stories. But is the body best understood from the inside or the outside, and are patients' narratives as subjective and embodied as it might appear? Moreover, is it safe to naturalize narrative as a direct route from one human psyche to another? This paper offers a revision of narrative medicine, as Charon theorizes it. Namely, that narrative medicine works, not because it reinvests humanity into health care or counters the alienation strangling corporate medical practice, but because it allows patients to collaborate in their own disembodiment. **01-08**

Wilson, Anika (University of Wisconsin, Milwaukee) **I Put a Spell on You: The Complicated Case of Love Medicines as AIDS Prevention.** Malawians have long used love medicines in battles to secure fidelity and marital security. Today infidelity introduces the risk of contracting AIDS. Despite public health campaigns stressing the ABCs of AIDS prevention lay people know their chances of contracting HIV is dependent upon the behavior of their partners and not just themselves. Debates between lay people on the wisdom and morality of using love medicines are common. The greatest objection to love medicines seems to be the way these medicines subvert "normal" gender roles by making men too loving and too prone to stick around a spouse and home. **12-12**

Winick, Stephen D. (American Folklife Center) **The World's First Kumbaya Moment: The Earliest Versions of a Popular American Folksong.** This paper examines the earliest versions of "Kumbaya," a manuscript from 1926, and a cylinder recording from 1927. Neither has been previously analyzed by scholars. The existence of these documents rewrites the early history of "Kumbaya," dispelling notions that the song is African, or that it was composed by any known composer. Instead, it establishes "Kumbaya" as a beautiful example of African American tradition, dialect, and creativity. We'll also hear the cylinder, for the first time outside the Library of Congress. **18-02**

Wojcik, Daniel (University of Oregon) **Apocalyptic Traditions and the Dynamics of Vernacular Eschatology.** Beliefs about the apocalyptic destruction and millenarian redemption of the world are an ancient and enduring aspect of religious expression that have been continually updated and transformed in response to current contexts and issues of ultimate concern. In recent years, millennialist belief systems often appear increasingly eclectic, improvisational, and expressed outside of religious institutional control. Drawing upon the perspectives of folklore studies, this presentation analyzes the innovative updating of Endtime traditions by apocalyptic bricoleurs; particular focus is given to the emergent phenomenon of averted apocalypticism, as it provides insights into the variable nature and vernacular dynamics of eschatological belief. **13-06**

Wolford, John B. (Independent) **The Play-Party in Leah Jackson Wolford's Life.** In 1916 Leah Jackson Wolford published the first book on children's play-parties. In 1918, she died at the young age of 25. While the book lived on for decades as a classic folklore text, Wolford's own personal and professional life was enshrouded in mystery for ninety years. In 2008, however, her archive emerged, a wealth of information detailing her personal and scholarly life and work. This paper, drawing from her archive, discusses how her scholarly interests and production intersected with her rural life and heritage. **02-05**

Yetgin, Balim S. (Indiana University) **The Contribution of Hermeneutics to the Understanding of Spirituality.** By departing from the notion of muhabbet (conversation), as exemplified in the interviews I have conducted, I will attempt to examine some of the epistemological and methodological premises that constitute contemporary ethnographic modes of inquiry, for instance, some of the dominant traditions that contemporary ethnography has inherited from anthropology in its theory and practice, as well as some modes of field practice regarding the participant-observer relationship, and focusing on the concepts of understanding/verstehen and inter-subjectivity. **02-12**

Yoshimura, Ayako (University of Wisconsin, Madison) **Salvation through Secularization: The Metamorphosis of a Character, or, How Kiyohime Lost Her Monstrosity.** This paper probes the demonification, from the middle ages to the present, of the female character (Kiyohime) in the Dojoji legend, who in a fury transformed into a serpent and killed the young priest who had been the object of her desire. As the narrative passed from religious parable to popular entertainment, this character underwent mutation from impious villain to tenacious heroin worthy of reverence. This metamorphosis was due to the adaptation of the story to dance-style kabuki plays that illuminated feminine power from a different angle than had religious authorities. **20-11**

You, Ziyang (The Ohio State University) **Revolutionized Tradition: Creation and Performance of "New Stories" in P. R. China 1963-1966.** This article examines how folk tradition has been interpreted for different uses in modern China. Focusing on the "new story" movement launched by the Communist Party in the 1960s, I illustrate how one traditional narrative genre was shaped to meet political and ideological needs and how its form and meaning were affected by incorporation into a wider system of change. Asking how folks responded to such changes and how they struggled to maintain their values through this process, I conclude that tradition is not only a symbolic interpretive process, but an expressive means for people to define and construct themselves. **12-10**

Young, Kevin W. (University of Georgia) **Present Voices, Past Events: The Truths of Oral History.** My paper examines how one evaluates the accuracy of oral histories and uses these accounts in reconstructing the past. In western North Carolina, storytelling and ballad singing provided a valuable means of preserving memories of historical events and passing these memories to subsequent generations. However, these legends and ballads can contain demonstrable falsehoods, causing many professional historians to be unduly dismissive of oral histories. I argue that oral accounts of local history can sometimes be surprisingly accurate. Focusing on the present-day oral histories of a 1927 manhunt in the North Carolina mountains, I show that these oral histories provide a valuable resource for the professional historian. **01-11**

Young, Kristi (Brigham Young University) **If the Air Force Wanted Him to Have a Family, They Would Have Issued Him One: A Look at Wives and Their Folk Groups.** The Air Force is still overwhelmingly male. Generally, it is the wives that need to make an adjustment to a way of life that they may have had no voice in choosing. How do these women make the adjustment to this new lifestyle? There are official groups beginning with the ROTC's Sweethearts and Spouses. But it is in the small folk groups that form where the real support is found. **01-09**

Young Walsler, Robert (University of Aberdeen) **Ersatz Expertise: Authority, Evidence and Oyster Songs of the Firth of Forth.** Among the intriguing materials in the James Madison Carpenter Collection are "Dreg Songs," work songs of the oyster fishermen of the Firth of Forth in Scotland. Briefly mentioned in a few print sources, dreg songs have been the subject of just one scholarly article. Filled with Scots dialect and local references these songs flourished in a localized fishery with strict limits on participation. Carpenter's cylinder recordings and other materials, gathered in the 1920s and 1930s, are themselves relics of a tradition that was even then only a memory. Given such limited evidence, what constitutes expertise? **04-13**

Yurtbasi, Metin (Independent) **The Concept of "Family Relations" in Turkish Proverbs.** In Turkey the family is regarded as the cornerstone of a healthy and balanced society. Here the family is a divinely inspired institution, with marriage at its core, and traditional values concerning Turkish family life based on Islamic moral standards have always been upheld. While proverbs originating from Qur'anic verses and Prophetic sayings provide advice or warning, those based on mundane reasoning present observations and justifications of popular wisdom and personal experiences. In this study a sampling of one hundred Turkish family proverbs are given. The set will include unique Anatolian proverbs and exclude international clichés. **13-11**

Zhang, Juwen (Willamette University) **Cultural Grounding for the "Predestined Wife" (AT930) in China.** Focusing on the Moon Man element in this tale, this paper tackles the historic-geographic method by exploring how the element has transformed for two millennia till today in China, and how tale elements rise and fall because of their relations to the fundamental values in the culture. This paper argues that any key element in an imported tale must have common characteristics to the existing similar element so as to adapt to the local audience and take root, and that the transformation and migration of tales is the precursor of cultural integration that has been continuing in our own practices. **18-04**

Zimdars-Swartz, Sandra L. (University of Kansas) **Blessed Water: Defending God in Late 19th-Century Catholicism.** In 1882 Guillaume Hahn, S.J., relied on the work of Jean-Martin Charcot to dismiss Teresa of Avila's diabolical apparitions as the misinterpretation of physical hysteria. The Abbé Jules Morel, argued that Hahn had challenged two beliefs dear to the Church and Teresa herself: using blessed water to dispel the devil, and believing in the healing power of a saint. Hahn's work and the ensuing international scandal illumine "the vernacular nature of the institutionalized elements of organized religion" (Primiano 1997) and mark the appropriation by non-specialists of "retrospective medicine and historical diagnosis" (Ferber 1997) for understanding extraordinary experiences. **12-06**

Zolkover, Adam D. (Indiana University) **It's Not About the Rabbit: Selling Black Folktales to White Audiences in the Post-Bellum United States.** By examining the creation of a market for African American folktale collections among white audiences in the United States at the end of the 19th century, this paper attempts to decenter the notion of authorship as the driving force behind the metamorphosis of narrative from intangible heritage to salable commodity. Specifically, it addresses the popularity of Joel Chandler Harris's Uncle Remus books as beloved children's literature and as objects of adult nostalgia. **12-03**

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