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Ecologies, Encounters, and Enactments
2015 Annual Meeting Program and Abstracts
Westin Long Beach Hotel
Long Beach, California
October 14–17
The theme for the 2015 annual meeting is “Ecologies, Encounters, and Enactments.”

In choosing this theme, the local committee wanted to highlight the multiple regional aspects of California’s culture, from its beautiful landscapes and valuable natural resources, to cultural encounters and ecologies, to the varied and lively cultural enactments that have been part of its history.

California’s landscapes and ecologies comprise everything from the redwood forests of the north, to the agricultural richness of the Central Valley and the vineyards of Napa, Sonoma, and the Central Coast, to the southern deserts and the state’s long coastline. These landscapes have given rise to the lore of loggers, fishermen, cowboys, vintners, surfers, and now Silicon Valley techies.

California has long served as a place of cultural encounter, whether between the many indigenous peoples whose civilizations long predated the arrival of Europeans, or among the new arrivals, whatever their place of origin. As North America’s gateway to the Pacific, contiguous with Mexico and the Southwest, the Golden State still attracts migrants and transients, acting as a meeting place and melting pot for cultures from the north and south, east and west.

Finally, the state has a long history of cultural movements and enactments. The crucible of numerous indigenous revitalization movements and rebellions against European colonization and missionization, as well as the birthplace of the film industry, beach and surfer cultures, the cultures of hippies and environmentalists, and the original Burning Man festival, California has hosted a variety of cultural movements, representations, and performances in every imaginable medium.

The local committee hopes that the 2015 annual meeting will continue California’s tradition as a place of exciting encounters and vibrant cultural enactments.
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*AFS Website and AFS Review*

Editor: Lorraine Walsh Cashman (American Folklore Society)

*Open Folklore*

Steering Committee: Julie Bobay, Moira Marsh, Garrett Montanez, and Shayna Pekala (Indiana University Bloomington Libraries), Jason Baird Jackson (Mathers Museum of World Cultures, Indiana University), Timothy Lloyd (American Folklore Society)

*AFS Ethnographic Thesaurus*

Editorial Committee: Catherine H. Kerst, Margaret Kruesi, and Nicole Saylor (American Folklife Center)

*Children’s Folklore Review*

Editor: Trevor J. Blank (State University of New York, Potsdam)

*Digest*

Editors: Michael Lange (Champlain College), Diane I. Tye (Memorial University of Newfoundland)
STANDING COMMITTEES

Cultural Diversity Committee

Chair: David Todd Lawrence (University of St. Thomas)

Wanda G. Addison (National University), Norma Cantú (University of Missouri, Kansas City), Nadia De Leon (Stanford University), Rachel V. Gonzalez-Martin (The University of Texas), Debora Kodish (independent), Kay Turner (New York University)

Membership Committee

Chair: Margaret R. Yocom (George Mason University, emerita)

Ray Cashman (Indiana University), Timothy H. Evans (Western Kentucky University), Lisa Gabbert (Utah State University), Ruth Olson (University of Wisconsin, Madison), Patricia Sawin (University of North Carolina, Chapel Hill), Daniel Wojcik (University of Oregon)

Nominating Committee

Chair: Laura Marcus Green (independent)

Selina Morales (Philadelphia Folklore Project), Joseph Sciorra (Queens College), Pravina Shukla (Indiana University)

Publications Committee

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

Anthony Bak Buccitelli (Penn State Harrisburg), Danille Christensen (Virginia Tech), Amber Ridington (independent), Debra Lattanzi Shutika (George Mason University), Stephen D. Winick (American Folklife Center)

AD HOC COMMITTEES

Committee on International Issues

Chair: Michael Dylan Foster (Indiana University)
Katherine Borland (The Ohio State University), David McDonald (Indiana University), Juwen Zhang (Willamette University)

Development Committee

Chair: Diane E. Goldstein (Indiana University)

C. Kurt Dewhurst (Michigan State University), Bill Ivey (Global Cultural Strategies), Wolfgang Mieder (University of Vermont), Maida Owens (Louisiana Division of the Arts), Patricia A. Turner (University of California, Los Angeles), Rosemary Lévy Zumwalt (Agnes Scott College, emerita)

Mentoring Program Committee

Chair: Carolyn E. Ware (Louisiana State University)

Lisa Gilman (University of Oregon), Maggie Holtzberg (Massachusetts Cultural Council), Solimar Otero (Louisiana State University), Diane I. Tye (Memorial University of Newfoundland)

AFS PRIZE COMMITTEES

**Lifetime Scholarly Achievement Award**

Erika Brady (Western Kentucky University), Carolyn E. Ware (Louisiana State University)

**Kenneth Goldstein Award for Lifetime Academic Leadership**

Frank de Caro (Louisiana State University, emeritus), Diane I. Tye (Memorial University of Newfoundland)

**Benjamin A. Botkin Prize**

Nancy Groce (American Folklife Center), chair

Brent Björkman (Kentucky Folklife Program), Paddy Bowman (Local Learning), Robert Cogswell (Tennessee Arts Commission, retired), Ethel Raim (Center for Traditional Music and Dance), Kay Turner (New York University)

**Zora Neale Hurston Prize**

Wanda G. Addison (National University), David Todd Lawrence (University of St. Thomas)

**Américo Paredes Prize**

Julián Carrillo (Indiana University), Norma Cantú (University of Missouri, Kansas City)

DELEGATES, LIAISONS, and REPRESENTATIVES

American Council of Learned Societies

Delegate: Lee Haring (Brooklyn College, emeritus)
American Folklore Society Archives

Liaison: Randy Williams (Utah State University)

Association of Writers and Writing Programs

Liaison: Margaret R. Yocom (George Mason University, emerita)

Modern Language Association

Liaison: Camilla Mortensen (Eugene Weekly)

National Humanities Alliance

Representative: Timothy Lloyd (American Folklore Society)

National Recording Preservation Board

Representative: Burt Feintuch (University of New Hampshire)

Oral History Association

Liaison: Elaine Eff (independent)

UNESCO

Representative: Timothy Lloyd (American Folklore Society)

World Intellectual Property Organization

Representative: Steven Hatcher (Idaho Commission on the Arts)

SECTION and DISCUSSION GROUP CONVENERS

African Studies

Hilary M. Leatham (University of Chicago), Thomas van Buren (Westchester Arts Council)

Archives and Libraries

Terri M. Jordan (independent)

British Folk Studies

Thomas A. McKean (University of Aberdeen)

Chicana/o

Anne Arundel Locker-Thaddeus (Texas A&M University), Eric César Morales (Indiana University)

Children’s Folklore

Katharine R. M. Schramm (Indiana University)
Dance and Movement Analysis

Nadia De Leon (Stanford University), Nicholas Hartmann (University of Arizona)

Folk Arts and Material Culture

Martha C. Sims (The Ohio State University)

Folk Belief and Religious Folklife

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

Folk Narrative

Linda J. Lee (University of Pennsylvania), Adam D. Zolkover (independent)

Folklore and Creative Writing

Sara B. Cleto (The Ohio State University), Christine Widmayer (University of Wisconsin, Madison)

Folklore and Education

Nelda R. Ault (independent), Betty Belanus (Smithsonian Center for Folklife and Cultural Heritage)

Folklore and Literature

Shelley A. Ingram (University of Louisiana, Lafayette), Todd D. Richardson (University of Nebraska, Omaha)

Folklore and Oral History

Dana Ernst (independent), Helen A. Regis (Louisiana State University)

Folklore Latino, Latinoamericano, y Caribeño

Gloria Colom and Kristina G. Downs (Indiana University)

Foodways

LuAnne K. Roth (University of Missouri), Katrina S. Wynn (Maine Folklife Center)

Graduate Students

Jesse Fivecoate and Dominick Tartaglia (Indiana University)

History and Folklore

Simon J. Bronner (Penn State Harrisburg)

Independent Folklorists

Andrea Graham (University of Wyoming), Lucy Long (Center for Food and Culture)
Jewish Folklore and Ethnology

Simon J. Bronner (Penn State Harrisburg)

Lesbian Gay Bisexual Transgender Queer and Allies (LGBTQA)

Cory W. Thorne (Memorial University of Newfoundland)

Medieval and Early Modern Folklore

Kerry Kaleba (George Mason University), Steven Stanzak (Indiana University)

Mediterranean Studies

Incoronata Inserra (University of Hawai‘i, Mānoa), Meltem Turkoz (İşik University)

Music and Song

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

New Directions in Folklore

Nicholas Hartmann (University of Arizona), John Price (Penn State Harrisburg)

Nordic-Baltic Folklore

B. Marcus Cederström, Thomas A. DuBois, and James P. Leary (University of Wisconsin, Madison)

Politics, Folklore, and Social Justice

Rhonda Dass (Minnesota State University, Mankato), Meredith Martin-Moats (independent)

Public Programs

Clifford Murphy (National Endowment for the Arts), Guha Shankar (American Folklife Center)

Socialist and Post-Socialist Area Studies

Erik A. Aasland (Fuller Graduate School of Intercultural Studies), Elo-Hanna Seljamaa (University of Tartu)

Space, Place, and Landscapes

Elijah Gaddis (University of North Carolina, Chapel Hill)

Storytelling

Milbre E. Burch (Kind Crone Productions), Joseph D. Sobol (East Tennessee State University)
Transnational Asia/Pacific

Levi S. Gibbs (Dartmouth College), Semontee Mitra (Penn State Harrisburg)

Women’s

Kerry Kaleba (George Mason University), Theresa A. Vaughan (University of Central Oklahoma)

PAST PRIZE RECIPIENTS

1989 Centennial Award for Lifetime Scholarly Achievement

Roger D. Abrahams  
Linda Dégh

1989 Centennial Award for Lifetime Public Service

Archie Green  
Bess Lomax Hawes

Lifetime Scholarly Achievement Award

Michael Owen Jones (2010)  
Wolfgang Mieder (2012)  
Don Yoder (2006)  
Lee Haring (2013)  
Richard Bauman (2008)  
Dan Ben-Amos (2014)  
Henry Glassie (2010)

Kenneth Goldstein Award for Lifetime Academic Leadership

Daniel W. Patterson (2009)  
Roger D. Abrahams (2005)  
Barre Toelken (2011)  
Elaine J. Lawless (2007)  
Margaret R. Yocom (2013)

Judith McCulloh Award for Lifetime Service to the Field

Timothy Lloyd (2014)

Benjamin A. Botkin Prize for outstanding achievement in public folklore

Bess Lomax Hawes (1994)  
James P. Leary (2005)  
Archie Green (1995)  
Elaine Thatcher (2006)  
Jane Beck (1996)  
Steve Zeitlin (2007)  
Daniel Sheehy (1997)  
Yvonne R. Lockwood (2008)  
Joe Wilson (1997)  
Elaine Eff (2009)  
James S. Griffith (1998)  
Carol Edison (2010)  
Richard Kurin (1999)  
Peggy A. Bulger (2011)  
Bob Fulcher (2000)  
Amy E. Skillman (2011)  
Hal Cannon (2001)  
Bob Gates (2012)  
Robert Baron (2002)  
Ethel Raim (2012)  
Nicholas R. Spitzer (2002)  
Paddy Bowman (2013)  
Alan A. Jabbour (2003)  
Kay Turner (2013)  
Robert Cogswell (2014)
ACKNOWLEDGMENTS

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

- Edward Lessor (1996)
- Krista Thompson (1997)
- Peter J. Brownlee (1998)
- Patrick A. Polk (2000)
- Amy McKibbin (2001)
- Antony Cherian (2002)
- Mark Westmoreland (2002)
- Scott M. Edmondson (2005)
- Peter J. Brownlee (1998)
- Patrick A. Polk (2000)
- Amy McKibbin (2001)
- Antony Cherian (2002)
- Mark Westmoreland (2002)
- Scott M. Edmondson (2005)

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

- C. Kurt Dewhurst (2004)
- Marsha MacDowell (2004)
- Enrique Lamadrid (2005)
- The "El Río" Project (2006)
- Barre Toelken (2007)
- Barry Jean Ancelet (2008)
- Debora Kodish (2009)
- Daniel Sheehy (2010)
- Olga Nájera-Ramírez (2011)
- James S. Griffith (2013)
- Maria Herrera-Sobek (2014)

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


- 2001: Daniel W. Patterson, *A Tree Accurst: Bobby McMillon and Stories of Frankie Silver*

- 2002: Linda Dégh, *Legend and Belief: Dialectics of a Folklore Genre*

- 2003: Bill C. Malone, *Don't Get Above Your Raisin': Country Music and the Southern Working Class*


- 2005: Marcia Gaudet, *Carville: Remembering Leprosy in America*

- 2006: Jo Farb Hernández, *Forms of Tradition in Contemporary Spain*

- 2007: Cristina Bacchilega, *Legendary Hawai`i and the Politics of Place: Tradition, Translation, and Tourism*
2007: James P. Leary, Polkabilly: How the Goose Island Ramblers Redefined American Folk Music

2008: Felicia R. McMahon, Not Just Child’s Play: Emerging Tradition and the Lost Boys of Sudan

2009: Ray Cashman, Storytelling on the Northern Irish Border, and Michael Dylan Foster, Pandemonium and Parade: Japanese Monsters and the Culture of Yōkai

2010: David Delgado Shorter, We Will Dance Our Truth: Yaqui History in Yoeme Performances

2011: Amira Mittermayer, Dreams That Matter: Egyptian Landscapes of the Imagination

2012: Debra Lattanzi Shutika, Beyond the Borderlands: Migration and Belonging in the United States and Mexico

2013: Laura J. Olson and Svetlana Adonyeva, The Worlds of Russian Village Women: Tradition, Transgression, Compromise

REGISTRATION

Registration is required for attendance at all sessions and meetings. The registration desk is located in the foyer outside the Centennial Ballroom at the Westin Long Beach throughout the meeting.

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

Each registrant receives one copy of this program book. Extra copies are available for $10 each if supplies are sufficient.

MEETING ROOMS

Almost all annual meeting events take place in the Westin Long Beach. The AFS Cultural Diversity Committee will hold three sessions at the nearby Long Beach Public Library on Thursday afternoon only. Some AFS sections and other groups have scheduled additional off-site events. See the program schedule and special event abstracts for details.

Westin lobby level: The Grill Restaurant/Patio, Ocean Ballroom, Shoreline

Second floor: Alamitos Boardroom, Cerritos Boardroom

Third floor: Barcelona, Casablanca, Centennial Ballroom A/B/C/D, Centennial Foyer/Terrace, Melbourne, Naples, Odessa, Shanghai, Tokyo/Vancouver

Fourth floor: Marina, Palos Verdes

Long Beach Public Library (101 Pacific Ave.): Lobby

MEETING SERVICES

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

MEMORIALS

Tributes to departed colleagues are read during the time of remembrance in the Opening Ceremony on Wednesday, 6:00–7:30 p.m. Only statements that are submitted to AFS by October 1 will be included in the ceremony.

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

Publishers’ book exhibits and exhibits by AFS sections are located in Centennial B. On Thursday and Friday, exhibit hours are 9:00 a.m.–12:45 p.m. and 1:30–6:00 p.m. On Saturday, hours are 9:00 a.m.–1:00 p.m. AFS provides complimentary beverages in the book room in the middle of each morning and afternoon it is open.

PLENARY SESSIONS

**Wednesday, October 14**

Opening Ceremony: 6:00–7:30 p.m., Centennial A

**Thursday, October 15**

Candidates’ Forum: 4:15–5:00 p.m., Centennial A

**Friday, October 16**


**Saturday, October 17**

AFS Business Meeting: Centennial A, 4:15–5:00 p.m.

Presidential Address: Michael Ann Williams (Western Kentucky University) “After the Revolution: Folklore, History, and the Future of Our Discipline.” Centennial A, 5:00–6:00 p.m.

DIAMOND PRESENTATIONS

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

GENERAL SESSIONS

Up to 14 concurrent sessions are scheduled Thursday through Saturday at 8:00–10:00 a.m., 10:15 a.m.–12:15 p.m., and 2:00–4:00 p.m.

EVENTS

See the section-sponsored lecture abstracts (pg. 51) and special event abstracts (pg. 53) for more information about evening events.

See the index of events (pg. 135) for help locating all events—including business meetings, receptions, tours, and workshops, as well as section-sponsored, Diamond, and media sessions—by name, type, or sponsorship.
OPPORTUNITIES for STUDENTS,
FIRST-TIME ATTENDEES, and YOUNG PROFESSIONALS

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

**Wednesday, October 14**

Folklore Studies in a Multicultural World Series Workshop. Sponsored by the Andrew W. Mellon Foundation and the American Folklore Society. For invited participants only. Shoreline, 8:30 a.m.–5:00 p.m.

**Thursday, October 15–Saturday, October 17**

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

**Thursday, October 15**

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

Folklore 101: Foundation, Community, and Inclusion. Sponsored by the Cultural Diversity Committee. Long Beach Public Library, 12:30–2:30 p.m.

Antidiscrimination and Undoing Ecologies of Power: A Discussion. Sponsored by the Cultural Diversity Committee. Long Beach Public Library, 2:45–4:45 p.m.

Cultural Diversity and Local Realities: AFS and Community Engagement. Sponsored by the Cultural Diversity Committee. Long Beach Public Library, 5:00–6:30 p.m.

Student Mixer. Sponsored by the Graduate Student Section. Federal Bar, 5:00–7:00 p.m.

Public Programs Section Mixer for Students and Young Professionals. Centennial Terrace, 8:00–8:30 p.m.

**Friday, October 16**

Fellows Reception for Students. Sponsored by the AFS Fellows and the Graduate Student Section. For students and AFS Fellows only. Centennial Terrace, 5:45–7:00 p.m.

**Saturday, October 17**

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

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

Publishing Your First Book: Dos and Don’ts and How It All Works. Sponsored by the American Folklore Society and Indiana University Press. Marina, 2:00–4:00 p.m.
**PROGRAM SUMMARY**

**WEDNESDAY, OCTOBER 14**

Registration Desk: 2:00–7:00 p.m., Centennial Foyer

8:30 a.m.–4:00 p.m.

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

8:30 a.m.–5:00 p.m.

Folklore Studies in a Multicultural World Workshop (for invited participants only): Shoreline
Surf and Turf Coastal Tour (preregistration required): departs from Westin main entrance

9:15 a.m.–4:30 p.m.

Art Spaces (preregistration required): departs from Westin main entrance

1:00–4:00 p.m.

Experiments in Exhibition (preregistration required): Museum of Latin American Art

1:00–5:00 p.m.

Personal Archive Collection Management for Folklorists (preregistration required): Naples

6:00–7:30 p.m.

Opening Ceremony: Centennial A

7:30–9:00 p.m.

Welcome Reception (cash bar): Centennial Terrace

**THURSDAY, OCTOBER 15**

Registration Desk: 7:30 a.m.–3:30 p.m., Centennial Foyer
Exhibits: 9:00 a.m.–12:45 p.m., 1:30–6:00 p.m., Centennial B

7:00–8:00 a.m.

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

7:30–8:30 a.m.

A Nosh and Schmooze: Jewish Folklore and Ethnology Section Meeting: The Grill Restaurant

8:00–10:00 a.m.

01-02 Author Meets Critics: Joseph Sciorra's *Built with Faith: Italian American Imagination and Catholic Material Culture in New York City*: Ocean
PROGRAM SUMMARY

01-03  Illness Narratives as Expressive Culture, Part I: Centennial C
01-04  Folklore of Global Cultural Markets: MIPTV, Berlinale, Frankfurt Book Fair, and the International Istanbul Biennial: Centennial D
01-06  Performing Identity: Melbourne
01-07  Encounters at the Edge: Folklore Meets Business, Consulting, and the Public Sector: Naples
01-08  Exploring Foodways: Odessa
01-09  Folk/Ag, Part I: Ecologies of Place—Cultural Landscape, Environment, and Women's Food Production: Shanghai
01-10  Legends, Fairy Tales, and the Supernatural, Part I: Tokyo/Vancouver
01-11  Library of Congress/Utah State University Field School: Cache Valley Refugee Fieldwork Project: Barcelona
01-12  Encountering and Enacting Community Literacy in Public and Academic Landscapes: Shoreline
01-13  Global Directions in South Asian Material-Culture Studies: Palos Verdes
01-14  Exploring Habitus: Marina
01-15  PACT (Preserving America's Cultural Traditions) business meeting: Cerritos Boardroom

10:15 a.m.–12:15 p.m.

02-02  Ethnographic Enactment: Lessons in the Work and Teaching of Elaine J. Lawless: Ocean
02-03  Illness Narratives as Expressive Culture, Part II: Centennial C
02-04  The American Folklife Center's Field Surveys: Reconsidering Two Decades of Cultural Documentation Research: Centennial D
02-06  Bodylore and Performance: Melbourne
02-07  Discovering the Self through Movement: The Identity Politics of Dance: Naples
02-08  China and US Folklife Collaborations: A Progress Report: Odessa
02-09  Folk/Ag, Part II: Enacting Belief, Encountering the State: Shanghai
02-10  Legends, Fairy Tales, and the Supernatural, Part II: Tokyo/Vancouver
02-11  Exploring Community and Identity: Barcelona
02-12  Storytelling and Folktales: Shoreline
02-13  Bad Dogs and Good Horses: Human-Animal Relationships in Narrative: Palos Verdes
02-14  The Nature of Identity in The Faerie Queene: Spenser's Ecological Imagination and Gender Enactments: Marina

12:15–2:00 p.m.

Section Business Meetings
  Archives and Libraries: Shoreline
  Children's Folklore: Palos Verdes
  Folk Narrative: Tokyo/Vancouver
  Folklore and Creative Writing: Naples
  Folklore and Education: Melbourne
  Independent Folklorists: Odessa
  Nordic-Baltic Folklore: Barcelona

12:30–2:30 p.m.

Folklore 101: Foundation, Community, and Inclusion: Long Beach Public Library Lobby (101 Pacific Ave.)

2:00–4:00 p.m.

03-01  Refiguring Sense of Place in Studies of Narrative, Ruin, Conflict, and Commemoration: Centennial A
03-04  China and US Intangible Cultural Heritage and Ethnographic Museum Practice: Recent Activities and Looking Forward: Centennial D
03-05  Planning and Implementing Folklife Surveys: Casablanca
03-06  Frame and Negotiating Identity: Melbourne
03-07  Enactment Explored: Vernacular Power in Weddings, Islamic Reading Circles, and Proverb Performances: Naples
03-08  Eyes, Ears, and Mouths: Engaging Past Theory after a Paradigm Shift: Odessa
03-09  Humor: Shanghai
03-11  Otherness, Evil, and Corporeal Truth: Refashioning Folklore on *American Horror Story*: Barcelona
03-12  Folk/Ag, Part III: Agricultural Encounters: Shoreline
03-13  What’s Old is New Again: Music Making, Creativity, and Time: Palos Verdes
03-14  Rethinking Family Stories: Marina

2:45–4:45 p.m.
Antidiscrimination and Undoing Ecologies of Power: A Discussion: Long Beach Public Library Lobby (101 Pacific Ave.)

4:15–5:00 p.m.
Candidates’ Forum: Centennial A

5:00–6:30 p.m.
Cultural Diversity and Local Realities: AFS and Community Engagement: Long Beach Public Library Lobby (101 Pacific Ave.)

5:00–7:00 p.m.
Local Learning Happy Hour: District Wine (144 Linden Ave.)
Student Mixer: Federal Bar (102 Pine Ave.)

6:30–7:30 p.m.
Legacy Council Reception (for invited participants only): The Westin Grill Patio

7:00–8:00 p.m.
Public Programs Section Business Meeting: Centennial A

8:00–8:30 p.m.
Public Programs Section Mixer for Students and Young Professionals: Centennial Terrace

8:00–9:30 p.m.
Don Yoder Lecture in Religious Folklife: Ocean Film: “In Search of Finah Misa Kule” (40 min.): Casablanca

8:30–10:00 p.m.
Public Programs Section Auction: Centennial Terrace
9:00–10:30 p.m.

Creative Writing and Storytelling Open Mic: Marina

9:00–11:00 p.m.

Memorial University of Newfoundland Reception: Centennial C
The Ohio State University Reception: Centennial D

9:00 p.m.–1:00 a.m.

Vocal Jam Session: Palos Verdes
Instrumental Jam Session: Shoreline

FRIDAY, OCTOBER 16

Registration Desk: 7:30 a.m.–3:30 p.m., Centennial Foyer
Exhibits: 9:00 a.m.–12:45 p.m., 1:30–6:00 p.m., Centennial B

7:00–8:00 a.m.

Executive Director's Breakfast with Section Conveners: The Grill Patio

8:00–10:00 a.m.

04-01 Theory and Praxis: Centennial A
04-02 Working Well with Others: Museums as Public Folklore Organizations, Community Collaborators, and the Challenges of Institutional Expectations: Ocean
04-05 Negotiating Folklore in Digital Media: Casablanca
04-06 Women in Folklore and Literature, Part I: International Perspectives: Melbourne
04-07 “Ain’t No California”: Travelers as Tricksters: Naples
04-08 FisherPoets and Folklorists: A Symbiotic Relationship: Odessa
04-09 Folklore and Environmental Crisis: Shanghai
04-10 Chinese Everyday Ritual Practices, Part I: Reflecting and Negotiating Change: Tokyo/Vancouver
04-11 Folklorists Doing Vernacular Architecture: Barcelona
04-12 Mormons, Missionaries, and Vernacular Religion: Shoreline
04-13 Visual Representations of Social and Political Engagement: Palos Verdes
04-14 Narrative, Tourism, and Physical World: Marina

10:15 a.m.–12:15 p.m.

05-02 Poetics and Genre: Ocean
05-03 Film: Song and Digital Media: Centennial C
05-04 A Year in Fairy-Tale History: Motley Encounters with Textual “Sociability”: Centennial D
05-05 Talking Folklore: A Conversation with Leading Scholars of Folk Religion and Belief: Casablanca
05-06 Women in Folklore and Literature, Part II: Contemporary and Domestic Perspectives: Melbourne
05-07 The Spiritual Fantastic: When Spiritual Need Meets Secular Lore in the Middle Ages and Early Modern Period: Naples
05-08 Folklore and Social Services: Thoughts from the Workshop, the Gallery, and the Living Room Floor: Odessa
05-09  Material Culture Expressed through Belief Systems and Heritage Objects: Shanghai
05-10  Chinese Everyday Ritual Practices, Part II: The Meaning of Becoming an Adult: Tokyo/Vancouver
05-11  Proverbs and Proverbial Phrases: Barcelona
05-12  The Folklore and Museum Policy and Practice Working Group Report and Inaugural Folklore and Museums Section Business Meeting: Shoreline
05-13  The Working Lives of Teachers: Palos Verdes
05-14  Tourism: Marina

12:15–2:00 p.m.

AFS Fellows Business Meeting: Tokyo/Vancouver
Section Business Meetings
  Dance and Movement Analysis: Cerritos Boardroom
  Lesbian Gay Bisexual Transgender Queer and Allies: Casablanca
  Medieval and Early Modern Folklore: Alamitos
  Music and Song: Palos Verdes
  Politics, Folklore, and Social Justice: Odessa
  Storytelling: Shanghai

12:45–1:45 p.m.

Wikipedia Workshop: Marina

2:00–4:00 p.m.

06-01  Folklore, Law, and Human Rights: Legislating Tradition in the UK, US, and Algeria: Centennial A
06-02  Musical Ecologies, Encounters, and Enactments: Cultural Exchange and the Global and Historical Roots of Mountain Music (including video and live music): Ocean
06-03  Performances and After-Words: Poets and Storytellers on Research, the Creative Process, and Beyond: Centennial C
06-04  Disney (En)Counters: Fairy-Tale Films in France, PRC, and Italy: Centennial D
06-05  Organizing and Sustaining Community: Casablanca
06-06  Mediterranean Foodways: Enactments and Encounters of Identity and Heritage: Melbourne
06-07  Art, Literature, and the World: Naples
06-08  Fieldwork Reencountered: Odessa
06-09  Asian/South Asian/Pacific Islander American Issues in Historic Preservation: Shanghai
06-10  Ritual and Pageantry en las Americas: Tokyo/Vancouver
06-11  Emergent Ecologies of Death: Vernacular Traditions of Mourning, Memory, and Memorialization: Barcelona
06-12  Diagnosing Folklore: Perspectives on Disability, Health, and Trauma: Shoreline
06-13  Material Vernaculars: Palos Verdes
06-14  "Thank You for Your Service": Narratives About Fake Vets, Deserters, and Military Humor: Marina

4:15–5:45 p.m.

Francis Lee Utley Memorial Lecture: Centennial A

5:45–7:00 p.m.

Fellows Reception for Students (for Fellows and students only): Centennial Terrace
7:45–8:45 p.m.
Women’s Section Business Meeting: Tokyo/Vancouver

8:00–9:30 p.m.
Phillips Barry Lecture: Odessa

9:00–10:30 p.m.
Dan Crowley Memorial Concert: Tokyo/Vancouver

9:00–11:00 p.m.
Indiana University Reception: Centennial Terrace

9:00 p.m.–1:00 a.m.
Instrumental Jam Session: Shoreline
Vocal Jam Session: Palos Verdes

SATURDAY, OCTOBER 17

Registration Desk: 7:30 a.m.–noon, Centennial Foyer
Exhibits: 9:00 a.m.–1:00 p.m., Centennial B

7:30–9:00 a.m.
Fellows Breakfast of (Folklore) Champions: Shoreline

8:00–10:00 a.m.
07-02 Films: Documenting Dance and Music Traditions in Colombia and Brazil through Digital Ethnographies: Ocean
07-03 Narrative, Identity, and Place: Centennial C
07-04 Putting Some Teeth into Our Work: What Folklorists Can Learn from Community Organizing: Centennial D
07-06 Destabilizing Fairyland: Fairy Tales and Folklore in 19th- and Early 20th-Century British Literature: Melbourne
07-07 Medicine, Science, and Human-Animal Relationships: Naples
07-08 Legends, Hauntings, and Place: Odessa
07-09 Folklore and Pop Culture: Shanghai
07-10 Potential Encounters: The Contributions of Public Folklore Theory and Practice to the Movement for a More Critical Heritage Studies: Tokyo/Vancouver
07-11 Studies on Folkloric Ecology of Villages in Modern and Contemporary North China: Barcelona
07-13 /*Inter*/Webs of Meaning: Enacting Group in Contemporary Media Ecologies: Palos Verdes
07-14 Ritual, Culture and Politics: Marina

8:00 a.m.–noon

Folklore and Service Learning Workshop: Casablanca
10:15 a.m.–12:15 p.m.

08-01 Hey! Look What I Found!: “Mining” The American Folklife Center Archive: Centennial A
08-02 Performing Sexuality: Vernacular Queer Latina/o Cultures in the Americas: Ocean
08-03 Fairy-Tale Webs of Intermedial Encounters and Enactments: Centennial C
08-04 Sensory Ecologies: The Folklore of Tasting, Touching, Smelling, Seeing, and Hearing: Centennial D
08-06 Narrative Encounters: Melbourne
08-07 Historicity and Tradition: Naples
08-08 Family and Occupational Narratives: Odessa
08-09 Frame Addressing Ritual and Reality: Shanghai
08-10 Museums and Archives: Tokyo/Vancouver
08-11 Cultural Encounters, Ecologies, and Enactments in Contemporary China: Barcelona
08-13 Postmodernism, Folklore, and Literature: Palos Verdes
08-14 Exploring Performative Protest: Marina

12:15–2:00 p.m.

- Middle Atlantic Folklife Association (MAFA) Brown Bag: Barcelona
- Section Business Meetings
  - Chicana/o and Folklore Latino, Latinoamericano, y Caribeño: Casablanca
  - Folk Arts and Material Culture: Tokyo/Vancouver
  - Folk Belief and Religious Folklore: Ocean
  - Folklore and Literature: Palos Verdes
  - Foodways: George's Greek Café (135 Pine Ave.)
  - Graduate Students: Shanghai
  - History and Folklore: Cerritos Boardroom
  - New Directions in Folklore: Odessa
  - Socialist and Post-Socialist Area Studies: Naples
  - Transnational Asia/Pacific: Melbourne

2:00–4:00 p.m.

09-01 A Conversation with John Szwed: Centennial A
09-02 Ola Belle Reed and Southern Mountain Music on the Mason-Dixon Line: Ocean
09-03 The Digital Folklore Project: Tracking and Preserving Hypermodern Folklore: Centennial C
09-04 Best Shot: The Film Industry in the Words of Its Workers: Centennial D
09-06 Close Encounters and the Circulation of Folk Narrative: Melbourne
09-07 Place and Space on the Cultural Landscape: Naples
09-08 Cultural Narratives, Identity, and Protest: Odessa
09-09 Gendered Ecologies of Enactment: Creatively Rendering Encounters for Transformative Listening: Shanghai
09-10 “On Whose Terms?”: Rethinking the Basic Concepts of Folkloristics: Tokyo/Vancouver
09-11 Popular Media and Vernacular Belief: (Mis)Representations at Modernity’s Crossroads: Barcelona
09-12 That Fairy-Tale Life: Shoreline
09-13 Globalization and Multiculturalism: Palos Verdes
09-14 Workshop: Publishing Your First Book: Dos and Don'ts and How It All Works

4:15–5:00 p.m.

- AFS Business Meeting: Centennial A
5:00–6:00 p.m.

Presidential Address: Centennial A

9:00 p.m.–1:00 a.m.

Instrumental Jam Session: Shoreline
Vocal Jam Session: Palos Verdes
PROGRAM SCHEDULE: WEDNESDAY

2:00–7:00 p.m.

Registration desk

Centennial Foyer

8:30 a.m.–4:00 p.m.

AFS Executive Board Meeting

Marina

For invited participants only

8:30 a.m.–5:00 p.m.

Folklore Studies in a Multicultural World Workshop

Shoreline

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

For invited participants only

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

Simon J. Bronner (Penn State Harrisburg), Jay Mechling (University of California, Davis, emeritus), Dorothy Noyes (The Ohio State University), mentors

Surf and Turf Coastal Tour

Westin main entrance

Luisa Del Giudice (independent) and Margaret Magat (independent), leaders

9:15 a.m.–4:30 p.m.

Art Spaces

Westin main entrance

Luisa Del Giudice (independent) and Heather Joseph-Within (Otis College of Art and Design), leaders

1:00–4:00 p.m.

Experiments in Exhibition

Museum of Latin American Art (628 Alamitos Ave.)

Suzanne Seriff (Museum of International Folk Art), Carrie Hertz (Museum of International Folk Art), and Carlos Ortega (Museum of Latin American Art), leaders

1:00–5:00 p.m.

Personal Archive Collection Management for Folklorists

Naples

Sponsored by the Archives and Libraries Section

Terri Jordan (University of Oklahoma) and Randy Williams (Utah State University), leaders
PROGRAM SCHEDULE: WEDNESDAY

6:00–7:30 p.m.

Centennial A  Opening Ceremony

7:30–9:00 p.m.

Centennial Terrace  Welcome Reception
PROGRAM SCHEDULE: THURSDAY

7:30 a.m.–3:30 p.m.

Registration desk
Centennial Foyer

9:00 a.m.–12:45 p.m., 1:30—6:00 p.m.

Exhibits
Centennial B

7:00–8:00 a.m.

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

7:30–8:30 a.m.

A Nosh and Schmooze: Jewish Folklore and Ethnology Section
Meeting and Discussion on the Future of Jewish Folkloristics and Cultural Studies
The Grill Restaurant
Sponsored by the Jewish Folklore and Ethnology Section

8:00 a.m.–10:00 a.m.

Author Meets Critics: Joseph Sciorra’s
Built with Faith: Italian American Imagination and Catholic Material Culture in New York City
Ocean
Sponsored by the Folk Belief and Religious Folklife Section
01-02

Leonard Norman Primiano (Cabrini College), chair

Sabina Magliocco (California State University, Northridge), Kay Turner (New York University),
Joseph Sciorra (Queens College), Michael Ann Williams (Western Kentucky University)

Illness Narratives as Expressive Culture, Part I
Centennial C
See also 02-03

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

8:00  Maggi Michel (independent), That’s My Disease Talking: LA AA Groups’ Traditional Storytelling
8:30  Jessie Male (The Ohio State University), The Stories They Tell: Collective Identity and Polio Survivors
9:00  Kristiana Willsay (Otis College of Art and Design), Narrative Performance: Poetics as Politics
9:30  Amy Shuman (The Ohio State University), discussant

Folklore of Global Cultural Markets:
MIPTV, Berlinale, Frankfurt Book Fair, and the International Istanbul Biennial
Centennial D
Sponsored by the Mediterranean Studies Section
01-04

Margaret A. Mills (The Ohio State University, emerita), chair
### PROGRAM SCHEDULE: THURSDAY

<table>
<thead>
<tr>
<th>Time</th>
<th>Speaker</th>
<th>Title</th>
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<tbody>
<tr>
<td>8:00</td>
<td>Arzu Öztürkmen (Bogazici University)</td>
<td>MIPTV as Wonderland: The Aesthetics of a Vibrant Marketplace</td>
</tr>
<tr>
<td>8:30</td>
<td>Buse Yıldırım (Beykoz Kundura)</td>
<td>Melting in Berlinale: Negotiating the Local in a Global Market</td>
</tr>
<tr>
<td>9:00</td>
<td>Barış Uygur (Bogazici University)</td>
<td>Dating for Books: Inequality, Effectiveness, and Humor in Frankfurt Book Fair</td>
</tr>
<tr>
<td>9:30</td>
<td>Sevinç Çalhanaoğlu (Bogazici University)</td>
<td>Local Adaptation of International Art Scenes: Stories and Places of the Istanbul Biennial</td>
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**Melbourne**

**Performing Identity**

01-06

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<thead>
<tr>
<th>Time</th>
<th>Speaker</th>
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<tbody>
<tr>
<td>8:00</td>
<td>Teresa F. Keeler (Pasadena City College)</td>
<td>chair</td>
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<tr>
<td>8:00</td>
<td>Christine Elyse Blythe (Memorial University of Newfoundland)</td>
<td>Mormon Midwives: Natural Childbirth and the Creation of Religious Identities</td>
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<tr>
<td>8:30</td>
<td>Teresa F. Keeler (Pasadena City College)</td>
<td>Sworn to Secrecy: Uncovering the Untold Stories of the “Girls” of World War II</td>
</tr>
<tr>
<td>9:00</td>
<td>Jenée J. Wilde (University of Oregon)</td>
<td>Being Politically Incorrect: Positioning Narratives in a 1980s Bisexual Science-Fiction Fanzine</td>
</tr>
<tr>
<td>9:30</td>
<td>Erin Kathleen Bahl (The Ohio State University)</td>
<td>Community Identity and Visual Storytelling on Catholic Parish Websites in the Diocese of Columbus</td>
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**Naples**

**Encounters at the Edge: Folklore Meets Business, Consulting, and the Public Sector**

01-07

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<thead>
<tr>
<th>Time</th>
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<tbody>
<tr>
<td>8:00</td>
<td>Jamie Yuenger (StoryKeep)</td>
<td>chair</td>
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<tr>
<td>8:00</td>
<td>Polly Adema (Arts Mid-Hudson)</td>
<td>Karen Dietz (Just Story It), Christopher Mulé (Brooklyn Arts Council), Emma Oravecz (University of Oregon)</td>
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**Odessa**

**Exploring Foodways**

01-08

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<tr>
<th>Time</th>
<th>Speaker</th>
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<tbody>
<tr>
<td>8:00</td>
<td>Kristin M. McAndrews (University of Hawai‘i, Mānoa)</td>
<td>chair</td>
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<tr>
<td>8:00</td>
<td>Eric César Morales (Indiana University)</td>
<td>Fire, Food, and Earth: The Tahitian ‘Ahimā’a</td>
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<tr>
<td>8:30</td>
<td>John B. Fenn (University of Oregon)</td>
<td>Cultural Mapping and Digital Technologies</td>
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<tr>
<td>9:00</td>
<td>Katrina S. Wynn (Maine Folklife Center)</td>
<td>Foodways-Related Beliefs of the Unitarian Universalists</td>
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<tr>
<td>9:30</td>
<td>Kristin M. McAndrews (University of Hawai‘i, Mānoa)</td>
<td>Gastrodiplomacy and King David Kalakaua</td>
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**Shanghai**

**Folk/Ag Part I: Ecologies of Place—Cultural Landscape, Environment, and Women’s Food Production**

01-09

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<tr>
<th>Time</th>
<th>Speaker</th>
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<tbody>
<tr>
<td>8:00</td>
<td>Jess Lamar Reece Holler (Western Kentucky University and University of Pennsylvania)</td>
<td>chair</td>
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<tr>
<td>8:00</td>
<td>Danille Elise Christensen (Virginia Tech)</td>
<td>Hobby, Lifestyle, Authentic, Elite: Labels, Material Systems, and the Politics of Home Food Preservation</td>
</tr>
<tr>
<td>8:30</td>
<td>Paulina Guerrero (Indiana University)</td>
<td>The Smith Island Women’s Crab Co-op: Sense of Place, Maritime Foodways, and Environmental Crisis</td>
</tr>
<tr>
<td>9:00</td>
<td>Hannah Cooper Davis (Western Kentucky University)</td>
<td>Eyes on the Pies: Communal Visions of Collaborative Competition</td>
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<tr>
<td>9:30</td>
<td>Ann K. Ferrell (Western Kentucky University)</td>
<td>discussant</td>
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</tbody>
</table>
## Legends, Fairy Tales, and the Supernatural, Part I

See also 02-10

Merrill Kaplan (The Ohio State University), chair

<table>
<thead>
<tr>
<th>Time</th>
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<tbody>
<tr>
<td>8:00</td>
<td>Andrew Peck</td>
<td>At the Modems of Madness: Slender Man Ostension and the Digital Age</td>
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<tr>
<td>8:30</td>
<td>Elizabeth Tucker</td>
<td>&quot;There's an App for That&quot;: Legend Tripping with Smartphones</td>
</tr>
<tr>
<td>9:00</td>
<td>Claudia M. Schwabe</td>
<td>Doppelgangers, Automatons, and Golems: Demonic Creatures in German Fairy Tales and Modern American Media Culture</td>
</tr>
<tr>
<td>9:30</td>
<td>Merrill Kaplan</td>
<td>Discussant</td>
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### Library of Congress/Utah State University

#### Field School: Cache Valley Refugee Fieldwork Project

Barcelona

Sponsored by the Archives and Libraries Section

Randy E. Williams (Utah State University), chair

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<thead>
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<tbody>
<tr>
<td>8:00</td>
<td>Deanna Allred</td>
<td>The Difference between Brown and Sky</td>
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<tr>
<td>8:30</td>
<td>Heidi Williams</td>
<td>Layers of Complexity: Ethics and Emotions of a Fieldworker</td>
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<tr>
<td>9:00</td>
<td>Guha Shankar</td>
<td>Discussant</td>
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### Encountering and Enacting Community Literacy in Public and Academic Landscapes

Shoreline

Sponsored by the Folklore and Education Section

Jenn Horn (University of Southern Indiana), chair

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<tr>
<th>Time</th>
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<tbody>
<tr>
<td>8:00</td>
<td>Rosemary V. Hathaway</td>
<td>Countering Resistance to Teaching &quot;The Local&quot;: Enacting Place-Based Pedagogy with Preservice English Teachers</td>
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<tr>
<td>8:30</td>
<td>Jenn Horn</td>
<td>Folklore: The Educational Tool that Keeps on Giving</td>
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<tr>
<td>9:00</td>
<td>Bonnie S. Sunstein</td>
<td>Discussant</td>
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<tr>
<td>9:30</td>
<td>Trisha Denton</td>
<td>Devising and Staging Folk Narratives for Public Performance</td>
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### Global Directions in South Asian Material-Culture Studies

Palos Verdes

Puja Sahney (University at Albany, State University of New York) and Leah Lowthorp (Harvard University), chairs

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<tr>
<th>Time</th>
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<tbody>
<tr>
<td>8:00</td>
<td>Jeremy Stoll</td>
<td>Illustrating the Antifolk: New Conceptions of Group in Delhi's Comics Culture</td>
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<tr>
<td>8:30</td>
<td>Leah Lowthorp</td>
<td>Tangibilizing the Intangible: Material Culture and UNESCO ICH in South India</td>
</tr>
<tr>
<td>9:00</td>
<td>Puja Sahney</td>
<td>Immigration Laws and Transnational Networks: A Study of Hindu Interior Decoration in the United States</td>
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<tr>
<td>9:30</td>
<td>Frank Korom</td>
<td>Discussant</td>
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### Exploring Habitus

Marina

Montana Miller (Bowling Green State University), chair

<table>
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<tr>
<th>Time</th>
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</table>
8:00  Nicholas J. Mizer (Texas A&M University), A Life Well Played: Commemoration and Play at a Commemorative Gaming Convention

8:30  Meredith McGriff (Indiana University), Reading Gestures: Intersections of Potters’ Folk Beliefs and Neuroscience

9:00  Lacey Cornell (FoodCorps), “Sometimes I Put My Dice in ‘Time Out’ When They’re Rolling Badly”: Dice Superstitions and Folk Belief

9:30  Montana Miller (Bowling Green State University), The Ambiguity of Belief: Skydivers in the Clouds

Cerritos Boardroom  PACT (Preserving America’s Cultural Traditions) Business Meeting
01-15  Sponsored by Preserving America’s Cultural Traditions (PACT)

10:15 a.m.–12:15 p.m.

Ocean  Ethnographic Enactment: Lessons in the Work and Teaching of Elaine J. Lawless
02-02

Darcy E. Holtgrave (University of Missouri), chair

10:15  Kristen C. Harmon (Gallaudet University), The Ethnographer as Witness, as Writer: The Ethics of Narrative in the Works of Elaine J. Lawless

10:45  Jacqueline L. McGrath (College of DuPage), Radical Reciprocity: The Work and Research Methods of Elaine J. Lawless

11:15  Lisa L. Higgins (University of Missouri), Reciprocal Fieldwork: Public Folklorists Teaming with Community Scholars

11:45  David Todd Lawrence (University of St. Thomas), It Still Isn’t Easy: Witnessing Vulnerability in the Field with Elaine J. Lawless

Centennial C  Illness Narratives as Expressive Culture, Part II
02-03  See also 01-03

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

10:15  Jon D. Lee (Suffolk University), Tradition and Illness Narratives

10:45  Martha C. Sims (The Ohio State University), Art and Text: Reading (Visual) Narratives of Illness

11:15  Sheila Bock (University of Nevada, Las Vegas), Genre, Context, and the Personal Illness Narrative

11:45  Diane E. Goldstein (Indiana University), discussant

Centennial D  The American Folklife Center’s Field Surveys: Reconsidering Two Decades of Cultural Documentation Research
02-04  Sponsored by the Public Programs Section

Guha Shankar (American Folklife Center), chair
Carl Fleischhauer (Library of Congress), Ann Hoog (American Folklife Center), Alan A. Jabbour (independent), Elizabeth Peterson (American Folklife Center), Tom Rankin (Duke University), David Stanley (Westminster College, retired)

Melbourne  Bodylore and Performance
02-06

Kate S. Kelley (University of Missouri), chair
10:15  **Kate S. Kelley** (University of Missouri), An Anatomy of Racism: Dissecting the Performance of Race in the Surgical Theater

10:45  **Danae M. Faulk** (independent), Eco-Fashion as Bodylore: Materializing Sizism in the Production of the Ethical Body

11:15  **Emmie Pappa-Eddy** (Indiana University), The Intersection of Gesture and Costume in Neo-Burlesque: An Ethnographic Study

11:45  **Katharine Young** (independent), discussant

**Discovering the Self through Movement: The Identity Politics of Dance**
Naples

Sponsored by the Dance and Movement Analysis Section 02-07

**Nicholas Hartmann** (University of Arizona), chair

10:15  **Kristina Downs** (Indiana University), “Silks Glamour Shots”: Injury as a Group Marker among Aerialists

10:45  **Sallie Anna Steiner** (University of Wisconsin, Madison), The Dancing Body, the Performing Object: An Ethnography of a Midwestern American Rave Community

11:15  **Daniela Ivanova-Nyberg** (independent), Bulgarian Folk Dancing Rediscovered: Examples from Californian Bulgarian Communities and Beyond

11:45  **Nicholas Hartmann** (University of Arizona), Vernacular Conceptions of Nordicness among the VASA Swedish Dancers

**China and US Folklore Collaborations: A Progress Report**
Odessa

Sponsored by the American Folklore Society 02-08

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

- **Gao Bingzhong** (Peking University), **Chao Gejin** (China Folklore Society and Chinese Academy of Social Sciences), **Bill Ivey** (Global Cultural Strategies), **Song Junhua** (Sun Yat-Sen University), **Michael Ann Williams** (Western Kentucky University)

**Folk/Ag Part II: Enacting Belief, Encountering the State**
Shanghai

See also 01-09 and 03-12 02-09

**Ann K. Ferrell** (Western Kentucky University), chair

10:15  **Sarah K. Rovang** (Brown University), Electrifying Encounters: The Appropriation of Folk Culture in Depression-Era Farm Modernization Efforts

10:45  **Nicole Welk** (University of Pennsylvania), God and Science: Narrative Negotiations between Agricultural Experts and Amish Dairy Farmers

11:15  **Jess Lamar Reece Holler** (Western Kentucky University and University of Pennsylvania), “Whose Land Is It, Anyway?”: Enacting Ethics, Encountering the State, and Doing Ecology in Contemporary Sustainable Agricultures

11:45  **Taylor M. Moore** (Rutgers University), Cane Cultivators, Sheyukh, and Magical Eggplants: The Political and Spiritual Economy of Plants in Khedival Upper Egypt (1820–1925)

**Legends, Fairy Tales, and the Supernatural, Part II**
Tokyo/Vancouver

See also 01-10 02-10

**Merrill Kaplan** (The Ohio State University), chair

10:15  **K. Brandon Barker** (Indiana University), I Hate the Bell Witch: Mirror-Summoning Rituals and the Science of Visual Perception
<table>
<thead>
<tr>
<th>Time</th>
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<tbody>
<tr>
<td>10:45</td>
<td>Emily Burke (Indiana University)</td>
<td>The Academic and Popular Discourse of Fairy Changelings and Autism</td>
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<tr>
<td>11:15</td>
<td>Ray Cashman (Indiana University)</td>
<td>Witchcraft and Anxiety on the Irish Border</td>
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<tr>
<td>11:45</td>
<td>Merrill Kaplan (The Ohio State University)</td>
<td>Discussant</td>
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**Barcelona**

**Exploring Community and Identity**

02-11

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<th>Time</th>
<th>Speaker</th>
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<tbody>
<tr>
<td>10:15</td>
<td>John Bealle (Urban Appalachian Community Coalition)</td>
<td>chair</td>
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<tr>
<td>10:15</td>
<td>Meng Ren (University of Missouri)</td>
<td>Changing Perspectives: From Collective Identity to Individual Identity in the Research of Chinese Reggae</td>
</tr>
<tr>
<td>10:45</td>
<td>Xochitl C. Chavez (University of California, Riverside)</td>
<td>Zapotec Soundscapes of Los Angeles: Negotiating Gender in Oaxacan Philharmonic Bands</td>
</tr>
<tr>
<td>11:45</td>
<td>Jared Lee Schmidt (University of Wisconsin, Madison)</td>
<td>A Juxtaposition of Encounters: Examining Little House on the Prairie and Slaughter Slough as Cultural and Environmental Expression in Southwest Minnesota</td>
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**Shoreline**

**Storytelling and Folktales**

02-12

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<th>Time</th>
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<tbody>
<tr>
<td>10:15</td>
<td>Lisa Gilman (University of Oregon)</td>
<td>chair</td>
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<tr>
<td>10:15</td>
<td>Lowell Andrew Brower (Harvard University)</td>
<td>&quot;It Happened, but May It Never Happen Again&quot;: The Politics and Poetics of Storytelling in Post-Genocide Rwanda</td>
</tr>
<tr>
<td>10:45</td>
<td>Ann Schmiesing (University of Colorado, Boulder)</td>
<td>Fairy-Tale Homiletics: Fairy Tales as Illustrations in Contemporary Sermons</td>
</tr>
<tr>
<td>11:15</td>
<td>Anton David Banchy (independent)</td>
<td>A Gendered Look at &quot;Mulan&quot;</td>
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**Palos Verdes**

**Bad Dogs and Good Horses: Human-Animal Relationships in Narrative**

02-13

Sponsored by the Folk Belief and Religious Folklife Section

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<th>Time</th>
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<tbody>
<tr>
<td>10:15</td>
<td>Margaret Kruesi (American Folklife Center)</td>
<td>chair</td>
</tr>
<tr>
<td>10:15</td>
<td>Charlie Groth (Bucks County Community College)</td>
<td>Stories Unleashed: Dogs’ Role in Narrative Stewardship on Lewis Island</td>
</tr>
<tr>
<td>10:45</td>
<td>Ellen McHale (New York Folklore Society)</td>
<td>The Good Horse: Human/Animal Relationships at the Thoroughbred Racetrack</td>
</tr>
<tr>
<td>11:15</td>
<td>Victoria Harkavy (independent)</td>
<td>Tails, Tales, and Tactics: Remembering Childhoods with Animals</td>
</tr>
<tr>
<td>11:45</td>
<td>Nikki Silvestrini (University of Oregon)</td>
<td>When the Bark Is as Bad as the Bite: Conflicting Narratives in Animal Rehabilitation</td>
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</tbody>
</table>

**Marina**

**Spenser’s Ecological Imagination and Gender Enactments**

02-14

<table>
<thead>
<tr>
<th>Time</th>
<th>Speaker</th>
<th>Title</th>
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<tbody>
<tr>
<td>10:15</td>
<td>Amber N. Slaven (University of Louisiana, Lafayette)</td>
<td>chair</td>
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<tr>
<td>10:15</td>
<td>Sara Beth Ferguson (University of Louisiana, Lafayette)</td>
<td>All the Place with Swarms Do Overlay: Exploring the Cultural Significance of Insects in Spenser’s The Faerie Queen</td>
</tr>
<tr>
<td>10:45</td>
<td>Amber N. Slaven (University of Louisiana, Lafayette)</td>
<td>Medieval Forest Motifs in Spenser’s The Faerie Queene</td>
</tr>
</tbody>
</table>
11:15  **Joseph Lejuine** (University of Louisiana, Lafayette), Two-for-One Deal: Comparing Parallels of Spenser’s Britomart and Artegall to Malory’s Arthur and Lancelot
11:45  **Disha Acharya** (University of Louisiana, Lafayette), The “Warlike Maiden”: Spenser’s Britomart as the Site of Gender Trouble

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**12:15–2:00 p.m.**

**Section Business Meetings**  
See below

- Archives and Libraries, Shoreline
- Children’s Folklore, Palos Verdes
- Folk Narrative, Tokyo/Vancouver
- Folklore and Creative Writing, Naples
- Folklore and Education, Melbourne
- Independent Folklorists, Odessa
- Nordic-Baltic Folklore, Barcelona

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12:30–2:30 p.m.

**Folklore 101: Foundation, Community, and Inclusion**  
Long Beach Public Library  
Lobby (101 Pacific Ave.)  
Sponsored by the Cultural Diversity Committee

- **Rachel V. Gonzalez-Martin** (The University of Texas), chair
- **Norma E. Cantú** (University of Missouri, Kansas City), **Kimberly J. Lau** (University of California, Santa Cruz), **Selina Morales** (Philadelphia Folklore Project), **Solimar Otero** (Louisiana State University)

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2:00–4:00 p.m.

**Refiguring Sense of Place in Studies of Narrative, Ruin, Conflict, and Commemoration**  
Centennial A  
Sponsored by the Folk Narrative Section; the Folklore and Education Section; the Folklore and Historic Preservation Policy Working Group; the Politics, Folklore and Social Justice Section; and the Space, Place, and Landscapes Section

- **Simon Keith Lichman** (Centre for Creativity in Education and Cultural Heritage), chair
- **Ana Cara** (Oberlin College), **Gabriella Modan** (The Ohio State University), **Cassie Rosita Patterson** (The Ohio State University), **Sam Schrager** (Evergreen State College)

**China and US Intangible Cultural Heritage and Ethnographic Museum Practice: Recent Activities and Looking Forward**  
Centennial D  
Sponsored by the American Folklore Society

- **C. Kurt Dewhurst** (Michigan State University), chair
- **Chao Gejin** (China Folklore Society and Chinese Academy of Social Sciences), **Timothy Lloyd** (American Folklore Society), **Marsha MacDowell** (Michigan State University Museum), **Lijun Zhang** (Guangxi Museum of Nationalities)
### Casablanca
**Planning and Implementing Folklife Surveys**
03-05
Sponsored by the Public Programs Section

- **Maida Owens** (Louisiana Folklife Program), chair
- **Emily Afanador** (Oregon Folklife Network), **Anne Hatch** (Wyoming Arts Council), **Douglas Dowling Peach** (Indiana University), **Susan Roach** (Louisiana Tech University)

### Melbourne
**Frame and Negotiating Identity**
03-06

- **Brett H. Furth** (Texas A&M University), chair
  - 2:00 **Amanda Randhawa** (The Ohio State University), Women, Religion, and Ritual in Northern Punjab
  - 2:30 **Brett H. Furth** (Texas A&M University), The Dilemma of Religious Cultural Appropriation: Divergent Ethnic Neo-Pagan Approaches toward and Justifications for Appropriating from Non-European Cultures
  - 3:00 **Afsane Rezaei** (The Ohio State University), “My Stealthy Freedom”: Gender, Power, and Repositioning of the Self in Women’s Narratives of Public Unveiling in Iran

### Naples
**Vernacular Power in Weddings, Islamic Reading Circles, and Proverb Performances**
03-07
Sponsored by the Socialist and Post-Socialist Area Studies Section

- **Erik A. Aasland** (Biola University), chair
  - 2:00 **Laura Olson Osterman** (University of Colorado, Boulder), Enacting the Wedding: Pomak Indigenous Revival in Post-Socialist Bulgaria
  - 2:30 **Benjamin Gatling** (George Mason University), The Poetics and Performance of Reading or How to Read Religious Literature in Central Asia
  - 3:00 **Erik Aasland** (Biola University), Proverb Enactment: Research Method and Praxis in Relationship to Tradition
  - 3:30 **Robert Glenn Howard** (University of Wisconsin, Madison), discussant

### Odessa
**Eyes, Ears, and Mouths: Engaging Past Theory after a Paradigm Shift**
03-08

- **Eric Waite** (Iowa State University), chair
- **Nikki Bado** (Iowa State University), **John Banister** (Iowa State University), **Jane Falk** (University of Akron)

### Shanghai
**Humor**
03-09

- **Elliott Oring** (California State University, Los Angeles), chair
  - 2:00 **Moira L. Marsh** (Indiana University), Jokebooks by Frog: Case Study of a Contemporary Broadside
  - 2:30 **Greg Kelley** (University of Guelph, Humber), Unruly Audience: Folk Interventions in Popular Media
  - 3:00 **Elliott Oring** (California State University, Los Angeles), What Freud Actually Said about Jokes

### Barcelona
**Otherness, Evil, and Corporeal Truth: Refashioning Folklore on American Horror Story**
03-11

- **Carl D. Schottmiller** (University of California, Los Angeles), chair
2:00  **Carl D. Schottmiller** (University of California, Los Angeles), Homonormative Freakshow: E elevating White Gay Male Oppression by Downplaying Ableism on *American Horror Story: Freakshow*

2:30  **Nikki Cox** (University of Oregon), Static Femininity: Stereotyped Representation of Women in *American Horror Story: Murder House*

3:00  **Ashton Drewello** (California State University, Northridge), Of Psychiatrists and Saints: An Analysis of the Science-Religion Dichotomy in *American Horror Story: Asylum*

**Folk/Ag Part III: Agricultural Encounters**

See also 01-09 and 02-09  03-12

**Kim D. Stryker** (George Mason University and Save the Smithsonian Folklife Festival), chair

2:00  **Rachel Reynolds Luster** (Oregon County Food Producers and Artisans Co-op), Fostering Successful Community Encounters from the Ground Up, Rooted in Place-Based Traditions and Holistic Engagement

2:30  **Maria Kennedy** (ARTS Council of the Southern Finger Lakes), Public Folklore in the Agricultural Marketplace: Cultural Programming and Economic Development in the Cider Revival

3:00  **Kaitlyn L. Kinney** (George Mason University), Apples of Identity: Agro-industry and Festival within the Shenandoah Valley

3:30  **Kim D. Stryker** (George Mason University and Save the Smithsonian Folklife Festival), Accidental Foodways Encounters and Cultural Exchange in the Pick-Your-Own Orchards of the Virginia Piedmont

**What’s Old is New Again: Music Making, Creativity, and Time**

2:00  **Sverker Hylté-Cavallius** (Stockholm University), Authentic Retro: Tradition and Creativity in Contemporary Swedish ’70s Rock

2:30  **Daniel S. Margolies** (Virginia Wesleyan College), Reimagined Appalachian Old Time Music Cultures among Trainhopping Punks

3:00  **Barry Jean Ancelet** (University of Louisiana, Lafayette), Brand New Old Songs: Recycling the 1934 Louisiana French Lomax collection

**Rethinking Family Stories**

2:00  **Diane I. Tye** (Memorial University of Newfoundland), Narrative Identifying of Self and Family through Stories of Childhood

2:30  **Noah Morritt** (Memorial University of Newfoundland), Genealogists’ Family Narratives and the Rhetoric of Belonging

3:00  **Patricia Sawin** (University of North Carolina, Chapel Hill), “It’s Magic”: Mothers’ Stories of Adoptive Family Formation

3:30  **Katherine Borland** (The Ohio State University), discussant

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**Antidiscrimination and Undoing Ecologies of Power: A Discussion**

Sponsored by the Cultural Diversity Committee

**Wanda Addison** (National University), chair
PROGRAM SCHEDULE: THURSDAY

Guillermo De Los Reyes (University of Houston), Sojin Kim (Smithsonian Center for Folklife and Cultural Heritage), Shirley Moody-Turner (Pennsylvania State University), Anand Prahlad (University of Missouri, Columbia)

4:15–5:00 p.m.

Centennial A  Candidates’ Forum

5:00–6:30 p.m.

Long Beach
Public Library
Lobby (101 Pacific Ave.)  Cultural Diversity and Local Realities: AFS and Community Engagement
Sponsored by the Cultural Diversity Committee

5:00–7:00 p.m.

District Wine
(144 Linden Ave.)  Local Learning Happy Hour

Federal Bar
(102 Pine Ave.)  Student Mixer

6:30–7:30 p.m.

The Westin Grill Patio  Legacy Council Reception
For invited participants only

7:00–8:00 p.m.

Centennial A  Public Programs Section Business Meeting

8:00–8:30 p.m.

Centennial Terrace  Public Programs Section Mixer for Students and Young Professionals
Sponsored by the Public Programs Section

8:00–9:30 p.m.

Ocean  Don Yoder Lecture in Religious Folklife
Sponsored by the Folk Belief and Religious Folklife Section

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

Erika Brady (Western Kentucky University), “A Subtle Thing Withal”: Reflections on the Ineffable, the Unspeakable, and the Risible in Vernacular Religion

Sabina Magliocco (California State University, Northridge), discussant
Program Schedule: Thursday

**Film:** “In Search of Finah Misa Kule” (40 min.)

*Steve Zeitlin* (City Lore), filmmaker

8:30–10:00 p.m.

**Public Programs Section Auction**

Centennial Terrace

9:00–10:30 p.m.

**Creative Writing and Storytelling Open Mic**

Marina

Sponsored by the Folklore and Creative Writing Section and the Storytelling Section

9:00–11:00 p.m.

**Memorial University of Newfoundland Reception**

Centennial C

**The Ohio State University Reception**

Centennial D

9:00 p.m.–1:00 a.m.

**Vocal Music Jam Session**

Palos Verdes

**Instrumental Jam Session**

Shoreline
PROGRAM SCHEDULE: FRIDAY

7:30 a.m.–3:30 p.m.

Registration desk
Centennial Foyer

9:00 a.m.—12:45 p.m., 1:30—6:00 p.m.

Exhibits
Centennial B

7:00–8:00 a.m.

Executive Director’s Breakfast with Section Conveners
The Westin Grill Patio

8:00–10:00 a.m.

Theory and Praxis
Centennial A

Rory P. Turner (Goucher College), chair

04-01

8:00 Erin Sorensen (Utah State University) and Jill Bleazard (Utah State University), Reciprocal Ethnography: Problematizing the Reflexive Relationship
8:30 Rory P. Turner (Goucher College), The Outcomes of Learning Folklore

Working Well with Others: Museums as Public Folklore Organizations, Community Collaborators, and the Challenges of Institutional Expectations
Ocean

Thomas G. Richardson (Birthplace of Country Music Museum), chair

04-02

8:00 Thomas G. Richardson (Birthplace of Country Music Museum), Cooking with the Right Ingredients: The Wonderful/Crazy Process of Making a Museum Education Department from Scratch
8:30 Douglas Dowling Peach (Indiana University), Is the Advocate Always Right?: Museums, Public Programs, and Peoplework
9:00 Lyle M. Murphy (Museum of Natural and Cultural History, University of Oregon), Spectrum of Display: The Dynamics of Creating an Exhibit

Negotiating Folklore in Digital Media
Casablanca

Andrea Glass (Pennsylvania State University, Harrisburg), chair

04-05

8:00 Miriam Laytner (University of Oklahoma), “I Trusted You with My Story”: Transcription and the Possibilities of Digital Media
8:30 Colin G. Connors (University of Wisconsin, Madison), Audience, Identity, and Aesthetics in the Medieval Icelandic Sagas and the Digital Translation of Immanent Art
9:00 Lora Lennertz (University of Arkansas), Courtship, Train Wrecks, Relief (Emotions), Love: The Digitization of the Ozark Folksong Collection
9:30 Andrea Glass (Pennsylvania State University, Harrisburg), Swipe Right, Look Up, and Play Hard: Sexual Encounters in a Post-9/11 New York City
<table>
<thead>
<tr>
<th>Melbourne</th>
<th><strong>Women in Folklore and Literature, Part I: International Perspectives</strong></th>
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<tbody>
<tr>
<td>04-06</td>
<td>Sponsored by the Folklore and Literature Section and the Women's Section</td>
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<tr>
<td></td>
<td>See also 05-06</td>
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<td></td>
<td><strong>Jill Terry Rudy</strong> (Brigham Young University), chair</td>
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<tr>
<td>8:00</td>
<td><strong>Theresa A. Vaughan</strong> (University of Central Oklahoma), Teaching the (Absent) Woman: Advice for the Medieval Housewife in <em>Le Ménagier de Paris</em></td>
</tr>
<tr>
<td>8:30</td>
<td><strong>Veronica Muskheili</strong> (University of Washington, Seattle), Brides and Bridles: Female Batyr and Her Horse in Central Asian Wonder Tales</td>
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<tr>
<td>9:00</td>
<td><strong>Danielle M. Roemer</strong> (Northern Kentucky University), Rosario Ferré's “Sleeping Beauty”: Rebellion and Confinement</td>
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<tr>
<td>9:30</td>
<td><strong>Mayako Murai</strong> (Kanagawa University, Japan), Tales of Transformation, Transformation of Tales: Hiromi Kawakami's <em>Tread on a Snake</em></td>
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<tr>
<th>Naples</th>
<th><strong>“Ain’t No California”: Travelers as Tricksters</strong></th>
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<tbody>
<tr>
<td>04-07</td>
<td><strong>Sabra Webber</strong> (The Ohio State University), chair</td>
</tr>
<tr>
<td>8:00</td>
<td><strong>Nancy Dinan</strong> (Texas Tech University), “Now Comes a Fairy Tale”: Heinrich Schliemann Goes to Ithaca</td>
</tr>
<tr>
<td>8:30</td>
<td><strong>Marisa G. Wieneke</strong> (The Ohio State University), “Where He Goes, Many Will Follow”: The LA Trickster and His Taco Trucks</td>
</tr>
<tr>
<td>9:00</td>
<td><strong>Yeliz Cavus</strong> (The Ohio State University), “Long Ways, Long Lies”: Evliya Celebi as Traveler and Trickster</td>
</tr>
<tr>
<td>9:30</td>
<td><strong>Sabra J. Webber</strong> (The Ohio State University), “A Mean and Malignant Witch”: Captain Burton’s Tricky World</td>
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<tr>
<th>Odessa</th>
<th><strong>FisherPoets and Folklorists: A Symbiotic Relationship</strong></th>
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<tr>
<td>04-08</td>
<td><strong>Sponsored by the Public Programs Section</strong></td>
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<tr>
<td></td>
<td><strong>Rachelle H. Saltzman</strong> (Oregon Folklife Network), chair</td>
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<tr>
<td>8:00</td>
<td><strong>Debbie Fant</strong> (Washington State Parks) will read “I Done What I Could and I Did What I Can”: Occupational Folk Poetry in the Pacific Northwest,” by <strong>Jens Lund</strong> (independent)</td>
</tr>
<tr>
<td>8:30</td>
<td><strong>Julianne Meyer</strong> (University of Oregon), Words Carried In with the Tide: Boundaries of Gender at the FisherPoets Gathering</td>
</tr>
<tr>
<td>9:00</td>
<td><strong>Rachelle H. Saltzman</strong> (Oregon Folklife Network), “Hey, Folklorists!” FisherPoets and Public Folklorists—Practicing Partnership</td>
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<td>9:30</td>
<td><strong>Lisa Gilman</strong> (University of Oregon), discussant</td>
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<tr>
<th>Shanghai</th>
<th><strong>Folklore and Environmental Crisis</strong></th>
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<tr>
<td>04-09</td>
<td><strong>Bruno Seraphin</strong> (University of Oregon), chair</td>
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<tr>
<td>8:00</td>
<td><strong>Emily Ridout</strong> (University of Oregon), Performative Tourism in Phuket, Thailand: An Ecological Perspective</td>
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<tr>
<td>8:30</td>
<td><strong>John Baumann</strong> (University of Oregon), The Nexus of Spirit and Action: Diverse Environmentalisms in the Pacific Northwest</td>
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<tr>
<td>9:00</td>
<td><strong>Sheila Rabun</strong> (University of Oregon), Birding Folklore, Reciprocity, and Sustainability at the Arcata Marsh and Wildlife Sanctuary</td>
</tr>
<tr>
<td>9:30</td>
<td><strong>Bruno Seraphin</strong> (University of Oregon), “Give Strength to What Remains”: How Turns of Phrase Hold Together a Network of Nomadic Environmentalists</td>
</tr>
</tbody>
</table>
Chinese Everyday Ritual Practices, Part I: Reflecting and Negotiating Change  
Tokyo/Vancouver  
Sponsored by the Transnational Asia/Pacific Section. See also 05-10.  
04-10

Mark Bender (The Ohio State University), chair
Peng Cheng (East China Normal University), Fang Fang (Beijing Normal University), Tao Huang (Wenzhou University), Jingbo Jia (Dongguan University of Technology), Fengli Shao (Liaoning University), Sue Tuohy (Indiana University)

Folklorists Doing Vernacular Architecture  
Barcelona  
Sponsored by the Folklore and Historic Preservation Policy Working Group  
04-11

Gabrielle A. Berlinger (University of North Carolina, Chapel Hill), chair

8:00 Gloria M. Colom (Indiana University), Puerto Rican Vernacular Architecture: Both and Neither Traditional and Modern
8:30 Virginia Siegel (Western Kentucky University), Folkloristic Perspectives on the National Register of Historic Places: Issues in Identifying and Nominating Traditional Cultural Places
9:00 Sydney K. Varajon (Western Kentucky University), House of No Mo’ Bats: Family Narrative and Architecture at the Neshoba County Fair
9:30 Thomas Carter (University of Utah), discussant

Mormons, Missionaries, and Vernacular Religion  
Shoreline  
04-12

Brant W. Ellsworth (Pennsylvania State University, Harrisburg), chair

8:00 Kristi Bell (Brigham Young University), Sharing the Sacred with the World: Social Media and LDS Mission Calls
8:30 Jared S. Rife (Pennsylvania State University, Harrisburg), The Practice of Others: LDS Missionary Acclimation and Adjustment
9:00 Brant W. Ellsworth (Pennsylvania State University, Harrisburg), The Sacred and the Supernatural: Memorates of Dissuasive Spiritual Intrusion
9:30 Spencer L. Green (Pennsylvania State University, Harrisburg), Less Holiness Give Me?: LDS Return Missionary Narratives and Eternal Progression’s Escape Clause

Visual Representations of Social and Political Engagement  
Palos Verdes  
04-13

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

8:00 Ehsan Estiri (The Ohio State University), Is Gharaki Folkart? Public Sexual Touch in the Northeast of Iran
8:30 Jesse Adam Fivecoeate (Indiana University), Northern Ireland and Palestine Stand with Ferguson: Traditions of Oppression and Solidarity
9:00 Nataliya Bezborodova (University of Alberta), The “Spruce Tree” of the Maidan: A Protest Art Symbol That Reassesses Post-Soviet Tradition of New Year’s Eve Celebration
9:30 Nicolas Le Bigre (Elphinstone Institute, University of Aberdeen), Political Enactment and Encounter in Signs from the Scottish Independence Referendum

Narrative, Tourism, and Physical World  
Marina  
04-14

Lori Lee (Utah State University), chair

8:00 Elizabeth Allison Thrower Coberly (George Mason University), Nurturing Nature around a Campfire—A Self-Study of the Youth Camp Experience
8:30  Lars Kaijser (Stockholm University), Ambiguous Sharks and Existential Jellyfishes: On Narratives of Nature and Genres of Aquatic Environments
9:00  Jurij Fikfak (Scientific Research Center/Slovenian Academy of Sciences), Heritage and Structured Conflicts in a National Park
9:30  Lori Lee (Utah State University), Navigating the Outdoor Recreation Folk Group: A Functional Analysis of the Personal Narrative

10:15 a.m.–12:15 p.m.

**Ocean**  
**Poetics and Genre**  
05-02

Lee Haring (Brooklyn College), chair

10:15  Amy Shuman (The Ohio State University), Folklore and the Theory of Practice: Poetics and Material Culture
10:45  Galit Hasan-Rokem (The Hebrew University of Jerusalem), Poetics of Folklore in Historical Perspective
11:15  Lotte Tarkka (University of Helsinki), The Poetics of Hybridization: On the Transformation and Translation of Genres
11:45  Lee Haring (Brooklyn College), Folkloristics = Creolization

**Centennial C**  
**Film: Song and Digital Media**  
05-03

Winifred Lambrecht (Rhode Island School of Design), chair

10:15  Hilary Warner-Evans (University of Maine), The North Pond Hermit as Outlaw: Reactions to the Challenge of Maine Identity
10:45  Aldona Watts (Ruta Projects) and Julian Watts (Ruta Projects), Land of Songs (57 min.)
11:45  Winifred Lambrecht (Rhode Island School of Design), discussant

**Centennial D**  
**A Year in Fairy-Tale History: Motley Encounters with Textual “Sociability”**  
05-04

Christine A. Jones (University of Utah), chair

10:15  Jennifer Schacker (University of Guelph), 1804: Recasting Cinderella, from Stage to Page
10:45  Molly Clark Hillard (Seattle University), 1842: “The Fairy Tales of Science/And the Long Result of Time”
11:15  Christine A. Jones (University of Utah), 1901: Perrault’s Seductive (and Short-Lived) Fin de Siècle
11:45  Nancy Canepa (Dartmouth College), 1956: Italo Calvino’s Fiabe Italiane and a National Folklore

**Casablanca**  
**Talking Folklore: A Conversation with Leading Scholars of Folk Religion and Belief**  
05-05

Sponsored by the American Folklore Society

Pravina Shukla (Indiana University), chair

Diane E. Goldstein (Indiana University), James S. Griffith (Arizona-Sonora Folklore Archives), Elaine J. Lawless (University of Missouri), Leonard Norman Primiano (Cabrini College)

**Melbourne**  
**Women in Folklore and Literature, Part II: Contemporary and Domestic Perspectives**  
05-06

Sponsored by the Folklore and Literature Section and the Women’s Section. See also 04-06.

Mary Magoulick (Georgia College), chair
<table>
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<tr>
<td>10:15</td>
<td>Katie Lyn Peebles (Marymount University)</td>
<td>A New Beauty: Mythic Ecology in Robin McKinley's <em>Chalice</em></td>
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<tr>
<td>10:45</td>
<td>Mary Magoulick (Georgia College)</td>
<td>A Woman of Words: The Startling Female Trickster in Louise Erdrich's Fiction</td>
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<tr>
<td>11:15</td>
<td>Gretchen Kay Lutz (Houston Community College Southeast)</td>
<td>The Folk of Omelas: Urban Legend and Storytelling Style in Le Guin's &quot;The Ones Who Walk Away from Omelas&quot;</td>
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<tr>
<td>11:45</td>
<td>Nan McEntire (Indiana State University)</td>
<td>Our Bodies, Our Selves? Perceptions of Women in Contemporary Legends</td>
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**The Spiritual Fantastic:**

*When Spiritual Need Meets Secular Lore in the Middle Ages and Early Modern Period*  
Naples  
Sponsored by the Medieval and Early Modern Folklore Section  
05-07

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

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<td>Judith M. Lanzendorfer (The University of Findlay) and Heather Hoyt (Arizona State University)</td>
<td>Lammas Day Bread and Fairy Bread: From Celebration Foods to Protection Charms</td>
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<td>11:15</td>
<td>Faith Paulsen (Arizona State University)</td>
<td>Faith, Doubt, and Need in Medieval Catholic Legendy</td>
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<tr>
<td>11:45</td>
<td>Rex D. Barnes (Columbia University)</td>
<td>There's No Demon Like Your Daimon: The Ambiguous Spirit of Johannes Trithemius</td>
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**Folklore and Social Services:**

*Thoughts from the Workshop, the Gallery, and the Living Room Floor*  
Odessa  
Sponsored by the Public Programs Section  
05-08

Nelda R. Ault (Utah State University), chair

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<td>Natalie Kononenko (University of Alberta)</td>
<td>Linking Objects: Constructing Ukrainian Canadian Identity</td>
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<tr>
<td>10:45</td>
<td>Laura E. Ruberto (Berkeley City College)</td>
<td>The Art of Making Do: Creative Expression and the Material Culture of Italian POWs in the United States during World War II</td>
</tr>
<tr>
<td>11:15</td>
<td>Takashi Takahara (Aichi University)</td>
<td>From Roof-Tile Makers to Ogre-Tile Maker: An Encounter between Ecology and Tradition in Takahama, Japan</td>
</tr>
<tr>
<td>11:45</td>
<td>Alan A. Jabbour (independent) and Karen Singer Jabbour (independent)</td>
<td>A Survey and Typology of Cairns in Rural Southern Cemeteries</td>
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**Material Culture Expressed through Belief Systems and Heritage Objects**  
Shanghai  
05-09

Alan A. Jabbour (independent), chair

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<tr>
<td>10:15</td>
<td>Natalie Kononenko (University of Alberta)</td>
<td>Linking Objects: Constructing Ukrainian Canadian Identity</td>
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<td>10:45</td>
<td>Laura E. Ruberto (Berkeley City College)</td>
<td>The Art of Making Do: Creative Expression and the Material Culture of Italian POWs in the United States during World War II</td>
</tr>
<tr>
<td>11:15</td>
<td>Takashi Takahara (Aichi University)</td>
<td>From Roof-Tile Makers to Ogre-Tile Maker: An Encounter between Ecology and Tradition in Takahama, Japan</td>
</tr>
<tr>
<td>11:45</td>
<td>Alan A. Jabbour (independent) and Karen Singer Jabbour (independent)</td>
<td>A Survey and Typology of Cairns in Rural Southern Cemeteries</td>
</tr>
</tbody>
</table>

**Chinese Everyday Ritual Practices, Part II: The Meaning of Becoming an Adult**  
Tokyo/Vancouver  
Sponsored by the Transnational Asia/Pacific Section. See also 04-10.  
05-10

Juwen Zhang (Willamette University), chair

Bingzhong Gao (Beijing University), Zhengguo Sun (East China Normal University), Jiewen Wang (Communication University of China), Jin Yuan (Hangzhou Normal University), Yan Zheng (Shandong Academy of Social Sciences), Xing Zhou (Aichi University)
Barcelona  Proverbs and Proverbial Phrases
05-11

Wolfgang Mieder (University of Vermont), chair

10:15  Thomas A. Green (Texas A&M University), “Fighting While Talking”: Chinese Folk Drama as Embodied History
10:45  David J. Puglia (Bronx Community College), Conjuring Charm City: Folk Speech, the Esteemed Vernacular, and the Enactment of Place
11:15  John Price (Penn State Harrisburg), Reimagining Poplore: American Popular Culture as a Hearth of Folkloric Expression
11:45  Wolfgang Mieder (University of Vermont), “All Men Are Created Equal”: From Democratic Claim to Proverbial Game

The Folklore and Museum Policy and Practice Working Group

Shoreline  Report and Inaugural Folklore and Museums Section Business Meeting
05-12

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

10:15  Carrie Hertz (Museum of International Folk Art), Suzanne Seriff (Museum of International Folk Art), Michael Ann Williams (Western Kentucky University)
11:45  Folklore and Museums Section Business Meeting

Palos Verdes  The Working Lives of Teachers
05-13  Sponsored by the Folklore and Education Section

Anne Pryor (Wisconsin Arts Board), chair

10:15  Ruth Olson (University of Wisconsin), The Roots of Being Community-Minded: Local Culture in K–12 Classrooms
10:45  Susan Eleuterio (Goucher College), Texts from a Teacher
11:15  Anne Pryor (Wisconsin Arts Board), Writing Math Poems in the Middle of the Night
11:45  Natasha Agrawal (Robbins Elementary School, Trenton School District, New Jersey), The Lighter Side of Teacher Talk

Marina  Tourism
05-14

Timothy Thurston (The Ohio State University), chair

10:15  Nankuai Modege (Xinjiang Normal University, China), Encounter of Ecology, Culture, and Ethnology: A Case Study of the Hemu Village
10:45  Katharine Schramm (Indiana University), Conflict over Mud and Ritual Communication Failure
11:15  Elizabeth Adams (California State University, Northridge), Romancing the Date: The Past in the Stories and Places of the Coachella Valley
11:45  Nathan Young (The Ohio State University), Loss and Reclamation: Economic Repurposing of Village Traditions in Western Turkey

12:15–2:00 p.m.

See below  Section Business Meetings

Dance and Movement Analysis, Cerritos Boardroom
Lesbian Gay Bisexual Transgender Queer and Allies, Casablanca
Medieval and Early Modern Folklore, Alamitos
Music and Song, Palos Verdes
Politics, Folklore, and Social Justice, Odessa
Storytelling, Shanghai

**AFS Fellows Business Meeting**
Tokyo/Vancouver

12:45–1:45 p.m.

**Wikipedia Workshop**
Marina
Sponsored by the American Folklore Society

*Virginia Siegel* (Western Kentucky University), leader

2:00–4:00 p.m.

**Folklore, Law, and Human Rights: Legislating Tradition in the UK, US, and Algeria**
Centennial A
Sponsored by the AFS Fellows 06-01

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

2:00  *Alison Dundes Renteln* (University of Southern California), The Swan in Folklore and Folk Law
2:30  *Carol Silverman* (University of Oregon), Kalderash Roma and American Law: Tradition and the Cultural Defense
3:00  *Susan Slyomovics* (University of California, Los Angeles), Claiming the Right to the City of Oran, Algeria: Colonial Heritage, Cultural Property, and Human Rights
3:30  *Dorothy Noyes* (The Ohio State University), discussant

**Musical Ecologies, Encounters, and Enactments: Cultural Exchange and the Global and Historical Roots of Mountain Music** (including video and live music)  Ocean
Sponsored by the Music and Song Section 06-02

*Cece Conway* (Appalachian State University), chair

2:00  *Tom S. Hansell* (Appalachian State University), *Philip A. Jamison* (Warren Wilson College, musician and dancer), *William E. Ritter* (Appalachian State University, musician), *Tom Sauber* (musician), *Seth Swingle* (musician)

**Performances and After-Words:**

*Poets and Storytellers on Research, the Creative Process, and Beyond*  Centennial C
Sponsored by the Folklore and Creative Writing Section and the Storytelling Section 06-03

*Margaret R. Yocom* (George Mason University, emerita), chair

2:00  *Susan Tichy* (George Mason University), Twenty Years of *Trafficke*: A Poet's Expedition through History, Legend, Race, and Genre
2:30  *Margaret R. Yocom* (George Mason University, emerita), Allerleirauh Speaks: Erasure Poetry Reenvisions the Brothers Grimm
3:00  *Milbre Burch* (University of Missouri), Changing Skins, Changing Minds
3:30  *Joseph Sobol* (East Tennessee State University), "Jack and the Least Girl": Contemporary Transformations of a Traditional Appalachian Story Cycle
<table>
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<tr>
<th>Location</th>
<th>Event Title</th>
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<tbody>
<tr>
<td>Centennial D</td>
<td><strong>Disney (En)Counters: Fairy-Tale Films in France, PRC, and Italy</strong></td>
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<td><strong>06-04</strong></td>
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<td></td>
<td>Cristina Bacchilega (University of Hawai‘i, Mānoa), chair</td>
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<td>2:00 Anne E. Duggan (Wayne State University), Engagé Animation: The Films of</td>
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<td>Paul Grimault and Jean-François Laguionie</td>
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<td>2:30 Jing Li (Gettysburg College), Telling Her Story as a Woman: The China-Made</td>
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<td>Hua Mulan (2009)</td>
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<td>3:00 Cristina Bacchilega (University of Hawai‘i, Mānoa), Nationalism, Migration, and</td>
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<td>Parenthood: Italian Pinocchio Films As Critical Encounters with Disney</td>
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<td>3:30 Kimberly J. Lau (University of California, Santa Cruz), discussant</td>
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<tr>
<td>Casablanca</td>
<td><strong>Organizing and Sustaining Community</strong></td>
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<td><strong>06-05</strong></td>
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<td>Mei-Ling Israel (Bard Graduate Center), chair</td>
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<td>2:00 Mark Y. Miyake (Fairhaven College), From the Front Porch to Main Street to Music Row:</td>
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<td>Local, Regional, and National Bluegrass Music Communities, Community Construction, and Historical Narratives</td>
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<td>2:30 Jessie Riddle (Brigham Young University), The Cuero and Chronotopic Family Narrative: Environmental Folklore and Community in Futaleufú, Chile</td>
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<td>3:00 Lei Cai (Wuhan University and Penn State Harrisburg), Craft Industry and Village Community: A Case Study in Yang Village of Northern China</td>
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<td>3:30 Mei-Ling Israel (Bard Graduate Center), Self-Organized Craft Communities in the Digital Sphere: Models for Archivists, Educators, Museums</td>
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<tr>
<td>Melbourne</td>
<td><strong>Mediterranean Foodways: Enactments and Encounters of Identity and Heritage</strong></td>
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<td>Sponsored by the Foodways Section and the Mediterranean Studies Section</td>
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<td>Incoronata Inserra (University of Hawai‘i, Mānoa), chair</td>
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<td>2:00 Incoronata Inserra (University of Hawai‘i, Mānoa), Negotiating and Redefining Italian Foodways on Facebook</td>
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<td>2:30 Joan Saverino (Arcadia University), The Intimacy of Bread Making, Culinary Knowledge, and Enactment in the Social Space of the Bake Oven from Calabria, Italy, to Appalachia</td>
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<td>3:00 Meltem Turkoz (İşik University), Global and Local Hierarchies of Value in Turkish Olive Oil Worlds</td>
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<td>3:30 Christine Zinni (State University of New York, Brockport), A (Re)Turn to a Commons: Austerity, Revitalization Movements, and Urban Gardens in Greece</td>
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<tr>
<td>Naples</td>
<td><strong>Art, Literature, and the World</strong></td>
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<td><strong>06-07</strong></td>
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<td>Susan L. F. Isaacs (Union College), chair</td>
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<td>2:00 Kazuko Fujii (Kwansei Gakuin University), Study of Outsider Art in Japan: Gataro Who Works as a Janitor in a Shopping Mall in Hiroshima</td>
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<td>2:30 Celestina Savonius-Wroth (University of Illinois), The Church of England and Folklore Revivals in Washington Irving’s Sketchbook of Geoffrey Crayon</td>
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<td>3:00 M. Dustin Knepp (California State University, Bakersfield), Food, Family, and Life: Representations of a Chicano Experience in the Art of Joe Lopez</td>
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<td>3:30 Susan L. F. Isaacs (Union College), Photographic Representations of Appalachia: Counteracting Stereotypes</td>
</tr>
</tbody>
</table>
Fieldwork Reencountered
Sponsored by the Women’s Section

Katherine Borland (The Ohio State University), chair

2:00 Christine J. Widmayer (University of Wisconsin, Madison), What She Left Behind: Reencountering Family Stories After Death
2:30 Jodi McDavid (Cape Breton University), “I Wish That All the Ladies…”: Reexamining the Bawdy Customs of a Male University Residence
3:00 Katherine Borland (The Ohio State University), Her Story, Our Story, My Story: Intersubjective Dimensions of Meaning in Family Folklore
3:30 Adrienne Decker (Utah Division of Arts and Museums), Outside the Box: Stewardship of Utah’s Public Fieldwork Collections

Asian/South Asian/Pacific Islander American Issues in Historic Preservation
Sponsored by the Folklore and Historic Preservation Policy Working Group

Margaret Capili Magat (independent) and Fariha I. Khan (University of Pennsylvania), chairs

Gilbert Hom (Chinese Historical Society of Southern California), Eugene Moy (Chinese Historical Society of Southern California)

Ritual and Pageantry en las Americas
Sponsored by the Folklore Latino, Latinoamericano, y Caribeño Section

Rachel V. Gonzalez-Martin (The University of Texas), chair

2:00 Brenda M. Romero (University of Colorado, Boulder), Matachines Danza Carnival Contexts in the Andes of Colombia and Peru and the Sacred Contexts of the Borderlands and Mexico: Implications for Analysis
2:30 Norma E. Cantú (University of Missouri, Kansas City), Performing an Imagined Past: The Princess Pocahontas Pageant in Laredo, Texas
3:00 Mintzi A. Martinez-Rivera (Indiana University), Following the Confetti Trail: Three Distinct Ritual Forms in P’urhépecha Culture
3:30 Rachel V. Gonzalez-Martin (The University of Texas), La Niña de la Portada: Quinceañera Aesthetics and the Making of “Miss Cover Girl”

Emergent Ecologies of Death:
Vernacular Traditions of Mourning, Memory, and Memorialization
Sponsored by the Folk Belief and Religious Folklife Section

Daniel Wojcik (University of Oregon) and Jack Santino (Bowling Green State University), chairs

2:00 Daniel Wojcik (University of Oregon), The Art of Grief: Mourning, Memorialization, and Vernacular Creativity
2:30 Rosalynn Rothstein (University of Oregon), Memorialization and the Necropastoral: An Aesthetic Analysis of Floral Arrangements at Spontaneous Shrines
3:00 Vanessa Cutz (University of Oregon), We Have Returned to a Place of Loss: Pilgrimage to Poland as a Holocaust Memorial
3:30 Robert Dobler (Indiana University), The Eternal Refresh: Mourning and Postmortem Subjectivity on the Internet
<table>
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<tr>
<th>Time</th>
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<th>Event Title</th>
<th>Chair(s)</th>
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<tbody>
<tr>
<td>06-12</td>
<td>Shoreline</td>
<td><strong>Diagnosing Folklore: Perspectives on Disability, Health, and Trauma</strong></td>
<td>Andrea Kitta (East Carolina University), chair</td>
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<td>Olivia Caldeira (Memorial University of Newfoundland), Kate Parker Horigan (Western Kentucky University), Michael Owen Jones (University of California, Los Angeles)</td>
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<tr>
<td>06-13</td>
<td>Palos Verdes</td>
<td><strong>Material Vernaculars</strong></td>
<td>Jason Baird Jackson (Mathers Museum of World Cultures, Indiana University), chair</td>
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<td>Jon Kay (Indiana University), Life-Story Objects: Folk Art and Aging in Indiana</td>
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<td>Daniel C. Swan (Sam Noble Oklahoma Museum of Natural History), Chiefs, Brides, and Drum Keepers: Material Culture and Osage Community Life</td>
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<td>Gabrielle Berlinger (University of North Carolina, Chapel Hill), A Material Meditation on Place and Promise: The Sukkah in Jewish American and Israeli Contemporary Life</td>
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<td>Michael P. Jordan (Texas Tech University), Depictions of Women in Kiowa Drawings from Fort Marion: Reassessing 19th-Century Kiowa Gender Roles</td>
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<td>06-14</td>
<td>Marina</td>
<td><strong>“Thank You for Your Service”: Narratives About Fake Vets, DeserTERS, and Military Humor</strong></td>
<td>Richard A. Burns (Arkansas State University), chair</td>
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<td>Richard A. Burns (Arkansas State University), AWOL Narratives</td>
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<td>Carol M. Burke (University of California, Irvine), Stolen Valor in Recent Wars</td>
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<td>Angus Kress Gillespie (Rutgers University), American Interservice Rivalry</td>
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<td>Eric A. Eliason (Brigham Young University), discussant</td>
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**4:15–5:45 p.m.**

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<th>Chair(s)</th>
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<tr>
<td>Centennial A</td>
<td><strong>Francis Lee Utley Memorial Lecture</strong></td>
<td>Nick Spitzer (American Routes and Tulane University), chair</td>
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<td>John Szwed (Columbia University), What Ever Happened to Folk Songs?</td>
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**5:45–7:00 p.m.**

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<tr>
<th>Location</th>
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<tr>
<td>Centennial Terrace</td>
<td><strong>Fellows Reception for Students</strong></td>
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**7:45–8:45 p.m.**

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<tr>
<td>Tokyo/Vancouver</td>
<td><strong>Women’s Section Business Meeting</strong></td>
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</table>
PROGRAM SCHEDULE: FRIDAY

8:00–9:30 p.m.

**Phillips Barry Lecture**

Sponsored by the Music and Song Section

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

  **Maria Herrera-Sobek** (University of California, Santa Barbara), Afro-Mestizo Imaginaries in "Música Tropical": Gender Differences in the Representation of African Mexican Subjectivities in Musical Expressions

9:00–10:30 p.m.

**The Dan Crowley Memorial Concert: Crone-o-logy: The Crones Tell Almost All**

Sponsored by the Storytelling Section and the Women's Section

Ticket purchase required

- **Kay Turner** (New York University), **Milbre Burch** (University of Missouri), and **Theresa Vaughan** (University of Central Oklahoma), chairs

9:00–11:00 p.m.

**Indiana University Reception**

Centennial Terrace

9:00 p.m.–1:00 a.m.

**Instrumental Jam Session**

Shoreline

**Vocal Music Jam Session**

Palos Verdes
**PROGRAM SCHEDULE: SATURDAY**

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**7:30 a.m.–noon**

**Registration desk**

Centennial Foyer

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**9:00 a.m.—1:00 p.m.**

**Exhibits**

Centennial B

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**7:30–9:00 a.m.**

**Fellows Breakfast of (Folklore) Champions**

Shoreline

Sponsored by the AFS Fellows. Preregistration required.

Barbro Klein (Swedish Collegium for Advanced Studies), Sabina Magliocco (California State University, Northridge), Leonard Norman Primiano (Cabrini College), Timothy R. Tangherlini (University of California, Los Angeles)

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**8:00–10:00 a.m.**

**Media Session: Documenting Dance and Music Traditions in Colombia and Brazil through Digital Ethnographies**

Ocean

Sponsored by the Independent Folklorists Section and the Folklore Latino, Latinoamericano, y Caribeño Section

Mary M. Alfaro Velasco (independent), chair

8:00  Mary M. Alfaro Velasco (independent), “O Poder da Criação: Female Trailblazers and Innovators of Samba-Reggae Music from Salvador, Bahia” (30 min.)

8:50  María Angélica Rodríguez Ibáñez (independent), “La Vieja Guardia: Roots of a Unique Salsa Dancing Style in Cali, Colombia” (20 min.)

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**Narrative, Identity, and Place**

Centennial C

07-03

Ian B. Brodie (Cape Breton University), chair

8:00  Willow G. Mullins (Washington University in St. Louis), “The Soul of Russia” and the Economy of the Folk

8:30  Cassandra Lynn Pfeifer (University of Louisiana, Lafayette), Creoleness and the Word in Patrick Chamoiseau’s Solibo Magnificent

9:00  Holly Cusack-McVeigh (Indiana University-Purdue University Indianapolis), What Haunts These Places? Cultural Encounters and Narratives of Resistance

9:30  Ian B. Brodie (Cape Breton University), Understanding Postindustrial Cape Breton through Comics: Old Trout Funnies as an Ethnographic Resource

---

**Putting Some Teeth into Our Work: What Folklorists Can Learn from Community Organizing**

Centennial D

07-04

William Westerman (New Jersey City University), chair
Adriana Cortes (California State University, Fullerton), Betsy Dwyer (Glenmary Home Missioners), Nancy Yan (The Ohio State University)

Melbourne

 Destabilizing Fairyland:
Fairy Tales and Folklore in 19th- and Early 20th-Century British Literature

07-06

Sara B. Cleto (The Ohio State University), chair

8:00 Brittany B. Warman (The Ohio State University), Reimagining “Rumpelstiltskin”: Fairy Tale, Gothic, and Queer Possibilities in George Eliot’s Silas Marner

8:30 Sara B. Cleto (The Ohio State University), Lamps and Levity: The Dis/abled, Embodied Experience in George MacDonald’s Fairy Tales

9:00 Jason M. Harris (Texas A&M University), “They Were No Longer the Fields We Know”: The Disconcerting Dimensions of Fairyland

9:30 Jennifer Schacker (University of Guelph), discussant

Naples

Medicine, Science, and Human-Animal Relationships

07-07

Sponsored by the Folk Belief and Religious Folklife Section

Carolyn E. Ware (Louisiana State University), chair

8:00 Shawn L. Terrell (Appalachian State University), Community Based Animal Healthcare in Southern Appalachia: Local Knowledge of Illness, Ecology, and Folk Veterinary Medicines

8:30 Eric A. Eliason (Brigham Young University), Animals as Producers and Products of Folklore: Natural Selection in Traditional Aesthetics and Behavior

9:00 Debra L. Shutika (George Mason University), Folklore Speaks to Science: Teaching Folk Medicine in the Applied Science Classroom

9:30 Jisha C.K. (Central University of Jharkhand), Kalari Treatment and the Kalari Massage System

Odessa

Legends, Hauntings, and Place

07-08

Lynda Daneliuk (Memorial University of Newfoundland and Thompson Rivers University), chair

8:00 Martin Sejer Danielsen (University of Copenhagen), Naming the Church in Danish Legends

8:30 David Giles (Utah State University), The Thousandth Happy Haunt: Legends of Burial and Haunting at Disneyland’s Haunted Mansion

9:00 Lynda Daneliuk (Memorial University of Newfoundland and Thompson Rivers University), Encounters with Death and the Enactment of Legend: The Importance of Ghost and Legend Tourism as Cultural Performance in New Orleans

Shanghai

Folklore and Pop Culture

07-09

LuAnne K. Roth (University of Missouri), chair

8:00 Debbie A. Hanson (Augustana College), Lending a Feminine Touch to the B-29: Depictions of Women Workers in WWII Aircraft Industry Publications

8:30 Cory T. Hutcheson (Penn State Harrisburg), Christmas Monsters: Philadelphia’s Krampuslauf and Its Contexts

9:00 Robert Guyker (Pacifica Graduate Institute), The Lore of New Eden: EVE Online between History and Myth

9:30 LuAnne K. Roth (University of Missouri, Columbia), Freedom from What?: Norman Rockwell’s Freedom from Want, Its Parodies, and the Folk Critique of Thanksgiving Ideology
Potential Encounters: The Contributions of Public Folklore
Theory and Practice to the Movement for a More Critical Heritage Studies

Sponsored by the Public Programs Section
07-10

Michelle L. Stefano (Maryland Traditions and University of Maryland, Baltimore County), chair

8:00 Introduction
8:30 Meg Nicholas (The Accokeek Foundation), "Wherever You Walk, Tread Lightly": Navigating Contested Landscapes and Tribal Conflicts in Indigenous Interpretation
9:00 Natalie Underberg-Goode (University of Central Florida), Using Digital Environments to Communicate Intangible Cultural Heritage
9:30 Mary Hufford (Virginia Tech), discussant

Studies on Folkloric Ecology of Villages in Modern and Contemporary North China

Sponsored by the Shandong Folklore Society
07-11

Shengzhu Li (Guizhou Institute for Advanced Study in Anthropology and Ethnology), chair

8:00 Shengzhu Li (Guizhou Institute for Advanced Study in Anthropology and Ethnology), The Jiao Festivals as a Rural Religious Practice: Taking Xima Village of Southern Hebei Province as a Case
8:30 Xingyu Zhang (Shandong University), The Stone Bridge and Village: Research of "Life World" in a Village: A Case Study of Luqiao Village in Southern Shandong Province
9:00 Jun Kong (Tianjin University), Research on Roles of Folk Artists Illustrated by the Case of Qingye Wuyin Opera in Zhangqiu
9:30 Xiaoyu Yu (Shandong University), Research of a Contemporary Clan Custom in Jiaodong Village: Taking Ancestor Worship during the Spring Festival in Wendeng, Shandong Province, as a Case

*Inter*/Webs of Meaning: Enacting Group in Contemporary Media Ecologies

Palos Verdes
07-13

Kurt Baer (Indiana University), chair

8:00 Chad Buterbaugh (Indiana University), Local Practice and Global Reach among Vernacular Entrepreneurs
8:30 Dominick Tartaglia (Indiana University), Enacting the Vernacular on a Wii: Super Smash Brothers: Project M
9:00 Kathleen Kuo (Indiana University), Total Bonus Points: Social Labor and Alternative Capital among Video Game Tribute Musicians
9:30 Kurt R. Baer (Indiana University) and Jason Nguyen (Indiana University), Narrating My Little Fandom: Ethnographic Encounters and Enactments in Equine Entertainment Ecologies

Ritual, Culture and Politics

Marina
07-14

Joy Fraser (George Mason University), chair

8:00 Charitie V. Hyman (University of Wisconsin, Madison), "Clean Water, Clean Life": Youth Engagements with Environmentalism in Ukraine
8:30 Cristina Benedetti (The Ohio State University), The Bonus Expeditionary Force: Exploring the Veterans March on the United States Capitol in 1932
9:00 Azadeh Vatanpour (Western Kentucky University), The Wedding of Pir-e Shaliyar: Ancient Symbol of Ritual and Social Participation
9:30 Joy Fraser (George Mason University), Mummers and Murder in Newfoundland: Political and Media Responses to the Death of Isaac Mercer
# PROGRAM SCHEDULE: SATURDAY

## 8:00 a.m.–12:00 p.m.

### Casablanca

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<tr>
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| 8:00 a.m.–12:00 p.m. | **Folklore and Service Learning Workshop**  
Sponsored by Local Learning: The National Network for Folk Arts in Education  

Paddy Bowman (Local Learning), chair  
Joe Brooks (Community Works Institute), Lisa Rathje (Local Learning), Nancy Watterson (Cabrini College)

## 10:15 a.m.–12:15 p.m.

### Centennial A

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| 10:15  | **Hey! Look What I Found!: “Mining” The American Folklife Center Archive**  
Nancy Groce (American Folklife Center), chair  

Catherine Hiebert Kerst (American Folklife Center), Return to the Appalachians: Maud Karpeles and Sidney Robertson Cowell Retrace the Steps of Cecil Sharp  
Stephen D. Winick (American Folklife Center), Did Alan Lomax “Segregate Music”?  
Jillian Gould (Memorial University of Newfoundland), "American Folk Songs": Herbert Halpert’s 1938 Illustrated Radio Talk  
Stephanie Hall (American Folklife Center), The Folklorist as Hero and the Legacy of the Lomax Family

### Ocean

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| 10:15  | **Performing Sexuality: Vernacular Queer Latina/o Cultures in the Americas**  
Solimar Otero (Louisiana State University), chair  

Guillermo De Los Reyes (University of Houston), Queer Mexicanidad: Migration and Homosocial Spaces in Houston  
Solimar Otero (Louisiana State University), In the Water with Inle: Queer Legacies in Afro-Latina/o Religious Folklore  
Eric Mayer-Garcia (Louisiana State University), New York Drag Culture and the Reinvention of Cuban Avant-Garde Practice in Sexile  
Cory Thorne (Memorial University of Newfoundland), The Lives of Yulia: Learning to be Transgendered in a CENESEX World

### Centennial C

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| 10:25  | **Diamond Session: Fairy-Tale Webs of Intermedial Encounters and Enactments**  
Claudia Schwabe (Utah State University), chair  

John Laudun (University of Louisiana), What Scientists Think about When They Think about Folk Narrative  
Timothy R. Tangherlini (University of California, Los Angeles), Rotten Poisonous Apples: Explorations of Audience Response to Films Based on Fairy Tales  
Rebecca B. Hay (Brigham Young University), Into the Woods, Out a New Character: Live-Action Woods as Catalyst  
Jarom McDonald (Brigham Young University), Modeling Intermediality: Using Computational Network Analysis to Explore Fairy Tales on Television  
Bethany Hanks (Utah State University), Fairy Tales over the Telephone  
Jill Terry Rudy (Brigham Young University), Back with the Baba Yaga: Intermedial Webs of Ambiguity and Growth
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<td>Sensory Ecologies: The Folklore of Tasting,</td>
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<td>John Dorst (University of Wyoming), From Sensory Ecology to Sensory</td>
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<td>Touching, Smelling, Seeing, and Hearing</td>
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<td>Encounter in the Material Fabric of Taxidermy</td>
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<td>10:45</td>
<td>Jeff Titon (Brown University), Toward a Sound Ecology: How</td>
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<td>Folklorists’ Ideas about Orality and Community Can Help</td>
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<td>11:15</td>
<td>Katharine Young (independent), Gestural Synaesthesia: Making the</td>
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<td>Imaginary Perceptible</td>
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<td>11:45</td>
<td>Mary Hufford (Virginia Tech), Tending Sensibility: Toward a Narrative</td>
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<td>Marilyn M. White (Kean University, retired), chair</td>
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<td>Narrative Encounters</td>
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<td>Eleanor Hasken (Western Kentucky University), “It’s Your</td>
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<td>Responsibility”: Medical Malpractice and the Power of Narratives</td>
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<td>Eija Stark (University of Helsinki), Folklore as Means of</td>
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<td>Stigmatization: Gypsies in the Finnish Folklore</td>
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<td>11:15</td>
<td>Ryo Araki (Tokyo Metropolitan University), Questions to the Identity</td>
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<td>of Muslims in the Era of “Islam Has Been Objectified”: Through the</td>
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<td>Discourse of “Jilboobs” in Indonesia</td>
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<td>Marilyn M. White (Kean University), Ecologies, Encounters, and</td>
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<td>Enactments in Little Cayman</td>
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<td>James I. Deutsch (Smithsonian Institution), chair</td>
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<td>James I. Deutsch (Smithsonian Institution), It’s a Hoot: The 1960s</td>
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<td>Folksong Revival in Long Beach, California</td>
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<td>Guntis Šmidchens (University of Washington), What is the Core of</td>
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<td>Baltic National Song-Festival Traditions?</td>
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<td>Robin Krawitz (Delaware State University), Civil Rights in Delaware</td>
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<td>Oral History Project: Oral History Meets New Media Meets Historic</td>
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<td>Rachel C. Hopkin (The Ohio State University), The Way of the</td>
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<td>Elissa R. Henken (University of Georgia), chair</td>
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<td>Thomas A. McKeans (Elphinstone Institute, University of Aberdeen),</td>
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<td>Christofer Johnson (The Ohio State University), Where the Creel</td>
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<td>Boats Go: The Politics of Sustainable Fisheries in a Small Orkney</td>
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<td>Beverly Joan Butcher (New York Institute of Technology, Nanjing</td>
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<td>Campus), Filipino and Chinese Folk Traditions in Contemporary Bohol,</td>
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<td>Elissa R. Henken (University of Georgia), Imaginative Play in Family</td>
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<td>Michael S. Kinsella (University of California, Santa Barbara),</td>
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<td>Angela Arvizu (Western Kentucky University), The Spirit of</td>
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<td>Countercultural Utopia: A Symbolic and Historical View of the</td>
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<td>Annamarie O’Brien (Pennsylvania State University), “Hello My</td>
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<td>Darling, Pisces!” Video Horoscopes and Social Expression through</td>
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11:15 Kathryn Marjorie Anderson-Holmes (Pennsylvania State University), Eight Is Great: Ritualizing Exceptionalism through Mormon Baptism
11:45 Michael S. Kinsella (University of California, Santa Barbara), The Aging New Age: Stories, Beliefs, and Practices Regarding Death and Dying

Tokyo/Vancouver Museums and Archives
08-10
Dan Ben-Amos (University of Pennsylvania), chair

10:15 Elaine Y. Yau (University of California, Berkeley), Through the Evangelical Terrain of “Black Folk Art”
10:45 Charlotte Hyltén-Cavallius (Multicultural Centre), Exhibiting Religion—Displaying Religious Heritage in a (Post)Secular Sweden
11:15 Dan Ben-Amos (University of Pennsylvania), Folklore and Holocaust Memory: Pedagogy and Research

Barcelona Cultural Encounters, Ecologies, and Enactments in Contemporary China
08-11
Ziying You (The College of Wooster), chair

10:15 Timothy Thurston (The Ohio State University), Authority and Authorization in Tibetan Encounters with Foreigners in Tibetan Comedy from Amdo
10:45 Yuanhao Zhao (The Ohio State University), An Ordered Mess: Sensing the Folk in a Market
11:15 Wenyuan Shao (The Ohio State University), Tradition as Resource: A Tribal Community’s Encounter with Heroin in Southwest China
11:45 Ziying You (The College of Wooster), “Tradition Ecology”: Remaking Ehuang and Nüying’s Conflict Stories by Folk Literati in Hongdong, Shanxi, China

Palos Verdes Postmodernism, Folklore, and Literature
08-13
Todd D. Richardson (University of Nebraska, Omaha), chair

10:15 Gretchen Martin (The University of Virginia, Wise), Giving the Lie and Living the Lie: Postmodern Aesthetics in African American Folktales
10:45 Shelley Ingram (University of Louisiana, Lafayette), Mama Day Rolls Her Eyes: The Metafictional Folklorist
11:15 Elizabeth Oxler (University of Louisiana, Lafayette), We’ve All Been Here Before: The Postmodern Condition of the Ebola Panic of 2014
11:45 Todd Richardson (University of Nebraska, Omaha), Misanthropelore: Daniel Clowes’s Communities of Disinterest

Marina Exploring Performative Protest
08-14
Anika Wilson (University of Wisconsin, Milwaukee), chair

10:15 Anastasiya Astapova (University of Tartu), The Toys’ Protests: Nanomeeting in Russia and Belarus
10:45 Anika Wilson (University of Wisconsin, Milwaukee), Other Wives Were None of Her Concern: Women’s Contested Narratives in Malawian Courts
11:15 Tessa Jacobs (The Ohio State University), The Blues Dance Aesthetic: An Articulation of Identity at Steel City Blues Festival
11:45 Alison Dundes Renteln (University of Southern California), discussant
**PROGRAM SCHEDULE: SATURDAY**

**12:15–2:00 p.m.**

**Section Business Meetings**

Chicana/o Section and Folklore Latino, Latinoamericano, y Caribeño, Casablanca
Folk Arts and Material Culture, Tokyo/Vancouver
Folk Belief and Religious Folklife, Ocean
Folklore and Literature, Palos Verdes
Foodways, George's Greek Cafe (135 Pine Ave.)
Graduate Students, Shanghai
History and Folklore, Cerritos Boardroom
New Directions in Folklore, Odessa
Socialist and Post-Socialist Area Studies, Naples
Transnational Asia/Pacific, Melbourne

Middle Atlantic Folklife Association (MAFA) Brown Bag

**2:00–4:00 p.m.**

**A Conversation with John Szwed**

Sponsored by the AFS Oral History Project

Robert Baron (New York State Council on the Arts), Ana Cara (Oberlin College),
John Szwed (Columbia University)

**Ola Belle Reed and Southern Mountain Music on the Mason-Dixon Line**

Sponsored by the Public Programs Section

Douglas Dowling Peach (Indiana University), chair

Henry Glassie (Indiana University), Lance Ledbetter (Dust-to-Digital Records),
Douglas Dowling Peach (Indiana University), Michelle Stefano (Maryland Traditions and
University of Maryland, Baltimore County)

**The Digital Folklore Project: Tracking and Preserving Hypermodern Folklore**

Lynne S. McNeill (Utah State University), chair

Naomie Barnes (Utah State University), Megan Egbert (Utah State University),
Jeannie B. Thomas (Utah State University), Wes Van de Water (Utah State University),
Randy Williams (Utah State University)

**Best Shot: The Film Industry in the Words of Its Workers**

Betty J. Belanus (Smithsonian Institution) and Adam Frank (University of Central
Arkansas), chairs

Scott Frank (independent), Jody Hummer (Filmbridge), Anthony Marciona
(Actor’s Equity), Margo Newman (independent)

**Close Encounters and the Circulation of Folk Narrative**

Kimberly J. Lau (University of California, Santa Cruz), chair
2:00  Kimberly J. Lau (University of California, Santa Cruz), Specters of the Marvelous: Race and the Fairy Tale
2:30  Ulrich Marzolph (Enzyklopädie des Märchens), Hanna's Contribution to Galland's Nights: Reconsidering the Narrative Art of the Subaltern
3:00  JoAnn Conrad (California State University, East Bay), Chance Encounters: Meetings with Extraordinary Women
3:30  Margaret Mills (The Ohio State University, emerita), Patience Stone: Afghan Folktale and Proverb to War Novel and Film

Naples  Place and Space on the Cultural Landscape
09-07  Patricia Averill (independent), chair
2:00  Jiang Lu (Eastern Michigan University), From New Silicon Valley Workplace Culture to New Workplace Design: How Culture Shift Informed Office Layouts
2:30  Yuko Nakamura (University of Wisconsin, Milwaukee), Vector Ecologies, Spatial Encounters, and Gender Enactments: A Historical Ethnography of Women's Placemaking in Tokyo, Japan, after the 1923 Great Kanto Earthquake
3:00  Sean Galvin (LaGuardia Community College), Space and Place in New York City Foodways Practices
3:30  Patricia Averill (independent), The Folk Community of Arborvitae

Odessa  Cultural Narratives, Identity, and Protest
09-08  Anand Prahlad (University of Missouri, Columbia), chair
2:00  Jane Orton (independent), How to Get into Berghain
2:30  Ashton Ray (Western Kentucky University), I Am Not My Hair, or Am I?
3:00  Devin Payne Serke (Western Kentucky University), Clinic Escorting: Standing Up for Reproductive Justice at the EMW Women's Surgical Center
3:30  Anand Prahlad (University of Missouri, Columbia), Reenvisioning Race and Gender: Motifs in African American, Personal-Experience Autism Narratives

Shanghai  Gendered Ecologies of Enactment: Creatively Rendering Encounters for Transformative Listening
09-09  Sponsored by the Folklore and Creative Writing Section
2:00  Jane Beck (Vermont Folklife Center), An Encounter with Daisy Turner: To Africa and Back
2:30  Elaine J. Lawless (University of Missouri), An Encounter with a Mentor: Enacting a Life
3:00  Alison A. Balaskovits (University of Missouri), Rape Stories: How We Enact Violent Encounters
3:30  Misha Rai (Florida State University), Food I Never Ate: A Family Encounter

Tokyo/Vancouver  “On Whose Terms?”: Rethinking the Basic Concepts of Folkloristics
09-10  Burt Feintuch (University of New Hampshire), chair
2:00  Hideyo Konagaya (Waseda University), The Public in Transition: Japanese Folklore between National and Global Cultural Policy
2:30  Barbro Klein (Swedish Collegium for Advanced Study), Cherished Divisiveness? Folkloristics, Ethnology, and Europe
3:00  Jay Mechling (University of California, Davis, emeritus), Nothing Happened
3:30  Simon J. Bronner (Penn State Harrisburg), Toward a Definition of Folklore in Practice
PROGRAM SCHEDULE: SATURDAY

Popular Media and Vernacular Belief: (Mis)Representations at Modernity’s Crossroads

Erika Brady (Western Kentucky University), chair

Barcelona
09-11

2:00 Mariya Lesiv (Memorial University of Newfoundland), Clairvoyants, Diplomas and “Putin the Savior”: The Supernatural and Progress in Contemporary Ukraine and Russia
2:30 Glenn Hinson (University of North Carolina, Chapel Hill), Faith in Blackface: Racist Representations and Touristic Play in New Orleans “Voodoo”
3:00 Leonard Norman Primiano (Cabrini College), Distorted Images: The Use of Documentary Photography and the Ethical Treatment of Religious Individuals and Communities
3:30 Margaret Kruesi (American Folklife Center), discussant

That Fairy-Tale Life

Molly Clark Hillard (Seattle University), chair

Shoreline
09-12

2:00 Savannah Blitch (Arizona State University), Between Earth and Sky: Transcendence and Symbolic Encounters of Reality and the Fairy Tale in Pan’s Labyrinth
2:30 Jose Nayar Rivera (City University of New York), “Little Red Riding Hood” and the Problem of Attribution
3:00 Mary Sellers (Penn State Harrisburg), Fifty Shades of Folklore: An Analysis of E. L. James’s Fifty Shades of Grey
3:30 Martha Rachel Gholson (Missouri State University) and Chris-Anne Stumpf (Douglas College), It’s Not the Blood You Take, but the Ideas You Give: Rereading Bella

Globalization and Multiculturalism

Lucy Long (Center for Food and Culture), chair

Palos Verdes
09-13

2:00 Jin Feng (Lawrence Technological University), Ecology of Household Furniture in a Mountain Village
2:30 Maria Cecilia Ruiz (University of San Diego), Reenacting a Bicultural and Bilingual Life in Rancho Peñasquitos in the Second Half of the 19th Century
3:00 Charles Douglas La Shure (Seoul National University), Encounters with the Other: Attitudes Toward and Experiences of Multiculturalism in Korea
3:30 Lucy Long (Center for Food and Culture), Becoming “American” through Ethnic Grocery Stores: Occupational Folklife, Ethnicity, and Food

Workshop: Publishing Your First Book: Dos and Don’ts and How It All Works

Marina
Sponsored by the American Folklore Society and Indiana University Press
09-14

Gary Dunham (Indiana University Press), leader

4:15–5:00 p.m.

AFS Business Meeting

Centennial A

5:00–6:00 p.m.

Presidential Address

Centennial A

Kay Turner (New York University), chair
Michael Ann Williams (Western Kentucky University), *After the Revolution: Folklore, History, and the Future of Our Discipline*

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<td>Shoreline Instrumental Jam Session</td>
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<td>Palos Verdes Vocal Music Jam Session</td>
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Francis Lee Utley Memorial Lecture
Sponsored by the AFS Fellows

Nick Spitzer (American Routes and Tulane University), chair

John Szwed (Columbia University)

What Ever Happened to Folk Songs?

Folk songs have been at the heart of the study of folklore since its beginnings, and the scholarship on song is one of the finest achievements of the field. But in recent years interest in songs, especially songs in English, has waned among scholars in both folklore and ethnomusicology. Despite some continuing important and innovative work, and public fascination with the subject, song no longer seems central to folklore studies.

I will argue that song is a cultural universal, indeed a cultural imperative, and exists as a system similar to kinship systems, language, and economic relations. This will be a plea to resume interest in songs, and will suggest some means by which folklore studies might again assume responsibility for understanding the role of song in human history.

Presidential Address

Kay Turner (New York University), chair

Michael Ann Williams (Western Kentucky University)

After the Revolution: Folklore, History, and the Future of Our Discipline

More than four decades have passed since the advent of the new folkloristics. Assessments of this revolution tend to narrowly focus on performance theory and not on whether the broader promises of this era have been realized, especially in areas of cross-disciplinary research. This address will look specifically at how attitudes toward historical scholarship have changed within the discipline of folklore and how we have constructed our own disciplinary histories during this postrevolutionary phase. Finally, the address will look to the future and whether we are reconstructing our past in our current graduate training in the discipline.
Thursday, 8:00–9:30 p.m.

The Don Yoder Lecture in Religious Folklife
Sponsored by the Folk Belief and Religious Folklife Section

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

Erika Brady (Western Kentucky University)

“A Subtle Thing Withal”: Reflections on the Ineffable, the Unspeakable, and the Risible in Vernacular Religion

Many years ago as a graduate student studying William Langland's Vision of Piers Plowman, I came upon what was evidently a popular scatological riddle pertaining to a profound theological teaching. Since that time I have continued to ruminate over the role of humor—especially sexual and scatological humor—arising from within vernacular Catholicism. In this talk, I will consider the serious play of such forms of expression and their significance for folklorists concerned with the nature of belief in the sacred.

Friday, 8:00–9:30 p.m.

The Phillips Barry Lecture
Sponsored by the Music and Song Section

Stephen D. Winick (American Folklife Center), chair

Maria Herrera-Sobek (University of California, Santa Barbara)

Afro-Mestizo Imaginaries in “Música Tropical”: Gender Differences in the Representation of African Mexican Subjectivities in Musical Expressions

Some songs pertaining to the “música tropical” genre, or music exhibiting tropical rhythms from both the Pacific and Atlantic coasts, feature Afro-mestizo protagonists in their lyrics. My study explores the imaginaries constructing the subjectivities of Afro-mestizo men and women and posits that these gender constructions are different between the two sexes. Men tend to be depicted more harshly than women. Both, however, are depicted in a stereotypical and racist manner. My study incorporates feminist and critical race theories as well as postcolonial theories in the analysis and hermeneutics of the representation of Afro-mestizos in the lyrics of these songs.
Folklore Studies in a Multicultural World Workshop  
Shoreline  
Sponsored by the Andrew W. Mellon Foundation and the American Folklore Society  
For invited participants only  
Craig Gill (University Press of Mississippi), Sheila Leary (University of Wisconsin Press), and Laurie Matheson (University of Illinois Press), editors  
Simon J. Bronner (Penn State Harrisburg), Jay Mechling (University of California, Davis, emeritus), and Dorothy Noyes (The Ohio State University), mentors  
This day-long workshop offers invited first-time authors a chance to work closely with editors and mentoring folklorists on their book projects. The workshop includes round-table sessions involving all participants in discussion of each project, as well as individual sessions pairing each author with his/her mentor and editor. Books resulting from the workshop will be published in the series Folklore Studies in a Multicultural World. This initiative is funded by a generous grant from the Andrew W. Mellon Foundation and is a collaborative venture of the University of Illinois Press, the University Press of Mississippi, and the University of Wisconsin Press, in conjunction with the American Folklore Society. See http://folklorestudies.press.illinois.edu/ for more information.

Surf and Turf Coastal Tour  
Westin main entrance  
Preregistration required  
Luisa Del Giudice (independent) and Margaret Magat (independent), leaders  
Experience cultural and ecological sites that converge along the Southern California Pacific coast: from a Chumash tribal village involved in stream conservation, to the Malibu Lagoon restoration project, alongside a former tileworks factory at the historic Adamson House, the end point of Route 66 at the Santa Monica Pier, the Wayfarer’s Chapel at Rancho Palos Verdes, and culinary specialties in Little Saigon. The tour includes a late-afternoon snack at Brodard’s, the quintessential fresh spring roll (nem nuong) mecca; tour goers can purchase lunch from a variety of options on the Santa Monica Pier.

Art Spaces  
Westin main entrance  
Preregistration required  
Luisa Del Giudice (independent) and Heather Joseph-Witham (Otis College of Art and Design), leaders  
Visit some of the engaging sites that make Los Angeles such a vibrant art scene, including public murals, Olvera Street, the Bradbury building and the Last Bookstore, all in downtown LA, as well as the Watts Towers. There will be discussions with an artist and experts along the way. Lunch at Olvera Street is included.
Wednesday, 1:00–4:00 p.m.

Museum of Latin American Art
(628 Alamitos Ave.)  
**Experiments in Exhibition**
Preregistration required

*Carrie Hertz* and *Suzanne Seriff* (Museum of International Folk Art) and *Carlos Ortega* (Museum of Latin American Art), leaders

The second annual Experiments in Exhibition Workshop, organized in collaboration with the Museum of Latin American Art (MOLAA), focuses on exhibitions generated from community encounters with collections. For the exhibit *Transformations*, MOLAA invited five community members to select collection objects best illustrating their stories of life-changing experiences, as with cancer or gang violence. Curator Carlos Ortega, along with contributors from the local Latino community, will discuss the project—its design, development, and the lessons learned from it. Through hands-on activities, workshop participants will explore new methods for staging meaningful encounters with collections, engaging communities more deeply and emotionally with museums.

Wednesday, 1:00–5:00 p.m.

Naples  
**Personal Archive Collection Management for Folklorists**
Sponsored by the Archives and Libraries Section. Preregistration required.

*Terri M. Jordan* (University of Oklahoma) and *Randy Williams* (Utah State University), leaders

Aimed at the folklorist managing a personal set of archival materials, this workshop is also relevant to archivists caring for collections assembled by others or to anyone interested in archival topics. It will cover the development, creation, organization, and deposit of personal collections of archival materials. Workshop leaders and attendees will explore issues such as selecting formats for collecting, documenting legal and cultural permissions, collection organization and cross-referencing, essentials of collection storage and access, and general resources for personal archiving.

Thursday, 12:30–2:30 p.m.

Long Beach Public Library Lobby (101 Pacific Ave.)  
**Folklore 101: Foundation, Community, and Inclusion**
Sponsored by the Cultural Diversity Committee

*Rachel V. Gonzalez-Martin* (The University of Texas), chair

*Norma E. Cantú* (University of Missouri, Kansas City), *Kimberly J. Lau* (University of California, Santa Cruz), *Selina Morales* (Philadelphia Folklore Project), *Solimar Otero* (Louisiana State University)

How can the discipline of folklore and this annual meeting better support culturally diverse scholars and practitioners, especially those who are new attendees of these meetings as well as scholars new to the field? This forum, which grows out of conversations that took place at the 2014 meeting, aims to facilitate a discussion about foundational ideas, concepts, and approaches important to folklore studies (i.e. authenticity, power, appropriation, community, racism, privilege, representation, etc.), with a critical focus on how our practices and approaches to folklore engage notions of community and inclusion within our own scholarly community, between those we work with and ourselves.
Thursday, 2:45–4:45 p.m.

Long Beach
Public Library Lobby
(101 Pacific Ave.)

**Antidiscrimination and Undoing Ecologies of Power: A Discussion**

Sponsored by the Cultural Diversity Committee

**Wanda Addison** (National University), chair

**Guillermo De Los Reyes** (University of Houston), **Sojin Kim** (Smithsonian Center for Folklife and Cultural Heritage), **Shirley Moody-Turner** (Pennsylvania State University), **Anand Prahlad** (University of Missouri, Columbia)

This forum considers the current state of diversity in AFS and where we go from here. Participants will discuss episodes from AFS and folklore studies history, aiming to frame future possibilities for a more just and equitable society. Of particular interest for this discussion would be the history of racial justice and antiracism work in the Society as well as a discussion of the struggles to demonstrate the value of such work. We hope to foster a conversation on how anti-racism, antidiscrimination, social justice, and other radical theories, practices, and approaches relate to AFS's mission and to the integrity, health, and promise of the field in general.

Thursday, 5:00–6:30 p.m.

Long Beach
Public Library Lobby
(101 Pacific Ave.)

**Cultural Diversity and Local Realities: AFS and Community Engagement**

Sponsored by the Cultural Diversity Committee

What is AFS's responsibility to the communities in which it holds its annual meeting? Are there ways that engagement with those communities can enhance our cultural diversity? How could we work to effect positive change in these communities? We hope to explore such questions in this open forum—questions requiring us to interrogate the purpose and nature of our organization as well as its relationship to the communities we interact with. We welcome diverse opinions on a range of related issues and questions and hope discussion will focus on how the choices we make about our meetings can have a direct effect on who becomes and stays a member of AFS.

Thursday, 8:00–9:30 p.m.

**Film: “In Search of Finah Misa Kule”** (40 min.)

Casablanca

**Steve Zeitlin** (City Lore), filmmaker

This film chronicles the quest of poet Kewulay Kamara back to his native village of Dankawali in Sierra Leone to reconstitute an ancient epic handed down in his family, written out by Kewulay's father in the 1970s, and burned when the village was razed during the recent civil war. The film follows Kewulay as he relives his visit to the village to find that "a thousand years of history lay in ashes." It then introduces his son, an aspiring hip-hop artist, and the two of them return together to reconstruct and record the ancient stories. Throughout the film, the mythological tales are told in a number of different modalities. At its heart, the film is about storytelling, introducing viewers to a little-known but powerful Mandeng mythology. "We are the people of Ferensola," Kewulay says in closing. "We are the children of Misa Kule and Saramba. And we live by the wisdom in these stories."
**Thursday, 9:00–10:30 p.m.**

**Marina**

**Creative Writing and Storytelling Open Mic**

Sponsored by the Folklore and Creative Writing Section and the Storytelling Section

Folklorists work with all kinds of creators and makers, and our studies give us access to unlimited inspiration. We would like to invite AFS attendees to come share poems, stories, essays, and other works of verbal art. Bring up to six minutes worth of material and your love of language.

**Friday, 12:45–1:45 p.m.**

**Marina**

**Wikipedia Workshop**

Sponsored by the American Folklore Society

**Virginia Siegel** (Western Kentucky University), leader

In early 2015, AFS announced the first stages of a project to increase the quantity and quality of Wikipedia pages on folklore topics and requested help from AFS members. This workshop will introduce the project and address questions and concerns regarding Wikipedia page stewardship. It will also offer a tutorial on best practices for creating and editing Wikipedia pages, and serve as an opportunity for participants to make suggestions for the development of this initiative.

**Friday, 9:00–10:30 p.m.**

**Tokyo/Vancouver**

**The Dan Crowley Memorial Concert: Crone-ology: The Crones Tell Almost All**

Sponsored by the Storytelling Section and the Women’s Section. Ticket purchase required.

**Kay Turner** (New York University), **Milbre Burch** (University of Missouri), and **Theresa Vaughan** (University of Central Oklahoma), chairs

A playful retrospective of past decades of the Women’s Section’s iconic and often outrageous Croning rituals, featuring storytelling, artifacts, photo montage, videos, and performances of some of the highlights. AFS women have embraced the passage of time exuberantly—with song, dance, drama, and even (in the year of the infamous Crone Cones) with fire. In this program they will show and tell—almost—all, and then invite audience members to come to the mic and fill in the gaps with their own stories.

**Saturday, 8:00 a.m.–noon**

**Casablanca**

**Folklore and Service Learning Workshop**

Sponsored by Local Learning: The National Network for Folk Arts in Education

**Joe Brooks** (Community Works Institute) and **Nancy Watterson** (Cabrini College), leaders

A growing number of folklorists who teach in colleges are involved in service learning; others work with service learning in community organizations, museums, and K–12 settings. Service learning provides a powerful pedagogical tool that combines the principles of experiential learning with service to the community. This professional development workshop offers folklorists who work as educators or who are interested in collaborating with educational institutions ways to explore meaningful service learning. The facilitators will share both place-based models and folkloristic strategies to prepare young people to work mindfully in communities.
**Workshop: Publishing Your First Book: Dos and Don'ts and How It All Works**

Gary Dunham (Indiana University Press), leader

So you’re working on a folklore manuscript and want to get it published. How do you go about doing that? How does the publishing process work? This open workshop will cover the scholarly publishing process in its entirety. Topics explained include the inside of a scholarly press—who does what, choosing the right publisher for you, when and how to contact a publisher, the review process, handling rejection, contracts and copyright, what happens to your manuscript after contract, and what you can do to promote your book.
01-02 Author Meets Critics: Joseph Sciorra’s *Built with Faith: Italian American Imagination and Catholic Material Culture in New York City*. This special forum considers the recent publication by folklorist Joseph Sciorra exploring the vivid and creative ways personal devotion by Italian Americans is publicly enacted and negotiated as long-standing and integral parts of New York City and its environs. Working to grasp the meaning of an ethnic community in the historical and contemporary city, Sciorra’s textual and ethnographic research is attentive to the varied repertoire of devotional art and architecture that creates community-based sacred spaces in the home and the neighborhood existing apart from and alongside normative Catholic institutions and practices. (Sponsored by the Folk Belief and Religious Folklife Section.)

01-03 Illness Narratives as Expressive Culture, Part I. Group, identity, performance, tradition, art, text, genre, context. These are the eight words Burt Feintuch identifies as the key concepts folklorists “use when we talk about creative expression in its social contexts” (2003: 1). The papers in this panel use these words to guide their analysis of diverse examples of illness narratives in their social and cultural contexts in order to 1) articulate the relevance of folklorists’ perspectives to the medical humanities and 2) initiate a broader discussion within folklore studies and beyond about what it means to approach illness narratives in a range of oral, literary, material, and digital forms as expressive culture. (See also 02-03.)

01-04 Folklore of Global Cultural Markets: MIPTV, Berlinale, Frankfurt Book Fair, and the International Istanbul Biennial. The consumption of popular art forms like cinema, television, and plastic arts is organized around fairs and festivals where they are displayed and traded. Global art industries operate within a broad framework that includes creative producers, artists, agents, distributors, and audiences, who each participate in these fairs and festivals. This panel focuses on the folklore of four such events, taking place in different cities, namely the television fair MIPTV in Cannes, Berlin Film Festival, Frankfurt Book Fair, and International Istanbul Biennial. (Sponsored by the Mediterranean Studies Section.)

01-07 Encounters at the Edge: Folklore Meets Business, Consulting, and the Public Sector. The profession of folklore is rich in new applications. This forum explores innovative ways folklorists are applying unique skills and perspectives to creative, contemporary applied folklore. How do folklore professionals identify themselves and market their offerings in unconventional paths? Join us as we explore the hard and soft skills folklorists need to thrive in uncustomary settings, and address the sticky topic of ethics in commercial folklore. Discuss ideas with colleagues who are successfully honoring traditional cultures while bridging the divide between not-for-profit and for-profit work. This forum aims to facilitate conversation across a breadth of professionals, not just independents.

01-09 Folk/Ag Part I: Ecologies of Place—Cultural Landscape, Environment, and Women’s Food Production. This panel looks at the politics of place as it inflects women’s agricultural and foodways practices and traditions. Our papers take up the complex ways that the politics, traditions, and geographies of space, place, and environment affect and create emplaced food cultures and economies; particularly, we take up the question of “ecologies” of place in and around food husbandry—home canning, crabbing, and pie making—and examine the complex relationships and dynamics between living traditions, agri/cultural systems, and the natural world. We explore 20th-century traditions of US food production as localized performances and productions that nonetheless exist within the circulations of national policy, global imagination, and collective ecological crisis. (See also 02-09 and 03-12.)

01-11 Library of Congress/Utah State University Field School: Cache Valley Refugee Fieldwork Project. Cache Valley, Utah, is the recent home of Burmese Muslim, Karen, Iranian, and Eritrean refugees. Documenting and preserving their stories has long been a goal of Utah
State University’s Fife Folklore Archives (FFA). In May 2015, USU’s FFA and Folklore Program, with help from the Karen community, hosted a Library of Congress Field School for Cultural Documentation: “Voices: Refugees in Cache Valley.” Field school students worked to document Cache Valley’s recent refugee communities. From their fieldwork and research, each student group prepared digital exhibits to accompany the robust digital collection of interview sound, transcripts, and images. This panel will highlight field school research, methodology, “lessons learned,” and products. (Sponsored by the Archives and Libraries Section.)

01-12 **Encountering and Enacting Community Literacy in Public and Academic Landscapes.** Folklore is more than the academic study of “the traditional, unofficial, noninstitutional part of culture”; it is also a powerful community literacy tool that can be used in classrooms, community writing workshops, and public performance of narratives. This panel approaches the idea of “community literacy” broadly, in both classroom and community settings. Ethnographic practices can enliven and empower encounters and enactments in both K–16 classroom and community settings, creating new spaces for learning. The panel explores a range of practices that folklorists use to foster cultural interactions and learning opportunities that honor the participants’ history and sense of place. (Sponsored by the Folklore and Education Section.)

01-13 **Global Directions in South Asian Material Culture Studies.** Much scholarship on material culture has examined objects—food, dress, and architecture—within a cultural context that is rooted in place. This localization has given special meaning to objects that have represented communities and manifested man’s unique relationship with his immediate landscape. But what happens to the material culture of a place, and the people who make, use, and sustain it, when it is impacted by globalization? In this panel, we seek to chart new directions in material culture studies, both in India and its diasporic communities in the United States, by examining the nature of those globalizing forces.

02-02 **Ethnographic Enactment: Lessons in the Work and Teaching of Elaine J. Lawless.** This panel reflects on the influence of Elaine J. Lawless’s varied ethnographic endeavors and teaching in honor of Lawless’s retirement from the University of Missouri. These papers focus on Lawless’s contributions toward ethical engagement with our collaborators, with specific attention to the practice and impact of the methodology of reciprocal ethnography, which Lawless developed to share the products of our fieldwork with our collaborators. These research methodologies have a long-term impact on both the academic writer and the research subject—in fact, leading to individual empowerment, behavior, and narrative construction that changes people’s lives.

02-03 **Illness Narratives as Expressive Culture, Part II.** Group, identity, performance, tradition, art, text, genre, context. These are the eight words Burt Feintuch identifies as the key concepts folklorists “use when we talk about creative expression in its social contexts” (2003: 1). The papers in this panel use these words to guide their analysis of diverse examples of illness narratives in their social and cultural contexts in order to 1) articulate the relevance of folklorists’ perspectives to the medical humanities and 2) initiate a broader discussion within folklore studies and beyond about what it means to approach illness narratives in a range of oral, literary, material, and digital forms as expressive culture. (See also 01-03)

02-04 **The American Folklife Center’s Field Surveys: Reconsidering Two Decades of Cultural Documentation Research.** As we approach the 40th anniversary (2016) of the world’s premier ethnographic repository and its wide-ranging activities and influence, the session’s participants will discuss and share stories, aims, accomplishments, and methods from two decades of the AFC field survey projects in an interactive forum. The current and former directors of the AFC, the field survey coordinator for many of the projects, and fieldworkers who documented cultural activity in several sites will discuss and analyze the field surveys as models for conducting ethnographic documentation, the “art and science” of fieldwork, and the encounters between fieldworkers and community interlocutors in the process of fieldwork. (Sponsored by the Public Programs Section.)
02-06 Bodylore and Performance. Through a diverse set of performances, from the excavation of racism in the surgical theater to ethnographies of the ecological relationship between body size and body movement to the construction and production of clothing and costume, this panel demonstrates the diversity of applications for the intersection of bodylore and performance theory as discourses on ecologies, encounters, and enactments.

02-07 Discovering the Self through Movement: The Identity Politics of Dance. Within dance communities, identity is expressed through verbal expressions of community, such as discussions of dance injuries, and through material aspects of dance, such as costume. Such practices build individual and group identity, and provide a sense of empowerment. Through examining a mixture of traditional folk dance communities and more contemporary forms of movement, this panel seeks to answer these questions: 1) How do expressions of identity intersect within dance communities? 2) How do experiences of ethnic folk dancers intersect with other forms of movement? 3) How does the study of new forms of vernacular movement increase folklorists’ understanding of identity? (Sponsored by the Dance and Movement Analysis Section.)

02-08 China and US Folklore Collaborations: A Progress Report. The China Folklore Society, the American Folklore Society, and an increasing number of folklore studies institutions in China and the US have been working since 2007 to build engaged networks among people and institutions in our field from both countries. These efforts—including conferences, exchanges, and other forms of professional interaction—have not been primarily directed toward Chinese folklore specialists in the US or their US-focused counterparts in China. For the most part, project participants have shared topical or professional interests (such as folk performance, ritual activities, intangible cultural heritage policy and practice, or the museum professions) regardless of geography. This session will bring together three leaders of this project from China and three from the US who will describe and assess our progress so far and outline possible future directions. (Sponsored by the American Folklore Society.)

02-09 Folk/Ag Part II: Enacting Belief, Encountering the State. This panel considers what happens when empowered cultures of agriculture—especially state-based, imperial, national or legislated agricultural practice—meet community agricultures and diverse, alternative, or contested systems of agricultural belief, tradition, and practice. We look to these encounters to tell us about the surprising legacies of negotiation, agency, response, and adaptation required in these moments of cross-cultural encounter. Our papers are specifically interested, in both historical and contemporary perspectives, in the agency of local systems of agriculture to “speak truth to power,” and to inflect, shape, converse with, and perhaps even transform, official cultures of agricultural knowledge, practice, and belief. (See also 01-09 and 03-12.)

02-13 Bad Dogs and Good Horses: Human-Animal Relationships in Narrative. The fieldwork-grounded papers in this panel examine the complex ways in which people and animals encounter each other. Personal experience narratives and terminology both reflect and shape cultural ideas about animals, their place in the world, their impact on individual human lives, and the boundaries between “good” and “bad” animals. Drawing on folkloristic approaches to the study of narrative, occupation, performance, as well as animal studies, the presentations variously explore human interactions with beloved companion animals, thoroughbred racehorses, and “bad” dogs in need of rehabilitation as a form of folklore. A key concept is the growing recognition that animals can be active cocreators and stewards of traditional culture. (Sponsored by the Folk Belief and Religious Folklife Section.)

02-14 The Nature of Identity in *The Faerie Queene*: Spenser’s Ecological Imagination and Gender Enactments. Underlying discussions in this panel is the nature of identity and how identity is shaped, manipulated, and artistically rendered through allegory in Spenser’s *The Faerie Queene*. Panelists will speak on a number of ecological and literary encounters, both within the narrative as well as on Spenser’s appropriation of medieval, environmental, and liminal motifs.
Panelists will examine how the *The Faerie Queene* constructs and presents a commentary on identity throughout the epic and how this serves as an organizing principle in the poem. This panel explores Spenser’s ecological imagination with gender enactments of identity and earlier medieval literary thematic elements.

**03-01 Refiguring Sense of Place in Studies of Narrative, Ruin, Conflict, and Commemoration.** Perceptions of physical environments, cultural ecologies or the sense of place have been central to folklore scholarship, from the very definition of the folk group as being bound to “a specific place,” the spatial entity in which a community or group exists (Glassie and Dunn), to the symbolic/semiotic interpretation of place, that enables researchers to encode etic belief systems (Turner). The five participants in this forum will provide a discussion of issues pertaining to diverse cultural contexts and intellectual concerns arising from the way “place” figures in their research. (Sponsored by the Folk Narrative Section; the Folklore and Education Section; the Folklore and Historic Preservation Policy Working Group; the Politics, Folklore and Social Justice Section; and the Space, Place, and Landscapes Section.)

**03-04 China and US Intangible Cultural Heritage and Ethnographic Museum Practice: Recent Activities and Looking Forward.** The China/US Intangible Cultural Heritage and Ethnographic Museum Practice Initiative has been developed under the auspices of the American Folklore Society and the China Folklore Society. Six museums (three in the US and three in China) are partnering in this project. The effort has included a pair of conferences focused on issues and practices relating to folklore, ICH, and museums of ethnography; professional staff exchange events connecting the museums and their staffs; and collaborative work on a traveling exhibition of Chinese quilts. This forum will report on recent activities and explore opportunities for the future. (Sponsored by the American Folklore Society.)

**03-05 Planning and Implementing Folklife Surveys.** Public folklorists are frequently charged to design and implement folklife surveys for arts agencies, museums, or universities. The goal may be targeted, such as identifying traditional artists to participate in agency programs, or broader, such as documenting a region. Folklorists will share various survey design strategies and their outcomes to determine best practices. Fieldworkers and other folklife administrators are invited to participate in the subsequent dialog about project design, effective strategies, roles of the administrator and contract fieldworkers, and appropriate outcomes and deliverables in order to achieve the project’s goals. (Sponsored by the Public Programs Section.)

**03-07 Enactment Explored: Vernacular Power in Weddings, Islamic Reading Circles, and Proverb Performances.** Anderson (1983) shifted the focus to society-wide “imagined communities,” but in studying enactment we narrow the focus to vernacular use of tradition in small groups for self-representation, community formation, and meaning making. Our panel considers three different examples of enactment in postsocialist settings: 1) why Pomaks in Southern Bulgaria enact parts of the wedding ritual on stage at selected folklore festivals; 2) how pious Tajiks encounter religious literature, not as text, but rather as performed speech in Islamic reading circles; and 3) how Kazakh university students can enact Kazakh proverbs thereby negotiating their perspectives on “community.” (Sponsored by the Socialist and Post-Socialist Area Studies Section.)

**03-08 Eyes, Ears, and Mouths: Engaging Past Theory after a Paradigm Shift.** Thomas Kuhn established the concept of paradigm shift to describe how scholarly communities negotiate new interpretations of reality. With the advent of the recent digital revolution, rapid changes have taken place in collection and dissemination of fieldwork, calling for theories and methodologies that address both the promise and the problems of these new technologies. Forum participants discuss how fieldwork theories are changing in response to new collection methods, demanding reflexivity, analysis of discourse communities, and endorsing electronic narratology to reveal multiple and more complex layers of meaning and context.
03-11 Otherness, Evil, and Corporeal Truth: Refashioning Folklore on American Horror Story.

The recent success of Ryan Murphy and Brad Falchuk’s television series American Horror Story necessitates a thorough investigation of its critical engagement with discourses of otherness, evil, and corporeal truth. For this panel, we approach the series through the lens of vernacular expressive culture, considering how popular representations of race, gender, and disability direct our perception of and interactions with people in the real world. This panel offers unique critical interventions to explicate the way AHS draws on, manipulates, and refashions American folklore—and, in doing so, provides a profound commentary on the state of identity discourse in the 21st century.

03-12 Folk/Ag Part III: Agricultural Encounters. This panel looks at how agricultural communities respond when encountering new challenges. For members of a Missouri producer’s co-op, that means supporting each other through “neighborly” initiatives. In New York, hard cider producers are bringing economic opportunities to the region with value-added farm products and the revival of orcharding heritage. Rural Winchester was built on demand for Virginia apples; today the apple industry is waning but the Apple Blossom Festival that celebrates the tradition is bigger than ever. Over the mountains in Virginia, “pick-your-own” farmers are encountering new worlds via a boom in customers from a variety of ethnic backgrounds. (See also 01-09 and 02-09.)

03-14 Rethinking Family Stories. Instead of accepting family stories as univocal and consensual, we emphasize their importance in constituting and contesting understandings of “family,” particular family identities, the place of specific “family members,” and the very notion of belonging, i.e., as grounds and tools of vivid encounters. Autoethnographic analysis of conflicting family stories shows how childhood memories filtered by adult expectations promote critical nostalgia and connect or disconnect family members. Exploration of genealogy as cultural practice reveals how genealogists employ family history as both resource and creative process and position themselves relative to rhetorics of belonging. Accounts of the exceptional means through which transracial adoptees joined their families reveal how mothers dialogically define and defend their families as “real” while implicating the ethnographer as interlocutor.

04-02 Working Well with Others: Museums as Public Folklore Organizations, Community Collaborators, and the Challenges of Institutional Expectations. Museums have long been institutions that value, promote, and engage with folklife practices and public programs. They are also institutions that both benefit and suffer from established models and templates for how this engagement, collaboration, and education should operate. This session attempts to question and critique those rote practices, and look for new ways of engagement through critical reflection, and sharing and contrasting ideas from public folklore organizations.

04-06 Women in Folklore and Literature, Part I: International Perspectives. This first of a two-panel series of papers on women in folklore and literature focuses particularly on international perspectives. Much folkloristic literature explicitly invokes traditional folklore genres (such as fairy tales), as is the case in most of the papers on this panel. Whether looking at actual folktales, medieval treatises, or contemporary stories and novels inspired by folktale traditions from around the world, our scholars approach the work from contemporary feminist perspectives, gleaning new meanings and implications in these evocative works about women’s lives. (Sponsored by the Folklore and Literature Section and the Women’s Section. See also 05-06.)

04-07 “Ain’t No California”: Travelers as Tricksters. In “[There] Ain’t no California,” traveler and songster Mel Tillis warns us to forget that urge to wander, “let someone else make sure those lies and stories all get told.” While Alan Dundes famously depicted folklorists as anal retentive for our reluctance to publish, the peripatetic traveler, as Tillis attests, is often assessed as very generous with his b.s. What makes a man on the road—traveling salesman to spy, to explorer—liable to be storiied as travel-liar? Four of us who have been pondering the trickster-traveler motif consider travelers as tricksters here.
04-08 Fisher Poets and Folklorists: A Symbiotic Relationship. This panel brings together three generations of folklorists who have collaborated with and documented the annual Fisher Poets Gathering (FPG) in Astoria, Oregon. The gathering speaks to the significance of the Pacific Northwest's historic fisheries and fishing communities, to their relationship with the environment, local economies, and local cultures. As academically trained public folklorists, we bring our theoretical interests in gender, performance, and occupational lore to bear on how working men and women repurpose traditional expressive structures and forms to create and sustain community. The FPG has grown from 1998's weekend get-together to a three-day, six-venue event with an audience of over 1,500, including fishermen, locals, tourists, and folklorists. (Sponsored by the Public Programs Section.)

04-09 Folklore and Environmental Crisis. This session brings together work in folklore studies that explores the breadth and diversity of expressive cultural responses to environmental degradation and crisis, climate crisis, and global warming (and global weirding). These papers discuss relationships between human beings and their more-than-human environments. In some cases, these relationships are characterized by intimacy and reciprocity. In other cases, we see the ethics of stewardship, and in yet others there is exploitation and the desire for economic and political gain. This session considers how, in the context of crisis, communities make these extrahuman relationships manifest through expression, performance, and enactment.

04-10 Chinese Everyday Ritual Practices, Part I: Reflecting and Negotiating Change. This panel explores everyday ritual practices—ranging from the cultural expression of interpersonal relations within the family and society in rural villages to etiquette, ethics, and power within ancestral rituals and festivals—in a changing Chinese society. Viewing these as social-cultural phenomena, participants will explore questions about impacts of social-economic changes on these practices and about the roles played by traditions, ethics, and rituals in negotiating broader social changes in Chinese society, from increasing globalization to intangible cultural heritage projects. (Sponsored by the Transnational Asia/Pacific Section. See also 05-10.)

04-11 Folklorists Doing Vernacular Architecture. This session highlights a new and growing generation conducting folkloristic research around topics of the built landscape. We ask not only how individuals relate to their environments and express themselves through the shaping of their surroundings, but how the distinct role of the folklorist contributes to vernacular architecture studies. We highlight how the particular skills folklorists have—the questions they ask, the methods they use, and the theories they draw upon—remain well-suited to the study of objects both historic and contemporary, and we argue for the revitalization of this kind of research within the discipline. (Sponsored by the Folklore and Historic Preservation Policy Working Group.)

04-12 Mormons, Missionaries, and Vernacular Religion. In heeding the call of Leonard Primiano and William Wilson for increased exploration of vernacular religion, we examine one of the most widely recognizable, dynamic, and diverse (if not demographically, then at least geographically) subgroups among the Mormon community: the missionary. In looking at the lived experiences of Mormon missionaries, we seek to identify, analyze, and interpret the underlying themes, logic, and concerns that inform contemporary Mormon folk practices and beliefs. In so doing, we will examine the tensions between religious doctrine, folk beliefs, and religious practice and discuss how Mormon missionaries negotiate this tension through humor, pranks, and games.

05-02 Poetics and Genre. Taken jointly, poetics (characteristic techniques, conventions, and strategies of folklore) and genre (where poetic form, structure, context, and ideology intersect) are the organizing systems of expressive forms. Hitherto conceived as separate, these terms no longer appear distinct, or even constant. In performance, both are grounded in practices and interactions. Formal features, seen through the performance paradigm, can be seen to have interactive force. Hence we propose to unite formal analysis with the performance approach, through a dialectical relation.
05-04 A Year in Fairy-Tale History: Motley Encounters with Textual “Sociability.” This panel will perform case studies from the British, French, and Italian traditions at what may appear to be unexpected moments for the synchronic study of “fairy tales.” Individual papers consider some material that falls outside the mainstream of fairy tale studies or challenges the boundaries of current national and/or disciplinary formations. Each contribution will focus on a specific year to re/situate the discipline’s preferred focal points in fairy-tale history. The panel covers 150 years of post-Enlightenment tale history and illuminates new associations in each tradition with what Rita Felski calls the “sociability” of texts.

05-05 Talking Folklore: A Conversation with Leading Scholars of Folk Religion and Belief. This forum features a conversation with prominent folklorists who will reflect on their respective careers, and meditate on the past and future of our discipline. The forum contributes to the intellectual history of folklore; it will be recorded, as past forums have been, for the AFS “Collecting Memories” Oral History Project. This year’s forum will focus on folk religion and belief, by looking at the “life of learning” and the choices, chances, and triumphs of participants Diane Goldstein, Jim Griffith, Elaine Lawless, and Leonard Primiano. Pravina Shukla will once again facilitate this exchange about their academic and public work, their fieldwork and festivals, and also their important involvement in our field and in our scholarly society over the past several decades. (Sponsored by the American Folklore Society.)

05-06 Women in Folklore and Literature, Part II: Contemporary and Domestic Perspectives. In this second of a two-panel series of papers on women in folklore and literature, sponsored by both the Women’s Section and the Folklore and Literature Section, our focus shifts from international examples to more contemporary and domestic perspectives. Folkloristic literature is fertile ground for contemporary writers to explore women's issues in various genres often inspired by traditional folklore. These papers reveal how myths, trickster tales, and legends channel the truths of women's lives through popular literary modes today. The multivalent nature and creative potential of ancient genres emerges as freshly reimagined from contemporary women's perspectives. (Sponsored by the Folklore and Literature Section and the Women’s Section. See also 04-06.)

05-07 The Spiritual Fantastic: When Spiritual Need Meets Secular Lore in the Middle Ages and Early Modern Period. This panel focuses on the intersections between the secular and spiritual world in the medieval and early modern periods. Papers range from the Anglo-Saxon conception of the Devil and the blessing of lammas bread as a (Pre)Christian ritual, to medieval legend and fairy tale as sources for Christian hegemony, to early modern fairy lore and magic as forms of control over the Otherworld. Through these papers, the intersections that complicate the spiritual/secular worlds will be examined to illuminate issues of faith and belief in the medieval and early modern periods. (Sponsored by the Medieval and Early Modern Folklore Section.)

05-08 Folklore and Social Services: Thoughts from the Workshop, the Gallery, and the Living Room Floor. In this forum, folklorists will share their expertise, relevant case studies, and best practices pertaining to working with social service organizations in locations throughout the United States, including Utah, Florida, and New Mexico. They will describe the role folklorists can play, as well as what they can learn, in these agencies. Throughout the forum, panelists will discuss the challenges involved in applying folklore and tailoring social services programs in order to work directly with culturally-diversified communities to solve problems and to assist these communities (both newcomer and receiving) in creating a sense of home in the changing landscape. (Sponsored by the Public Programs Section.)

05-10 Chinese Everyday Ritual Practices, Part II: The Meaning of Becoming an Adult. This session focuses on the meaning of becoming adults in the changing China. In the past, the coming of age, 18 or 20, marked the initiation of becoming an adult and/or getting married. About three decades ago, a male or a female not being married at the age of 25 or 30 was considered to be “leftover,” causing great familial and social anxieties, but now the age extends to 30 or 35.
Furthermore, there are bigger issues related to kinship change, sense of family ties, family plan, dynamic change of population, and the conflicts of traditionality and modernity. (Sponsored by the Transnational Asia/Pacific Section. See also 04-10.)

05-12 The Folklore and Museum Policy and Practice Working Group Report and Inaugural Folklore and Museums Section Business Meeting. Between 2013 and 2015, the AFS Folklore and Museum Policy and Practice Working Group pursued a series of activities designed to better understand and advance museum-based work in folklore studies. The policy dimensions of folklore and museum work have been a special focus. Discussing the outcomes of these activities, especially the findings presented in the group’s white paper, is the focus of this gathering. Attendees with museum interests are invited to participate in this session and to help AFS transition from the short-term efforts of the working group to the long-term work of strengthening museum-centered folklore practice. This event will double as the section meeting for the Folklore and Museums Section. (Sponsored by the Folklore and Museum Policy and Practice Working Group.)

05-13 The Working Lives of Teachers. K–12 teachers comprise the single largest profession in the United States, yet folklorists have only recently begun to study the working lives of this ubiquitous occupational group. This session will explore several primary dimensions of teachers as workers: teachers’ relational lives in and out of the classroom, their relational lives with their students’ families, their creative responses to stress, and shared use of humor. These papers collectively will provide insights to teachers’ shared ideas about skills, techniques, and performance on the job. (Sponsored by the Folklore and Education Section.)

06-01 Folklore, Law, and Human Rights: Legislating Tradition in the UK, US, and Algeria. How is traditional culture relevant in legal conflicts and why and how are human rights recruited in legal arguments? Via case studies from US, UK, and Algeria, we examine the roles of states in crafting law and selecting traditions for regulation; the roles of international institutions such as UNESCO in setting legal policy about heritage; the roles of legal representatives such as lawyers, cultural advocates, and community leaders; and the roles of ordinary people in their communities who are directly affected by regulations regarding folk culture. We highlight the role of history and memory in shaping selected versions of culture. (Sponsored by the AFS Fellows.)

06-02 Musical Ecologies, Encounters, and Enactments: Cultural Exchange and the Global and Historical Roots of Mountain Music. This forum explores the cultural exchange of diverse global roots of mountain music and provides live (and media) performances chronologically: 1) “West African Roots of the Banjo and Fiddle”; 2) unaccompanied ballads: Child 18, “Jobal Hunter” and “William Riley” L10; 3) solo fiddle tune: “Old Reuben”; 4) banjo solos: “Pompey Ran Away,” “Sandy Boys,” ngoni tune; 5) flatfooting; 6) “A Miner’s Life” clip compares labor songs in Wales and Appalachia; 7) “Going Across the Mountain,” and “Pretty Little Gal” from Ed Lowe who moved from Round Peak to LA in the 1930s. (Sponsored by the Music and Song Section.)

06-03 Performances and After-Words: Poets and Storytellers on Research, the Creative Process, and Beyond. “There never was a story without a poem,” Harold Scheub writes. What can a poet, a folklorist-poet, and two folklorist-storytellers learn from each other—and their audience—about research and the creative process? Panelists will read passages from their book-length poems or perform sections of their story programs. Then, they will hold a moderated discussion around topics such as folding research into creative presentations; handling challenging topics of slavery, race relations, incest, violence; meeting—or refusing to meet—audience expectations; revising traditional tales and long-held family beliefs; and making aesthetic decisions that influence form. (Sponsored by the Folklore and Creative Writing Section and the Storytelling Section.)

06-04 Disney (En)Counters: Fairy-Tale Films in France, PRC, and Italy. How are fairy-tale films across the globe influenced by Disney Studios’ productions? And how have fairy-tale films produced in other nations talked back at the Disneyfication of fairy tales? Engaging with fairy
tales in a transnational context, papers reflect on the filmic traditions of French animation, Italian “Pinocchio,” and China-made “Mulan.” Thus, panelists explore how fairy-tale films in France, China, and Italy have negotiated their inevitable encounter with Disney productions and in the process enacted alternative aesthetics, problematics, and values.

06-06 Mediterranean Foodways: Enactments and Encounters of Identity and Heritage.
Food is key to lived experience, a marker of difference, and a mediator of social relationships, memory, identity, and heritage production. This panel analyzes transnational and global food enactments and encounters in Italian, Greek, and Turkish contexts. Panel topics range from bread-making as intimate enactment and transmission of culinary knowledge intergenerationally and transnationally, to the use of foodways and social media to redefine Italianness abroad, to Greek urban gardens as means to ameliorate economic austerity, and to Greek olive oil as embodiment of hierarchies of value and contributing to the understanding of food as heritage. (Sponsored by the Foodways Section and the Mediterranean Studies Section.)

06-08 Fieldwork Reencountered. Given that fieldwork is often a personal endeavor and that the scholarship produced often represents only a fragment of a collection, what does it mean to go back to old research to take a second look? Once entextualized, even very personal material takes on new meanings as it is reframed and made public in new ways. At the same time, the changing life circumstances of the subjects of an earlier study or of the fieldworker or both may imbue material with new dimensions of meaning. Public repositories can also provide the means to renew community partnerships and enliven current practice. (Sponsored by the Women’s Section.)

06-09 Asian/South Asian/Pacific Islander American Issues in Historic Preservation.
The challenges faced by Asian/South Asian/Pacific Islander Americans in preserving their historical heritage and gaining recognition of their traditional cultural properties within the American landscape is the topic of this forum. Sometimes, being on the National Register may not be enough, while in other cases, obtaining acknowledgment of the importance of ancestor remains and sacred landscapes remains an uphill battle. How can stories of resistance and cultural practices assist in engaging a wider audience for the special places of communities in Moloka‘i, Chinatown in Riverside, California, a mosque in suburban Philadelphia, and an early Chinese cemetery in Boyle Heights? (Sponsored by the Folklore and Historic Preservation Policy Working Group.)

06-10 Ritual and Pageantry en las Americas. Drawing on theoretical frameworks from Chicana feminist studies, Latina/o studies, cultural studies, and critical indigenous studies, this panel brings together a series of interpretations of ritual and pageant culture that articulate the connections between indigenous, Chicana/o, and Latina/o modes of expressing cultural knowledge that speak to the dissonances and ambivalences inherent in the form and content of dynamic expressive traditions. Each presenter examines her respective folkloric performance from a perspective of critical dynamism, integrating the artistic innovations of performers, the positionality of authors/narrators, alongside the social and historical moment of performance. Central to the presentations is the question of how cultural performances are created and reinterpreted in bordered spaces of geography, psychology, and semiology. (Sponsored by the Folklore Latino, Latinoamericano, y Caribeño Section.)

06-11 Emergent Ecologies of Death: Vernacular Traditions of Mourning, Memory, and Memorialization. This session explores responses to grief and the trauma of death through evolving vernacular expressions of mourning, memory, and commemoration. Four case studies are presented: an analysis of the relationship between grief, memorialization, and the therapeutic aspects of the creative process among self-taught artists; the aesthetic of the necropastoral in floral arrangements at spontaneous shrines; the vernacular practices of memory and memorialization enacted during The March of the Living, a Holocaust memorial journey/pilgrimage; and the shifting meanings of presence and selfhood within the context of expressions of grief and mourning on the Internet. (Sponsored by the Folk Belief and Religious Folklife Section.)
**06-12 Diagnosing Folklore: Perspectives on Disability, Health, and Trauma.** This panel follows in a long line of folkloristic scholarship dedicated to the study of health and stigma. While past scholarship has certainly covered multiple topics from concept to practice, this panel’s interrogation of ethnographic practice is meant to further stimulate dialogue on theory and fieldwork methodologies in conceptualizing folkloristic approaches to the study of disability, health, and trauma. This panel aims to fill the existing void by not only showcasing current ideas and debates, but by promoting the larger study of disability, health, and trauma within folkloristics, and helping bridge the gaps between the folklore discipline and disability studies. (Sponsored by the University Press of Mississippi.)

**06-13 Material Vernaculars.** Exemplifying the kinds of work that will appear in the new Indiana University Press book series of the same name, the Material Vernaculars session will present ethnographic, object-focused, historical, and comparative research on material and visual culture as these are manifest in both the everyday and the extraordinary lives of individuals and communities, nations and networks. While advancing a venerable scholarly tradition focused on the makers and users of handmade objects, the series, and to a degree also the panel, aspires to also address practices of mediation, refashioning, recycling, assemblage, and collecting in global and local contexts. (Sponsored by the Folklore and Museums Section.)

**06-14 “Thank You for Your Service”: Narratives About Fake Vets, Deserters, and Military Humor.** From interviews with soldiers and veterans of American wars, panelists examine narratives of those who have gone AWOL and their strategies in negotiating a changed status. Similarly, personal stories are the subject of nonmilitary contractors who boast of fraudulent combat experiences while attempting to blend in with those who have actually seen combat. Narratives that typify attitudes of interservice rivalry in the form of jokes and anecdotes complete the panel. (Sponsored by the Folk Narrative Section.)

**07-02 Films: Documenting Dance and Music Traditions in Colombia and Brazil through Digital Ethnographies.** The panelists in this session converge on their interest in South American folklore and on their belief in the importance of documenting community traditions through film. They will introduce their respective topics and screen their documentary films. One film looks into a unique salsa-dancing style developed in Cali, Colombia, and the relevance of this expression through a group known as La Vieja Guardia. The other film will present the activities of Didá, an all-female samba-reggae ensemble in Salvador, Bahia. The session will close with a discussion about other topics relevant to ethnographic filmmaking and their respective fieldwork experiences.

**07-04 Putting Some Teeth into our Work: What Folklorists Can Learn from Community Organizing.** For years, community organizers failed to see the centrality of the arts and culture in social justice movements. At the same time, despite even the radical tradition in American folkloristics, the academic study of folklore was hesitant to embrace collaborative efforts for social change. The Highlander School was the rare exception that melded both. This forum will be a workshop on community organizing and the arts, with folklorists, community organizers, immigrants’ rights activists, and labor organizers engaged in discussion to move all our work forward with a larger role at the center for arts and culture.

**07-06 Destabilizing Fairyland: Fairy Tales and Folklore in 19th- and Early 20th-Century British Literature.** In this panel, three papers will examine the connection between fairy tales, fairy legends, and British literature of the 19th and early 20th centuries. Writers of this time were “self-avowedly enchanted by the fairy tale” but “treated the form as...a quaint remnant of the pre-literacy of childhood and peasantry” (Hillard 2014: 1). This dismissive attitude toward the genre ironically provided space in which authors could explore societal expectations and constraints, and suggest subversive ideas or untellable experiences. In this panel, we will explore how the fairy-tale genre can disrupt the status quo through queerness, disability, and temporality.
**07-07 Medicine, Science, and Human-Animal Relationships.** This panel explores a variety of belief traditions and practices in order to better understand the dynamic interplay among vernacular medical systems, the biological sciences, folklore, aesthetics, and the folkloric interactions of humans and animals. Topics include veterinary folk medicine in Southern Appalachia; aesthetic preference and artistic creation between humans and nonhuman animals; potential benefits of shaping courses on complementary and integrative medicine to fit the needs of nursing students and applied science majors; and the Indian practice of kalarri treatment, perhaps the oldest form of physical training in human medicine. (Sponsored by the Folk Belief and Religious Folklife Section.)

**07-10 Potential Encounters: The Contributions of Public Folklora Theory and Practice to the Movement for a More Critical Heritage Studies.** With respect to the theme of “encounters,” this session brings together a range of issues and approaches in contemporary public folklore work that highlight ways the discipline can enrich the critical heritage studies discourse, and vice versa. Papers examine the use of interactive digital technologies in helping to sustain and promote living traditions in Peru, labor education and narrative pedagogies with respect to occupational heritage, and the challenges of interpreting and connecting visitors to indigenous cultural landscapes at an open-air museum in Southern Maryland. (Sponsored by the Public Programs Section.)

**07-11 Studies on Folkloric Ecology of Villages in Modern and Contemporary North China.** The folkloric ecology of villages in modern and contemporary North China has been the research focus of Chinese folk circles, which is manifested vividly in villages’ life. This session includes four papers that selected four villages in Shandong and Hebei Provinces as field cases, and their research involves rural religious practice, village life folk artists, and rural clan organization. We believe that sharing and discussing them in the meeting will help participating academics understand in depth the current folkloric ecology of villages in North China, Chinese rural society, and Chinese folklore studies. (Sponsored by the Shandong Folklore Society.)

**07-13 Inter/Webs of Meaning: Enacting Group in Contemporary Media Ecologies.** In what way can the digital instantiations of community or group identity be seen as distinct from social interactions in nondigital encounters, and should they be? Indeed, if they are distinct, are the differences ontological or in degree (of mediation, of interaction, of imaginedness, etc.)? The studies in this panel interrogate concepts of group identity as they have been used in folklore and related disciplines by analyzing the means and methods for capitalizing on community with respect to digitally mediated social networks. Together, they offer nuanced perspectives demonstrating the continuing relevance of folkloristic theory and method on contemporary social formations.

**08-01 Hey! Look What I Found! “Mining” the American Folklife Center Archive.** Throughout 2015, the celebration of Alan Lomax’s centennial birthday has brought substantial international attention to the American Folklife Center (AFC) and its archive. Although the AFC is proud to be the repository for the Lomax Collection, his is just one of more than three thousand collections that are housed at AFC, the world’s largest ethnographic archive. This panel, featuring four archive-based papers, draws attention to the exciting new discoveries, innovative research, and intriguing theories that can be derived from creatively “mining” archival collections.

**08-02 Performing Sexuality: Vernacular Queer Latina/o Cultures in the Americas.** We discuss a range of expressive cultures to understand the complex role of queer vernacular productions of Latinidad in multiple local and transnational sites. Presenters explore queer Mexicanidad in Houston; queerness in the mythology of deities in Cuban Santería; Stonewall-era drag culture in New York’s avant-garde theatre of the 1970s; and how Cuba’s CENESEX program impacts the daily lives of trans people. The performance of Latina/o sexualities discussed traverses various genres, national cultures, and emphasizes folklore’s central role in shaping these movements. Latina/o queerness also affectively negotiates multiple social positions when looking at race, sexuality, and diaspora. (Sponsored by the Chicano/a Section; the Folklore Latino, Latinoamericano, y Caribeño Section; and the Lesbian Gay Bisexual Transgender Queer and Allies Section.)
08-03 Diamond Session: Fairy-Tale Webs of Intermedial Encounters and Enactments.
Our session considers the ecologies, encounters, and enactments that Cristina Bacchilega associates with a fairy-tale web of reading, writing, and adaptation practices. We emphasize the intermediality of fairy-tale retelling and adaptation—particularly attending to audiovisual media. We explore tales that cross over medial forms, from oral telling and books to television and the telephone, from collection to film, and from database to algorithmic criticism and network analysis. Our presentations are based in computational folkloristics and digital humanities methodologies. Considering intermedial fairy tales this way shows how these traditional narratives shift and adapt through new technological encounters while enacting continuities as well.

08-04 Sensory Ecologies: The Folklore of Tasting, Touching, Smelling, Seeing, and Hearing.
The body participates in a sensory ecology. We come into being inside the sensory habitus of families, ethnicities, and cultures. Traditional social and material environments have designs on the body. Not only do they afford it certain sensory experiences, but they also cultivate a body responsive to these affordances. The sensory world teaches the body cultural conventions of responsivenes, taboo, concealment, privacy, the contours of emotional expression, styles of movement, sound making, olfactory pleasure and gustatory distaste, etiquettes of touch, and the like. We investigate ecologies of the senses in cultural practices and the bodies that inhabit them.

08-11 Cultural Encounters, Ecologies, and Enactments in Contemporary China.
This panel examines diverse and living cultural encounters, ecologies, and enactments within local contexts in contemporary China. The first paper reflects on the author’s participation in a recent performance of Tibetan comedy to study how the encounters between foreigners and locals authorize discourses of cultural preservation and ecological conservation. The second looks at a Chinese Hui Muslim marketplace in Shandong Province as a place of different cultural encounters and enactments, and a snapshot of the local ecology. The third explores how traditional rituals are used as important resources to fight against heroin use among the Yi ethnic group in Southwest China. The fourth presents “tradition ecology” as a model to analyze the interrelations between different social actors in remaking traditional legends and beliefs in Hongdong, Shanxi. (Sponsored by the Transnational Asia/Pacific Section.)

08-13 Postmodernism, Folklore, and Literature.
This panel considers the ways in which postmodernism relates to and/or has been represented within folklore and literature. As is to be expected with a fugitive notion like postmodernism, the presenters come at the subject in a variety of ways, sometimes interpreting postmodernism as an era, other times as an aesthetic strategy and/or philosophical outlook. The four papers are wide ranging in subject, touching on everything from canonical postmodern literary works like Don DeLillo’s White Noise to black folktales from the antebellum South, yet they all share an interest in how people make meaning in defiance of institutions of anonymity. (Sponsored by the Folklore and Literature Section.)

09-01 A Conversation with John Szwed.
Here, AFS continues the custom of including a public interview with a senior member of our field at the annual meeting. In this session, Robert Baron and Ana Cara will interview John Szwed, professor of music and jazz studies and director of the Center for Jazz Studies at Columbia University, about his life and work. (Sponsored by the AFS Oral History Project.)

09-02 Ola Belle Reed and Southern Mountain Music on the Mason-Dixon Line.
As state folklife infrastructures have flourished over the past half century, it is possible for us—as public folklorists—to meet a community, only to be told that they already know us. Such is the backstory behind the ambitious Dust-to-Digital book/CD Ola Belle Reed and Southern Mountain Music on the Mason-Dixon Line. This forum convenes collaborators who have chronicled—since 1966—the status and change of tradition in the Appalachian migrant community along the Mason-Dixon Line. The project underscores the importance of archives and public programs as generative agents and careful stewards. (Sponsored by the Public Programs Section.)
09-03 The Digital Folklore Project: Tracking and Preserving Hypermodern Folklore.
This forum will address the recently launched Digital Folklore Project, hosted by Utah State University’s Folklore Program, English Department, and Fife Folklore Archives. The project’s aim is to document and archive folkloric digital trends such as urban legends, Internet memes, hashtags, and short videos. At the end of the year, the research team prepares a ballot of contenders for the “#DigitalTrendOfTheYear,” which is voted upon by a panel of folklorists from across the country. In this forum, panelists will each detail a particular aspect of the project. Audience participation—including questions, suggestions, and live tweeting—will be encouraged.

09-04 Best Shot: The Film Industry in the Words of Its Workers. From building sets to performing on them, from operating a steady-cam to editing footage, hundreds of workers toil every day using their skill and creativity to help tell stories through the medium of film. Few folklorists have researched the work history, skill-sets, and stories of a wide sampling of these workers. This session brings together four film industry workers based in Southern California, the center of the industry, for a lively open interview and discussion with the co-chairs, both of whom have been interviewing film workers for several years.

09-06 Close Encounters and the Circulation of Folk Narrative. The development, adaptation, and circulation of folk narratives often arise from close encounters. Such encounters, whether explicit or implicit, are just as often inspired by chance as by ideology and intentionality. Regardless of the specific contexts, the nuances and complexities of such close encounters have too frequently escaped critical attention. This panel privileges these encounters in a wide range of folk narratives to investigate how immigration, war, colonization, and the marketplace—together with language politics, global art and aesthetic movements, transmediality, transcultural realms of influence, and intimate relationships—shape our very understandings of folk narratives and their afterlives.

09-09 Gendered Ecologies of Enactment: Creatively Rendering Encounters for Transformative Listening. This panel showcases the creative efforts of folklorists who have utilized their ethnographic encounters in order to share creative enactments that have evolved from these encounters. While acknowledging the skill of their collaborators as storytellers, each has also faced the challenge of taking raw transcriptions and rendering them as alive and real, enacted to involve listeners’ participation in the encounters. Here, folklore scholars utilize creative writing, locating new voices for their encounters (de Caro 2011). This panel offers new writing models for the enactment of our interactions with other human beings, not as observers, but as participants. (Sponsored by the Folklore and Creative Writing Section.)

09-10 “On Whose Terms?”: Rethinking the Basic Concepts of Folkloristics. Burt Feintuch, first in a special issue of JAF (1995) and later a book (2003), encouraged critical inquiry into the key “words in common” that folklorists use every day. He made the case that this was necessary not only to identify and clarify folkloristic concepts for folklorists, but also to chart the ever-blurring boundaries between disciplines, many of whose practitioners employ some of the same words or borrow them from folklorists. Expanding this critical inquiry globally at a crucial moment in the history of folkloristics, this panel reexamines and theorizes basic concepts and keywords: event, practice, ethnology, and public.

09-11 Popular Media and Vernacular Belief: (Mis)Representations at Modernity’s Crossroads. This panel explores ethics and outsider representations of faith, looking at the ways that the outsider gaze (conveyed through commercial media, touristic encounter, “artistic” representation, etc.) frames public understandings of belief communities in ways that often egregiously misrepresent beliefs/practices within those communities. The broad issue, of course, is quite familiar; outsider misrepresentation has always plagued communities of faith. In this panel, we explore some of the ethical ramifications of these portrayals, offering case studies that look both inward to the community’s response, and outward to the ways that the misrepresentations often serve as tools of social and political marginalization.
Aasland, Erik (Biola University) 

Proverb Enactment: Research Method and Praxis in Relationship to Tradition. Proverb research has historically relied on two contrasting methods, hypothetical situation interviews and live recordings. I have developed and field tested a new technique that is somewhere in between these two methods: proverb enactments. I explore how Kazakhstani technical university students enacted Kazakh proverbs to present their perspectives on “community.” I assert that proverb enactments should be understood as ritualized actions (Bell 2009: 81–2). He describes two examples that both evidence the validity of the technique and diversity of the enactments. I explore how proverb enactments allow Kazakhs to critique dominant ideologies and negotiate their own understandings. 03-07

Acharya, Disha (University of Louisiana, Lafayette) 

The “Warlike Maiden”: Spenser’s Britomart as the Site of Gender Trouble. The Faerie Queene presents Britomart, a hermaphrodite figure and locus for fluctuating gender. Through her, Spenser attempts to reimagine a new social order as Britomart inhabits liminality, slipping easily in and out of masculinity and femininity. The ideas of cross-dressing and transvestism also tie in with a fluid gender identity. I argue that Britomart can be read as a trickster figure, embodying the contested sites of gender identity and desire, as well as the carnivalesque space where gender can relax its rigid boundaries and be more alterable. 02-14

Adams, Elizabeth (California State University, Northridge) 

Romancing the Date: The Past in the Stories and Places of the Coachella Valley. In the desert of southeastern California lies a land affixed and attuned to the past. Home to desert communities of varying types, the Coachella Valley contains communities that range from affluent golf and retirement enclaves, to the ruins and emptiness of the Salton Sea. What unites these places, unlike other tourist centers of the American West, is the glorification, commoditization, storytelling, materialization, and connection to the past. I examine the oral and material culture of the Coachella Valley to understand how the history of the place attracts and defines it for both tourists, and, in turn, for residents. 05-14

Agrawal, Natasha (Robbins Elementary School, Trenton School District, New Jersey) 

The Lighter Side of Teacher Talk. Education today is serious business. Between federal and state mandates, common core standards and standardized tests, educator evaluation and the ever-changing curriculum, teachers are truly being put through the wringer. So how do teachers deal with all the stress? With chocolate and exercise, of course! This paper is a firsthand account of teachers’ interactions in and out of the faculty lounge, coping with the pressures and pleasures of being an educator in America’s public schools today. Teacher talk is rife with humor about the administration, curriculum, students, education departments—and the bladder! 05-13

Alfaro Velasco, Mary M. (independent) 

Film: O Poder da Criação: Female Trailblazers and Innovators of Samba-Reggae Music from Salvador, Bahia (30 min.). In the 1970s samba-reggae music emerged in Salvador, Bahia, as a genre that drew upon the themes of the Movimento Negro (Brazil’s Black Power Movement). Samba-reggae groups known as blocos afro served as vehicles for elevating black consciousness and resistance. Though they were largely led and developed by men, several women contributed to samba-reggae’s evolution. This presentation and observational film draft will address the experiences and contributions of some of these women, including members of Didá, an all-female bloco afro in Salvador. 07-02

Allred, Deanna (Utah State University) 

The Difference between Brown and Sky. Ka Sin, a Burmese Muslim living in Logan, Utah, explained the difference between his life in a Thai refugee camp and his life in Logan, Utah, as the difference “between brown and sky.” During my presentation, I will share the Omeka online exhibit that my team (of three) and I created from the interviews and research we gathered from the Burmese Muslim community during the “Voices: Refugees in Cache Valley” Library of Congress Field School held at Utah State University in May 2015. Along with sharing the online exhibit, I will discuss my experiences at the field school. 01-11
Ancelet, Barry Jean (University of Louisiana, Lafayette) **Brand New Old Songs: Recycling the 1934 Louisiana French Lomax Collection.** A number of contemporary Cajun and Creole bands have been inspired to create innovative arrangements of material from the 1934 Louisiana French Lomax collection. Many who were initially attracted to this source via the initial reissues have gone on to explore the archival collection at the University of Louisiana at Lafayette. The Lomax’s expressed intention was to preserve traditional songs so that they would be available to subsequent generations. A few examples comparing the original 1934 recordings with the contemporary recycled versions shows the broad range of strategies and creative solutions involved in giving these venerable songs new life. **03-13**

Anderson-Holmes, Kathryn Marjorie (Pennsylvania State University) **Eight Is Great: Ritualizing Exceptionalism through Mormon Baptism.** For members of the Church of Jesus Christ of Latter-day Saints (LDS or Mormon), baptism signifies a transition from innocent child to accountable church member. Distinguishable from other Christian faiths, the Mormon Church cites age eight as the “age of accountability,” prohibiting baptism to anyone younger. The ritual of baptism is accompanied by a priesthood blessing, or confirmation, which bestows the Holy Ghost as a constant companion to new members. Using ethnographic data and applying frame theory, I argue that these key features of the Mormon baptism suggest that within the frame Mormons establish around the baptism scene, they create ways to resolve tensions concerning moving from early to late childhood, while also reinforcing exceptionalist rhetoric adhered to by the LDS faith. **08-09**

Araki, Ryo (Tokyo Metropolitan University) **Questions to the Identity of Muslims in the Era of “Islam Has Been Objectified”: Through the Discourse of “Jilboobs” in Indonesia.** Through my fieldwork and narrative data about the spreading discourse of “jilboobs,” this study figures out discretions and flexible religious practices that are deeply connected with identity. In the Islamic revival in Indonesia, more and more Muslims are wearing jilbab. But some of them are wearing jilbab and concurrently showing the line of their chest (boobs) and buttocks, or body shape, clearly. And against this paradoxical situation, some Muslims start to criticize this fashion trend as being “jilboobs” rather than “jilbab.” By focusing on this controversy, my presentation delineates some aspects of the current Islam in Indonesia. **08-06**

Arvizu, Angela (Western Kentucky University) **The Spirit of Countercultural Utopia: A Symbolic and Historical View of the Burning Man Temple.** The participants at Burning Man are known as “Burners.” The Burners create artistic forms of expressions. Some of these expressions come in the form of architectural buildings made of wood. The biggest and most influential of these vernacular structures are the two 70-plus foot effigies known as “The Man” and the “Temple.” During the festival, individuals personalize their connection with these buildings, making the walls of these effigies the canvas for their emotions and thoughts. These cardinal structures are set on fire as thousands observe and participate in a communal collage of mass, symbolic ceremony. **08-09**

Astashova, Anastasiya (University of Tartu) **The Toys’ Protests: Nanomeeting in Russia and Belarus.** American Occupy Wall Street and Russian White Revolution introduced the novel form of ironic dissent called the “toy protest,” which soon spread to Belarus. It was easily adopted there due to the lack of freedom of speech: the nanomeetings maintained relative anonymity of protests as the toys with slogans were their only participants. The series of nanomeetings constituting the “motifs” of one larger story culminated in a teddy bear airdrop organized by the Swedes, which caused a serious diplomatic scandal. This presentation concentrates on the features of nanomeetings, largely empowered by the internet media, and the tools they provide for political struggle. **08-14**

Averill, Patricia (independent) **The Folk Community of Arborvitae.** This presentation describes religious and secular versions of two manmade landscapes in the Española Valley, a Spanish-speaking area 30 miles from Santa Fé, New Mexico. One features avenues of arborvitae (Thuja occidentalis). It looks at possible sources for this unique use of these trees, including
Native Americans in the north influenced by French Jesuits, French archbishops in Santa Fé, the Holy Family Association, and a Lebanese immigrant family. This presentation uses landscape as a way to reconstruct historic social relations that formed a community aesthetic in the manner of Oliver Rackham. 09-07

Bacchilega, Cristina (University of Hawai‘i, Mānoa) Nationalism, Migration, and Parenthood: Italian Pinocchio Films As Critical Encounters with Disney. While Disney and other American films dominate Italy’s cinematic production and reception, fairy-tale films account for a minor tradition centered primarily on Pinocchio films, but also mixing fairy-tale tropes in Italian genre films such as comedy and horror, as well as featuring distinctively high-quality animation. This paper discusses Pinocchio films, from Giulio Antamoro’s 1911 live-action one, to Enzo D’Alò’s 2012 animated feature, produced in Italy. Do they offer alternatives to “Disneyfication”? I focus on these adaptations of Carlo Collodi’s novel as reflections of/on the Italian nation that enact encounters with “America,” popular ideas of childhood, and Disney’s 1940 film Pinocchio. 06-04

Baer, Kurt R. (Indiana University) Narrating My Little Fandom: Ethnographic Encounters and Enactments in Equine Entertainment Ecologies. It has become a vernacular truism that fans of My Little Pony: Friendship is Magic are “Bronies,” with an attendant set of group values, expressive behaviors, and characteristics worthy of any speech community. However, the rapid production of the narrative of a Brony fandom has greatly obfuscated the fact of the social labor of the fandom’s production. Drawing upon digital ethnographic research and collaborative oral history within the Brony fandom, this presentation applies the reflexivities of fans themselves on fandom group narratives towards understanding the social labor and techniques for maintaining both the network itself and the imagination thereof. 07-13

Bahl, Erin Kathleen (The Ohio State University) Community Identity and Visual Storytelling on Catholic Parish Websites in the Diocese of Columbus. I examine rotating image sequences on parish website home pages in the Diocese of Columbus. I argue that these image sequences serve as zones for the enactment of a collective identity deeply rooted in a distinctly American Catholic faith tradition, and as visual narrative ecologies for telling the stories of lay Catholic parishioners. These images communicate a locally situated understanding of Catholic faith life that both 1) speaks within the symbolic resources of the tradition and 2) publicly shifts the emphasis onto what lay parishioners tend to value as the central aspects of their faith practice and community. 01-06

Balaskovits, Alison A. (University of Missouri) Rape Stories: How We Enact Violent Encounters. "Rape Stories" utilizes second-person point of view to weave disconnected narratives about rape: how women tell (or do not tell) their stories, the manner in which the telling occurs, and the reaction, and threat of reaction, from various audience(s) (Lawless 1995). The essay interweaves Greek and Roman mythology, questioning whether rape narratives are the core foundation of Western civilization and, if so, then how do we weed out the intrinsic? "Rape Stories" delves into encounters with other men, partial almost-rapes, and explores the anxiety of parsing your own story with an argumentative rhetoric: why should you even bother? (Hesford 2001) 09-09

Banchy, Anton David (independent) A Gendered Look at “Mulan.” “Mulan” is a literary folktale that has been written and retold for more than a thousand years. Looking at this folktale from a gendered perspective, I will explore how the motivations of the characters, and other aspects of the stories, are changed depending on when they were written. There are four major historical periods that will be examined. The first is to look at the Northern Wei (386–534), the time period when the tale of Mulan is most often set. The second is the Ming Dynasty (1368–1644); the third, the early 20th century; and finally, now, with the Disney version of the tale. 02-12

Barker, K. Brandon (Indiana University) I Hate the Bell Witch: Mirror-Summoning Rituals and the Science of Visual Perception. Folklorists have produced a good amount of compelling analysis of mirror summoning traditions like May Worth and Bloody Mary. This talk adds to these
studies with an analysis of visual perception during performances of a previously unstudied mirror-summoning variant, “I Hate the Bell Witch.” Analyzing new fieldwork gathered in Middle Tennessee, this presentation considers “I Hate the Bell Witch” in light of recent findings in the experimental sciences that suggest that a significant percentage of observers, looking into a dimly lit mirror, experience the visual illusion of a strange face staring back at them. I consider how these experimental findings affect folklorists’ understandings of mirror summoning rituals and, more importantly, how folklorists’ understandings of mirror summoning rituals can illuminate experimental studies of the strange-face-in-the-mirror illusion. 02-10

Barnes, Rex D. (Columbia University) **There’s No Demon Like Your Daimon: The Ambiguous Spirit of Johannes Trithemius.** The notorious Renaissance magician Johannes Trithemius (1462–1516) included in his *Hirsau* annals a curious tale concerning a domestic household spirit called Hutgin. Presented as a “spiritus malignus,” the creature performs a range of didactic, marvelous, and even miraculous feats. In this essay I employ a literary-theological approach to the encounter in order to demonstrate 1) that some narratives on spiritual beings evoke creative literary strategies that play on a paradoxical repulsion from and attraction to familiar spirits, and 2) that allusion to an ambiguous spirit could occasionally serve to muddle, not just affirm, the theological boundaries associated with occult phenomena. 05-07

Baumann, John (University of Oregon) **The Nexus of Spirit and Action: Diverse Environmentalisms in the Pacific Northwest.** In this presentation, I will focus on varied cultural responses to perceived environmental crises by groups in Western Oregon. Though known as the foundation for radical environmentalism and anarchic thought, Eugene and its surrounding areas also feature mainstream religious responses to climate change as well as creative artistic expressions and performance art focusing on a range of regional environmental issues. In this paper I will present a breadth of such cultural responses and contextualize these phenomena in the wider context of grassroots environmental action in the US. Special attention will be paid to the performative aspects of such phenomena in relation to individual and group self-identity. 04-09

Bealle, John (Urban Appalachian Community Coalition) **Computer Games of 1976: Vernacularity, Seriality, Transmediality.** During the 1970s, key technological innovations (time-sharing systems and BASIC programming language) produced an environment where young amateur programmers played, modified, and composed games in quasiutopian “terminal rooms.” Drawing from games and interviews collected in 1976, this paper examines the vernacular space that fostered informal gaming during a brief period before the gaming industry emerged. Comparisons are made with industry gaming, reflecting on New Media theories that have come to prevail in contemporary digital gaming study. 02-11

Beck, Jane (Vermont Folklife Center) **An Encounter with Daisy Turner: To Africa and Back.** Using 75 hours of audio and videotape, and the tools of ethnography coupled with careful documentation to add context, this paper will attempt to show how Daisy Turner’s interviews can be transformed to relate a significant African American story spanning two centuries (Hurston 1976). The importance of voice, the limitations of memory, the significance of touchstone stories, and the difficulty of putting words and images onto the aging bones of a family narrative are all elements that must be dealt with when attempting to create an historical narrative experience that both informs and holds the reader (Beck 2015). 09-09

Bell, Kristi (Brigham Young University) **Sharing the Sacred with the World: Social Media and LDS Mission Calls.** Going on a LDS mission is a milestone in the lives of young men and women in the church. Calls to different missions around the world are issued by the prophet and sent through the mail. Once, the opening of these calls was confined to close family and friends. Now, thanks to Facebook and YouTube, this moment is shared widely. This paper examines how this moment is shared and looks at some prank mission calls. 04-12
Ben-Amos, Dan (University of Pennsylvania) Folklore and Holocaust Memory: Pedagogy and Research. In January 2012, the University of Pennsylvania gained access to Visual History Archives (VHA) founded by Steven Spielberg in 1994, after he directed the film Schindler’s List (1993). The archive includes Holocaust survivors’ testimonies recorded by the VHA’s researchers. In a course on Jewish folklore I offered in 2012, I asked students to watch around 10 hours of testimonies and to record any performance of, or reference to, any folklore genre or theme the survivors used. The assignment is an exploratory research project at the analysis of the use of folklore within a non-folkloristic discourse that pertains to the recall of memories of intense experience. 08-10

Benedetti, Cristina (The Ohio State University) The Bonus Expeditionary Force: Exploring the Veterans March on the United States Capitol in 1932. The Bonus Expeditionary Force was a group of tens of thousands of World War I veterans and their supporters who marched on Washington, DC, and camped near Capitol Hill in the spring and summer of 1932. Marching veterans were demanding quicker payment of promised army bonuses to alleviate the hardships of the Great Depression. I suggest that approaching the march with a folkloristic or ethnographic sensibility can reveal new, productive connections—inviting questions about symbolic action, political efficacy, and public remembrance and forgetting. 07-14

Berlinger, Gabrielle (University of North Carolina, Chapel Hill) A Material Meditation on Place and Promise: The Sukkah in Jewish American and Israeli Contemporary Life. This paper examines material diversity within a shared tradition of Jewish ritual performance. The sukkah is a temporary architectural form built to stand during the annual weeklong festival of Sukkot. Inside this ritual shelter, observant Jews eat, pray, socialize, and sleep. Builders and users of these “booths” construct them according to religious prescription and informally learned practice, but their decoration and interpretation are shaped by individual experience and creativity. Offering examples of these vernacular constructions across the United States and Israel today, I consider the construction, reconstruction, and deconstruction of historic, current, and future circumstances through this dynamic Jewish material practice. 06-13

Bezborodova, Nataliya (University of Alberta) The “Spruce Tree” of the Maidan: A Protest Art Symbol That Reassesses Post-Soviet Tradition of New Year’s Eve Celebration. The “Spruce Tree” or “New Year’s Tree” is one of the main art objects of the Maidan. It was erected right after riot police had attacked protestors that stayed overnight at the main square of Kyiv. The government justified the police violence by the reason that they could not deprive Kyiv’s citizens of their usual New Year’s tree. The protestors decorated it with flags and posters instead of traditional lights. The “Tree” got its name in Surzhik, a kind of mixed (macaronic) sociolect of Russian and Ukrainian languages that refers to previous years of governmental suppression during Yanukovych’s then-presidency and takes a carnivalesque form of disrespect toward governmental power. 04-13

Bleazard, Jill (Utah State University) See Sorensen, Erin. 04-01

Blitch, Savannah (Arizona State University) Between Earth and Sky: Transcendence and Symbolic Encounters of Reality and the Fairy Tale in Pan’s Labyrinth. Though nearing a decade since its release, Guillermo del Toro’s Pan’s Labyrinth remains a work of filmic art that plays upon our deep-rooted and mercurial relationship with fairy tales and folklore. By turns beautiful and grotesque, Pan’s Labyrinth is a complex portrait of the clash between Ofelia’s fairytale world and that of the brutal adults around her. Through my analysis of the juxtaposition of closed/open circle imagery, their respective realms, and how Ofelia moves between the two, I demonstrate that the film develops an unusual relationship between the fairy tale universe and the physical one characterized by simultaneous displacement and interdependency. 09-06

Blythe, Christine Elyse (Memorial University of Newfoundland) Mormon Midwives: Natural Childbirth and the Creation of Religious Identities. This paper examines the beliefs of Latter-day Saint women as it relates to their experiences with natural childbirth and alternative forms of
natal care. Based on 21 interviews with contemporary Mormon mothers and Mormon midwives, this paper argues that some Latter-day Saint women have scripted their personal birth narratives to reflect rich and meaningful theologies, which provide sanctity to motherhood and in turn define their identities as women. This occurs in two ways: first, as women connect with a more esoteric history of early Latter-day Saint women who were “called and set apart” to the vocation of midwifery, and second, as women sacralize the female body through story. 01-06

Bock, Sheila (University of Nevada, Las Vegas) Genre, Context, and the Personal Illness Narrative. This paper will begin by approaching the personal illness narrative as a genre itself, highlighting the dialectical discourses of veneration and stigmatization (Goldstein and Shuman 2012) shaping how illness narratives are constructed and how they are interpreted. It will then turn attention to illness narratives as sites of contextualization. Presenting examples from published accounts and fieldwork, the paper will show how storytellers construct relationships between the illness narratives they share and other expressive genres, strategically (and sometimes playfully) using this interplay between genres to reorient/speak back to/counteract the stigmatizing discourses they face at personal, community, and institutional levels. 02-03

Borland, Katherine (The Ohio State University) Her Story, Our Story, My Story: Intersubjective Dimensions of Meaning in Family Folklore. In 1986, I collected my grandparents’ artfully fashioned stories of growing up in early 20th-century Maine. Almost 30 years later, I will revisit these materials and the question of interpretive authority they raised by focusing seriously on the role an informed audience has in the creation of meaning. Preserved texts (tape recordings, letters, transcripts) may imply an audience in a variety of ways, but storytelling sessions in an intimate grouping, such as a family, produce a web of unvoiced backstories, oral literary criticism, and recognizable silences that challenge notions of single authorship and unitary subjectivities. 06-08

Brodie, Ian B. (Cape Breton University) Understanding Postindustrial Cape Breton through Comics: Old Trout Funnies as an Ethnographic Resource. Directed towards a small, local audience, Old Trout Funnies was a run of underground comics produced by Paul “Moose” MacKinnon in the mid 1970s. They focus on the postcollege generation in Cape Breton as the region begins its industrial decline, demonstrating not so much its folk life as an overall worldview. Building on studies suggesting that narrowcast artistic works can act as ethnographic sources for the folklorist, as even fictional work is grounded in the esoteric in order to create verisimilitude, this paper suggests that semiautobiographical comics and graphic novels can be employed similarly, even when they are distortions for comedic effect. 07-03

Bronner, Simon J. (Penn State Harrisburg) Toward a Definition of Folklore in Practice. My title gives homage to Dan Ben-Amos’s widely cited definition of “folklore in context”: “artistic communication in small groups.” Renewed questioning of the definition in the 21st century has been evident with the emergence of digital culture, rethinking of the social basis of folklore, reexamination of tradition as the keyword of folklore, calls for inquiry of folklore’s cognitive sources, formulations of behavioral and organizational concepts, and the “practice turn” in contemporary theory. I review these developments and propose a succinct tradition-centered definition in line with practice theory that retains a consideration of context but focuses attention to the knowledge domain, or cognition, at the basis of folkloric practices. This definition of “folklore in practice” is “traditional knowledge put into or drawn from practice.” 09-10

Brower, Lowell Andrew (Harvard University) “It Happened, but May It Never Happen Again”: The Politics and Poetics of Storytelling in Post-Genocide Rwanda. This presentation explores the resurgence of imigani folktales in the aftermath of violence, displacement, and profound social rupture in rural Rwanda. Based on over 1,800 Kinyarwanda storytelling performances recorded between 2012 and 2014, I argue that storytellers have revived and revised an ancient folkloric genre in order to contend with a modern social crisis of postgenocide belonging. I examine three storytelling events in a “village of unity and reconciliation,” and suggest
that storytellers and audiences are using imigani performances as inclusive, indigenous means through which to share sorrow, enact sociality, and reconstitute the everyday neighborly bonds necessary for postgenocide coexistence. 02-12

Burch, Milbre (University of Missouri) Changing Skins, Changing Minds. In 2010, I premiered a work of performed research examining the wealth and persistence of gender-bending folktales around the world. “Changing Skins: Folktales about Gender, Identity, and Humanity” has toured the country and was the 2010 AFS Dan Crowley Memorial Concert. Born of my decades-long interest in gender identity and my comparative study of “The Girl Who Became a Boy,” a folktale with variants in Afghanistan, Albania, Chile, Finland, France, India, Russian Georgia, and more, the show invites audiences to think deeply about the fluidity of gender performance. I will perform part of the show and discuss audience reactions. 06-03

Burke, Carol M. (University of California, Irvine) Stolen Valor in Recent Wars. Through their stories, fake veterans enter the world of legend as characters acting out a life they wished they had lived, a life that, over years of telling, they may even have come to believe. No longer are these stories of adventure told only on the home front. This talk looks at the personal narratives of close calls, clandestine operations, and fraudulent credentials that contractors deploying in recent wars in Iraq and Afghanistan have taken down range with them. 06-14

Burke, Emily (Indiana University) The Academic and Popular Discourse of Fairy Changelings and Autism. Recently there has been an impulse in academic and popular discourse to explain certain belief traditions in terms of medical and psychological disorders. An intriguing example of this can be found in the way scholars, parents, and autistic individuals draw on or reject discourses connecting the symptoms of autism with folk narratives of fairies abducting healthy babies and leaving behind a sickly fairy, called a changeling. This paper will investigate the features and associations that allow these connections to be made, paying particular attention to the construction of identity and to the interplay between official and folk understandings of autism. 02-10

Burns, Richard A. (Arkansas State University) AWOL Narratives. AWOL (absence without leave) was so common during war that during the Vietnam conflict, for example, one soldier went AWOL every three minutes. From 1967 until 1972, 350,000 soldiers deserted. One Marine Vietnam veteran argued the Vietnam jungle offered few places to hide; only soldiers in the rear went AWOL, and they were primarily Army and Navy personnel. Army deserters have fluctuated since Vietnam. Soldiers serving repeated lengthy tours in Iraq and Afghanistan have increased these desertions. This presentation examines attitudes AWOL tales reveal among those who share them. 06-14

Butcher, Beverly Joan (New York Institute of Technology, Nanjing Campus) Filipino and Chinese Folk Traditions in Contemporary Bohol, Philippines, Catholic Life: A Sample. For six months during 2011–14, I conducted fieldwork in Bohol and Manila, Philippines, on Filipino and Chinese folk traditions in contemporary Bohol Catholic life, the goal being to survey the folklore of these groups in this province. While the cornucopia of findings is endless, the focus of this paper is to provide a sample and limited analysis of two traditions of each: the Filipino San Roque Procession, and folk beliefs in regard to good and bad spirits; and the Chinese Catholic Church Rites based on a traditional Chinese engagement ceremony and that of ancestor veneration. 08-08

Buterbaugh, Chad (Indiana University) Local Practice and Global Reach among Vernacular Entrepreneurs. While the internet allows us to meet one another in deterritorialized realms, we have not ceased to socialize in geographical contexts. A complete ethnography attends to both landless and landed inhabitations in pursuit of a more nuanced portrait of community. This paper considers semiterritorialization in an Irish storytelling practice that I call vernacular entrepreneurship. The core of this community’s public sphere hardens with each live performance, while its mediatized atmosphere provides representations of storytelling on a dramatically larger scale. The semiterritorialized landscape settles around these layers of interaction. 07-13
C. K., Jisha (Central University of Jharkhand, India) **Kalari Treatment and the Kalari Massage System.** Kalari, a traditional psychophysiological discipline emanating from the Indian state of Kerala's unique mythohistorical heritage, is considered to be the oldest form of physical training in human history. It is a holistic form of physical training that combines the dynamic skills of attack and defense with the secret knowledge of marma points, the vital points in the body where the life force energy is concentrated. These pressure points are areas where there is a high concentration of prana, the energy that gives life for the living organism. In addition to the physical training, kalarippayattu also involves the training of the mind. 07-07

Cai, Lei (Wuhan University and Penn State Harrisburg) **Craft Industry and Village Community: A Case Study in Yang Village of Northern China.** Scholars typically overlook the role of traditional craft in the formation of Chinese village community. Based on a case study in Yan Village, located southwest of the major metropolitan area of Beijing, I argue that the production and marketing of baskets played a key role in reproducing community through small-scale cooperation, avoidance of competition, invocation of a sacrificial ceremony to the mountain gods, and the generation of collective memory. This case study points to larger issues of the sustainability of villages in Chinese society and the ways that dislocation caused by industrialization and urbanization affects the cultural continuity of villages. 06-05

Çalhanaoğlu, Sevinç (Bogazici University) **Local Adaptation of International Art Scenes: Stories and Places of the Istanbul Biennial.** The International Istanbul Biennial started as a venue with a more global aspiration, but as curators and places altered over time, it changed into a more local experience. The site of the city as a rapidly changing space had affected the way the Biennial’s themes were determined and enacted. This paper explores this cultural change through time, focusing on the stories developed around a vast number of art products. 01-04

Canepa, Nancy (Dartmouth College) **1956: Italo Calvino's *Fiabe Italiane* and a National Folklore.** In 1956, the publisher Einaudi commissioned Italo Calvino to assemble a collection of Italian folktales akin to the Grimms’ collection, still lacking in Italy. In this same period folklorists, ethnologists, and literary scholars, disillusioned with the postwar and postfascist social landscape, were engaging in discussions on the relation of Italian folklore to national culture, and in particular on the vital role that the recovery of Italy’s marginalized traditions should have in a revisioned model of national identity. Calvino’s now classic *Fiabe Italiane* (*Italian Folktales*), published in 1956, is one of the most masterful excavations of these traditions. 05-04

Cantú, Norma E. (University of Missouri, Kansas City) **Performing an Imagined Past: The Princess Pocahontas Pageant in Laredo, Texas.** Using semiotics and a Chicana third-space feminist theoretical lens, I approach a part of Laredo’s George Washington’s Birthday Celebration, the Princess Pocahontas Pageant, to ferret out the discordant relationship between a Chicana existence on the border and the fiesta’s elaborate and ostentatious pageant. Chicana third-space feminism engages what Anzaldúa called “nepantla” as a state of inbetweeness. Here, I extend the concept to the idea that the border is an in-between space where folk Catholic celebrations like the matachines coexist with secular celebrations like the Pocahontas pageant to render a complete picture of the complex relationship the community has with its indigenous past. 06-10

Cashman, Ray (Indiana University) **Witchcraft and Anxiety on the Irish Border.** In the repertoire of Packy Jim McGrath of County Donegal, Ireland, stories of witchcraft and supernatural aggression speak to shared anxieties over secrecy and striking the right balance between personal gain and community well-being. Previous research has explored the symbolic implications of older female witches and younger male victims, but in Packy Jim’s repertoire witches and victims differ by sectarian affiliation, not gender or age. His stories suggest that in this time and place the most troubling relationship—given form in supernatural narrative—is that between neighboring Catholics and Protestants, struggling with the ideal of community in a world of both limited good and sectarian tension. 02-10
Cavus, Yeliz (The Ohio State University) "Long Ways, Long Lies": Evliya Celebi as Traveler and Trickster. As a world traveler who took the idea of traveling as an obsession and profession, Evliya Celebi, a 17th-century Ottoman traveler, left us a voluminous first-person account of traveling and trickiness. His literary skills and boundless curiosity made him one of the most prolific travelers of all time. By discussing Evliya Celebi as both a traveler and a trickster, this paper aims to explore his contradictory narrative interspersing representations of Ottoman daily life in 17th-century jokes, anecdotes, satire, and legends. 04-07

Chavez, Xochitl C. (University of California, Riverside) Zapotec Soundscapes of Los Angeles: Negotiating Gender in Oaxacan Philharmonic Bands. Through a case study of five Zapotec community-based bandas oaxaqueñas (Oaxacan brass bands), this paper addresses the significance and proliferation of second-generation Oaxacan philharmonic brass bands in Los Angeles. Imperative in this work are the forms of collective action amongst Oaxacan immigrant communities, and highlighting how women and youth now fill the ranks of musicians and new leadership. The presence of second generation bandas oaxaqueñas further exemplifies the diversity of Oaxaca’s ethnolinguistic communities and how they strive to maintain their ethnic identity and a linguistic plurality within a bustling urban space. 02-11

Christensen, Danille Elise (Virginia Tech) Hobby, Lifestyle, Authentic, Elite: Labels, Material Systems, and the Politics of Home Food Preservation. I investigate the ecological, technological, and socioeconomic systems in which home canning and dehydration have historically been enmeshed. Drawing on archived documents and contemporary discourse, I illustrate how factors such as geography and the built environment have enabled these modes of home food preservation and contributed to their social and representational value; I also suggest how differential access to land, water, tools, storage space, labor, and expertise are shaping revivalist efforts in rural and urban areas. Material systems present symbolic and practical challenges for new enthusiasts and seasoned veterans alike, and they undergird social labels both celebratory and pejorative. 01-09

Cleto, Sara B. (The Ohio State University) Lamps and Levity: The Dis/Abled, Embodied Experience in George MacDonald’s Fairy Tales. In the fairy tale form, bodies are notoriously unstable—they transform, endure modification, and survive mutilation and disfigurement. In “The Day Boy and the Night Girl: The Romance of Photogen and Nycteris” and “The Light Princess,” Scottish author George MacDonald creates protagonists with limited abilities and imagines the environments that might accommodate them. In this paper, I will explore how MacDonald’s fairy tales problematize, and even queer, what it means to be beastly or beautiful, able or disabled, and explore how fairy-tale space can accommodate nonnormative bodies. 07-06

Coberly, Elizabeth Allison Thrower (George Mason University) Nurturing Nature around a Campfire—A Self-Study of the Youth Camp Experience. This paper discusses the experience of attending a nature based educational summer camp and its lingering impact on engagement and leisure choice. Using self-study methodology, I examine the impact of personal experience in place and the relationship between family values, engagement with nature, the search for adventure, the quest to belong, and the stories that are then passed down to the next generation. Through interviews, letters, poetry, and photographs with other multigenerational camp participants, an understanding of the experience was used to synthesize a common story. 04-14

Colom, Gloria M. (Indiana University) Puerto Rican Vernacular Architecture: Both and Neither Traditional and Modern. Puerto Rico’s contemporary vernacular architecture molds traditional forms with concrete block and aluminum windows. The often-times modernist looking buildings are too contemporary to be considered for preservation yet too traditional to excite modernist architectural scholars. Their materiality marks them as built (mostly) during the second half of the 20th century when an effort was made to sever ties with the “past” in a forward-looking push towards modernity. This goes to larger questions of how cultural identity continues to develop in the 21st century and the role played by localized concepts of tradition and modernity. 04-11
Connors, Colin G. (University of Wisconsin, Madison) Audience, Identity, and Aesthetics in the Medieval Icelandic Sagas and the Digital Translation of Immanent Art. This paper addresses the oral legacy of medieval Icelandic texts and how best to identify and translate the folkloric event of their communication. In particular, I investigate how the interpretation of historical characters in medieval Icelandic narratives was dependent not only on the audience's knowledge of these characters, but also on how the audience's identity affected the aesthetic function of these historical characters in the narrative. I illustrate how widgets in Apple's iBooks and Google Maps can aid in translating the immanent whole of these medieval texts by representing the audience's cultural, historical, and geographical knowledge. 04-05

Conrad, JoAnn (California State University, East Bay) Chance Encounters: Meetings with Extraordinary Women. The story of the repopularization of folk and fairy tales in the second half of the 20th century is the story of mass media. Some of the core illustrators and animators both at the new Disney studios of the 1930s and for the newly created Little Golden Book series in the 1940s were highly trained European immigrants whose convoluted paths to New York and California usually involved chance meetings with people, a disproportionately high number of whom were women, who were looking to create new modes of presenting stories to a broad audience, both adult and child. I seek to trace some of these chance collaborative encounters whose eventual product was to shape the understanding of fairy tales for generations. 09-06

Cornell, Lacey (FoodCorps) “Sometimes I Put My Dice in ’Time Out’ When They’re Rolling Badly”: Dice Superstitions and Folk Belief. This paper attempts to build the framework for a preliminary discussion of dice superstitions among players of tabletop role-playing games by comparing them to the academic sources and fieldwork completed on craps players. The superstitions include beliefs about dice control through punishment, training, and manipulation. Research for the topic stems from historical documents regarding the use of dice, surveys given to individuals who play Dungeons and Dragons or similar games, and discussion on internet fora in order to understand their dice superstitions and place them in a folkloric context. 01-14

Cox, Nikki (University of Oregon) Static Femininity: Stereotyped Representation of Women in American Horror Story: Murder House. American Horror Story: Murder House explores the darkness of the American dream. Employing the paranormal and supernatural as mechanisms for interaction between the living and dead, the show makes a profound statement regarding the stability of the American family, where women are indicted and men exonerated for the failings of modern marriages. The show demonizes diverse female characters in similar ways, ultimately correlating womanhood with motherhood. Meanwhile, the characterization of men exculpates them for any responsibility to the family or the home. By emphasizing the preoccupation with reproduction and the failure of a typified familial structure, Murder House demonstrates the impotence of the American dream. My folkloric analysis reveals how gendered stereotypes and folk histories are made possible by the show’s supernatural framework. 03-11

Cusack-McVeigh, Holly (Indiana University-Purdue University Indianapolis) What Haunts These Places? Cultural Encounters and Narratives of Resistance. With the arrival of missionaries to Alaska came an active campaign to replace indigenous cultural beliefs, customs, and languages. Contemporary oral traditions, particularly narratives about contested places, reflect these early events and the changing relationships that characterized them. Narrative discourse speaks to historical underpinnings, but it also expresses, at an implicit level, contemporary issues that are otherwise suppressed. Man-made places, like the land, are barometers of change. I give examples of how symbolic expressions of conflict center around places—in this case the old church—where postcolonial agencies continue to impose challenges to local beliefs and practices. 07-03

Cutz, Vanessa (University of Oregon) We Have Returned to a Place of Loss: Pilgrimage to Poland as a Holocaust Memorial. Each year, thousands of individuals participate in the March of the Living, a journey that is both a Holocaust memorial and educational tour. This
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presentation, based on my own journey and recent fieldwork, considers the cultural intergenerational transmission of trauma and how the losses suffered in the Holocaust are memorialized during the March of the Living. The master narrative structured by the tour attempts to come to terms with Holocaust trauma in a culturally meaningful way; I explore how my informants interact with that narrative in the construction of their Jewish identities and through vernacular practices of memory and memorialization. 06-11

Daneliuk, Lynda (Memorial University of Newfoundland and Thompson Rivers University) **Encounters with Death and the Enactment of Legend: The Importance of Ghost and Legend Tourism as Cultural Performance in New Orleans.** New Orleans tourism covers a variety of cultural encounters, enactments, and performances featuring the region’s unique music, food, festivals, ethos, and landscape. The city is also a major source of “dark tourism,” and “dark” walking tours, Halloween parades, Day of the Dead celebrations, vampire masquerades, and other forms of ghost and legend tourism are equally important markers of local history, regionality, belief, and cultural performance. This paper argues that through these “encounters with death” or “enactments of legend”—supplied mostly through narrative merchandising—New Orleans’s unique atmosphere, history, and culture are transmitted to visitors and reinforced to locals. 07-08

Danielsen, Martin Sejer (University of Copenhagen) **Naming the Church in Danish Legends.** In 1895 the Danish folklore collector Evald Tang Kristensen (1843–1929) published the third volume of his extensive work *Danske Sagn* (*Danish Legends*), in which he found it relevant to publish a collection of legends under the headline “Kirkenavnets fremkomst” (“The origin of the church name”). Many legends explaining church names are found under other headlines as well. With my point of departure in Evald Tang Kristensen’s publications, I have studied and will discuss how legend tellers from late 19th and early 20th-century Denmark explain the origin of local church names. 07-08

Davis, Hannah Cooper (Western Kentucky University) **Eyes on the Pies: Collaborative Competition at the Indiana State Fair.** Mary Alice Collins, known in her community as the “Pie Lady,” began participating at the Indiana State Fair in 1955 and has won thousands of ribbons for her baked goods in the years since then. Although she has earned much of the recognition, many of her entries at the fair are equal collaborations with her husband, Darl. Both are integrally tied to this multigenerational, agriculture-based tradition. In this paper, I will argue that Mary Alice and Darl are making explicit a process that for many of their peers is only implicit, revealing their community’s beliefs about collaboration and competition. 01-09

De Los Reyes, Guillermo (University of Houston) **Queer Mexicanidad: Migration and Homosocial Spaces in Houston.** The creation of social spaces has been an important practice amongst groups to develop a sense of community and identity. The Mexican Diaspora in the United States is not the exception. In this presentation, I argue that for a group of gay Mexican migrants in Houston, the creation of Mexican/Hispanic queer spaces has aided them in developing an imaginary community in which they perform their gender and sexuality, as well as their national identity. The paper reveals how Mexican and American conceptions of gender and sexuality create a hybrid discourse of homosexuality that fuses hegemonic and subaltern forces. 08-02

Decker, Adrienne (Utah Division of Arts and Museums) **Outside the Box: Stewardship of Utah’s Public Fieldwork Collections.** Granted funding to hire a designated folk arts professional in 2015, the Utah Division of Arts and Museums seized a critical opportunity to reconsider the preservation of decades’ worth of fieldwork collections, salvaging them from impersonal bureaucracy. As one of several devoted stewards of these collections, I will speak to the challenges and exciting possibilities offered by interagency collaboration with state-level and academic archives. In our efforts to make these collections navigable and meaningful, a “second look” has renewed relationships with communities across the state and inspired new collaborations demonstrating the diversity and vitality of Utah’s traditional arts. 06-08
Denton, Trisha (Dartmouth College) Devising and Staging Folk Narratives for Public Performance. Fairy tales and folklore still inform the manner in which we structure our dreams. There are many examples of this in the culture industry, but what about their influence on emergent popular culture within our communities? In devising original works for the stage, the immanence of these folk narratives is evident within collaborative process. Drawn out through pedagogical, collective storytelling, the director can identify motifs that connect the past to the present—creating a memory that is shared through public performance. This paper provides working examples of public performance, folklore, and community narratives in Burlington, Vermont. 01-12

Deutsch, James I. (Smithsonian Institution) It’s a Hoot: The 1960s Folksong Revival in Long Beach, California. Long Beach was a center of the folksong revival in the 1960s, with hootenannies frequently taking place in coffeehouses, private homes, and college hangouts. As one invitation to an informal “hoot” advised, “Respect for the material is important; virtuosity and vocal quality are not.” Such gatherings were linked to the larger phenomenon known as the folksong revival, which spread nationwide in the early 1960s. By the latter part of the decade, folk music remained popular in Long Beach even as it lost favor in other areas of California and the United States. 08-07

Dinan, Nancy (Texas Tech University) “Now Comes a Fairy Tale”: Heinrich Schliemann Goes to Ithaca. In 2012, John D’Agata and Jim Fingal published a book, The Lifespan of a Fact, examining the inherent paradox within creative nonfiction—that is, how to be both entertaining and truthful in factual narrative. When a true story is filtered through a single consciousness, as in memoir and personal essay, the reader must take into account the effect of this consciousness on the tale. This paper examines The Memoirs of Heinrich Schliemann alongside the D’Agata book, and uses the folkloric trickster motif to interrogate both purpose and meaning in travel memoir. 04-07

Dobler, Robert (Indiana University) The Eternal Refresh: Mourning and Postmortem Subjectivity on the Internet. The extension of our lives into the virtual world presents interesting opportunities for the study of human behavior. This is especially true of social media sites, where presence and absence can become uncannily blurred, potentially unmoored from the user’s real-world corporeality. When a person dies, his or her digital presence often lingers indefinitely, creating new contexts for the expression of grief and mourning while raising important questions concerning the control and ownership of online identity. This paper draws on contemporary methodologies for the study of digital folklore to illustrate the changing contours of death, memory, and commemoration on the internet. 06-11

Dorst, John (University of Wyoming) From Sensory Ecology to Sensory Encounter in the Material Fabric of Taxidermy. This paper takes taxidermy as a laboratory to develop a contrast between two conceptions of sensory experience. Invoking the conference theme, I call these the ecological model and the encounter model. Focusing on one artificially isolated sector of the taxidermy process, thinning the hide, I argue that an encounter model that attends to distributed material assemblages enables a more complex understanding of artisanship as a sensory phenomenon than does an ecological model focusing on the components of a strictly human sensorium. The former shifts attention away from discrete entities (artisan and artifact) and toward the fabric of materiality itself. 08-04

Downs, Kristina (Indiana University) “Silks Glamour Shots”: Injury as a Group Marker among Aerialists. This paper will focus on injury narratives among amateur and professional aerialists. Because the realities of circus-arts training mean that some injury is inevitable, minor injuries such as bruises and burns come to serve as marks of initiation, group identity, and toughness. At the same time, stories about more serious injuries are used as cautionary tales through which aerialists warn each other of the perils of doing something careless. Drawing from ethnographic research, this paper will examine the exchange of injury narratives among aerialists via oral performance and the sharing of images and stories via social media. 02-07
Drewello, Ashton (California State University, Northridge) **Of Psychiatrists and Saints: An Analysis of the Science-Religion Dichotomy in American Horror Story: Asylum.** Set in 1964 Massachusetts, *American Horror Story: Asylum* delivers a narrative on the contrariety and mutual exclusivity of science and religion in a sanitarium. The power struggle between ministers of faith and science serves as a mechanism to drive *Asylum*'s critique on the historic fight for authority between competing magisterium in the American mental health system, and the dichotomy between supernatural and pathological psychosomatic phenomena. My analysis argues that the dichotomy constructed between science and faith is compromising in the treatment of *Asylum*'s characters, serving as a parallel for contemporary debates on the credibility of spirituality and experience in patient care. **03-11**

Duggan, Anne E. (Wayne State University) **Engagé Animation: The Films of Paul Grimault and Jean-François Laguionie.** The works of Paul Grimault and Jean-François Laguionie reveal that animated film drawing from the fairy tale tradition need not resemble the sugar-coated tales of Disney Studios. Indeed, inspired by the work of Hans Christian Andersen, Grimault and Laguionie create films that challenge fascist regimes, class hierarchies, consumer society, and racial tensions. Setting the ground aesthetically for a French painterly tradition in animation that will continue in the work of Michel Ocelot and Florence Miallhe, Grimault and Laguionie prove to be committed artists producing films that challenge repressive sociopolitical regimes and, especially in the case of Laguionie, proposing utopic possibilities. **06-04**

Eleuterio, Susan (Goucher College) **Texts from a Teacher.** This paper is based on an ethnographic collaboration developed through texts, conversation, interviews, and observation of an elementary teacher and her colleagues’ working lives in Chicago’s public schools viewed through both the lens of a professional educator/folklorist with years of experience in schools and the more informal relationship of the researcher as a mother-in-law/classroom volunteer. It will examine the intertwining of the cultural ecologies of teachers’ family life with the family life of their students. This is an aspect of the canon of educators’ work technique that has been underreported or highlighted only as differences in popular culture. **05-13**

Eliason, Eric A. (Brigham Young University) **Animals as Producers and Products of Folklore: Natural Selection in Traditional Aesthetics and Behavior.** Animals are not just the subject of lore like animal tales, but can be a kind of living folk art shaped by human aesthetics. They can also be tradition-bearing performers that cocreate with human folk groups. The biological sciences—evolutionary psychology in particular—help us understand the dynamic interplay between aesthetic preference and artistic creation between humans and animals. **07-07**

Ellsworth, Brant W. (Penn State Harrisburg) **Trivial or Celestial Pursuit: Mormon Missionary Proselyting Games.** As in most religious traditions, for members of the Church of Jesus Christ of Latter-day Saints, the supernatural is a part of everyday life. In prayers, through spiritual promptings, and in temples across the world, supernatural experiences are not only considered normal, but are, in fact, expected. These experiences often function to confirm spiritual truth. With over 15 million members, it is no surprise that personal experience narratives of interactions with the supernatural abound in the LDS tradition, especially among the LDS missionary workforce who daily labor to help others experience the supernatural. Drawing from interviews with missionaries in Pennsylvania, this paper addresses a specific genre of memorates that I call “dissuasive spiritual intrusions.” Not only do LDS members expect positive experiences with the supernatural, they also expect the opposite. **04-12**

Estiri, Ehsan (The Ohio State University) **Is Gharaki Folk Art? Public Sexual Touch in the Northeast of Iran.** “Gharaki” is a local term, used in the northeast of Iran, for touching other people’s private body parts over clothes without their awareness. In my paper, I introduce this behavior and identify its typology. I argue that Gharaki can be considered a form of vernacular art that conforms to requirements of several definitions of folk art. Considering Gharaki as
a performance, I attempt to shed light on the contents and messages that are communicated through this performance, ranging from expression of different levels of friendship to claiming complete power over the person who has been the subject of the touch. 04-13

Faulk, Danae M. (independent) **Ecofashion as Bodylore: Materializing Sizism in the Production of the Ethical Body.** Given the trend towards fashion as women's empowerment in body positive communities, this paper considers the limitations of ecofashion retailers, who rarely offer plus-size options, as an alternative to the unethical production practices of the fashion industry. Through an autoethnographic analysis of the virtual storefronts and production practices of selected ecofashion companies, I argue that such sizism not only restricts fat women to high impact consumption practices, but also that ethically oriented fashion narrates a problematic correlation between ethics, agency, and body size through its prognostication of the size of the ethically consuming female body. 02-06

Feng, Jin (Lawrence Technological University) **Ecology of Household Furniture in a Mountain Village.** Household furniture reflects the ecology of a culture. The changes in household furniture over time coincide with the changes in the ecology of the place. This paper examines the changes in household furniture in a mountain village on the Loess Plateau in Northern China. The household furniture in the village changed in style from traditional to modern, from small to large, from locally produced to globally mass produced, and from sustainable to wasteful in the recent decades. What is behind this change is an expansion of the ecological system of the village in a time of economic development and globalization. 09-13

Fenn, John B. (University of Oregon) **Cultural Mapping and Digital Technologies.** For some time United States–based folklorists have leveraged multiple approaches to cultural mapping, from tracking geographic movement of traditions to exploring ways in which collective and individual identity overlay cultural patterns, interchange, and place. Digital technologies have extended opportunities for community-engaged mapping. In this presentation I will explore key issues delineating the intersection of cultural mapping, digital/mobile technology, and community engagement. Concepts such as privacy, access, and sustainability will thread through the presentation, forming anchor points for discussion of the ways in which digitally driven cultural mapping intersects with cultural ecologies by affording cultural encounters. 01-08

Ferguson, Sara Beth (University of Louisiana, Lafayette) **All the Place with Swarms Do Overlay: Exploring the Cultural Significance of Insects in Spenser’s The Faerie Queene.** This paper will explore how English poet Edmund Spenser relies on images and motifs of insect life throughout his epic *The Faerie Queene*. At key points within the poem, a wide taxonomy of insects appear that serve as symbol and allusion, are illustrative of myth and national identity, and are filled with traditional and current cultural resonance. I argue that insects serve as a significant theme in the epic and are utilized by Spenser to further his interpretation of social relations and power as well as his observations on the ecological and industrial concerns of England in the 16th century. 02-14

Fikfak, Jurij (Slovenian Academy of Sciences) **Heritage and Structured Conflicts in a National Park.** The research of Triglav National Park is focused on the stakeholders involved in construction of natural and cultural heritage. Different forms of structured conflict arise in the practice of heritage in the park: the variety and the diversity among existing heritage stakeholders with diverse claims to authority; the potential irreconcilability among agendas often interpreted as opposition between the conservation of nature and the preservation of culture; and at the level of experts, who negotiate diverse roles as state representatives, as well as heritage managers. This analysis opens up the space for mediation process between different stakeholders. 04-14

Fivecoate, Jesse Adam (Indiana University) **Northern Ireland and Palestine Stand with Ferguson: Traditions of Oppression and Solidarity.** This paper will look at the forms through which individuals and communities responded to the verdict and demonstrations in Ferguson,
Missouri, in late 2014 on a national and international stage in terms of discourse of oppression and solidarity. I will examine the visual and verbal arts that were, and continue to be used to discuss action taking place in Ferguson within a larger dialogue of occupation, racial, and ethnic inequalities across the United States and internationally. To that end, I will pay special attention to the scene as it has unfolded and continues to unfold in Northern Ireland and Palestine. 04-13

Fraser, Joy (George Mason University) Mummers and Murder in Newfoundland: Political and Media Responses to the Death of Isaac Mercer. This paper examines contemporary political and media responses to the alleged murder of fisherman Isaac Mercer by six men disguised as Christmas mummers in the town of Bay Roberts, Newfoundland, in 1860. I explore how local newspapers, politicians, religious leaders, and colonial officials promulgated discourses about the case that served their own political agendas, reflecting the deep-seated sectarian divisions that characterized Newfoundland society during this period. I argue that the Mercer case provided a discursive site for the enactment of bitter partisan conflicts and personal animosities among Newfoundland’s embattled politico-religious elites at a time of constitutional crisis in the colony. 07-14

Fujii, Kazuko (Kwansei Gakuin University) Study of Outsider Art in Japan: Gataro Who Works as a Janitor in a Shopping Mall in Hiroshima. In order to analyze outsider art in Japan, this paper examines the true story of a boy who was born in Hiroshima, Japan, right after the atomic bomb, and how he became an outsider artist. In this presentation, I will examine the case of one outsider artist, a man named Gataro who works as a janitor in a shopping mall in Hiroshima. I will explore what Gataro’s art represents. 06-07

Furth, Brett H. (Texas A&M University) The Dilemma of Religious Cultural Appropriation: Divergent Ethnic Neo-Pagan Approaches toward and Justifications for Appropriating from Non-European Cultures. Some see Neo-Pagan cultural appropriations as white hegemony (e.g. Eller 1995), while others see it as more benign because of the practitioners’ intentions (e.g. Magliocco 2001, 2004). Many of my ethnic Neo-Pagan informants were attracted to non-European traditions because of their values and beliefs. Some explored those before finding ones in their ancestral culture, others looked for analogues in their ancestral pasts, and yet others found ways to justify appropriations based on their tradition’s criteria of authenticity and ethics. I discuss how my informants’ approaches fall into three categories: 1) my people’s way, 2) respectful appropriation, or 3) supranormal justification. 03-06

Galvin, Sean (LaGuardia Community College) Space and Place in New York City Foodways Practices. This presentation will focus on place with regard to foodways practices; in particular, the often temporary (pop-up) setting, or mobile (food cart, truck) setting, as well as a consideration of the ramifications of using social media communications as a means of making food consumption choices in New York City. 09-07

Gatling, Benjamin (George Mason University) The Poetics and Performance of Reading or How to Read Religious Literature in Central Asia. Religious reading often is not a solitary activity in Central Asia. Rather, many pious Central Asians encounter religious literature as it is enacted within the space of public performances, not as written word, but rather as performed speech. This paper considers the poetics and performance of the religious reading practices of Muslims in Tajikistan, drawing upon ethnographic observations of public ritual and religious reading circles. I discuss the intersections of the practices of orality and literacy, the poetics of reading, and the applicability of the performance literature to nonstandard genres. 03-07

Gholson, Martha Rachel (Missouri State University) It’s Not the Blood You Take, but the Ideas You Give: Rereading Bella. Overlooked in Meyer’s Twilight is not only how the various encounters between groups lead Bella to challenge existing cultural schemas, but also to propose new cultural schemas that are both accepted and enacted upon. A strong introvert, Bella is able to profoundly influence her environment by taking on the role of bridge between competing groups.
The desire of each group to have Bella as a member puts her in a unique position. This position allows her to challenge multiple existing cultural schemas about friendship, enmity, and family and to propose a new cultural schema, which coalesces these into one. 09-06

Giles, David (Utah State University) **The Thousandth Happy Haunt: Legends of Burial and Haunting at Disneyland’s Haunted Mansion.** Despite the rather blatant commodification of haunted-house lore evident in Disneyland’s Haunted Mansion, the ride has become the site of its own macabre brand of folklore—specifically, the scattering of ashes of loved ones, both in legends and in actual practice. This paper will examine two types of legends regarding this practice: stories of ash scatterings at the mansion, and stories of the ghosts actually haunting the place, some of which are said to have had their ashes scattered there. This paper will also examine the significance of these stories in regard to modern burial practices and beliefs. 07-08

Gillesepie, Angus K. (Rutgers University) **American Interservice Rivalry.** Interservice rivalry is the competition among the different branches of America’s armed forces. This competition is played out at the official level over such topics as the appropriation of the military budget. In this paper, however, I focus on the traditional and unofficial rivalry in terms of jokes and insults. In a perfect world the various branches should be able to cooperate and pull together. Unfortunately, the world is not perfect. Some amount of rivalry may be encouraged by leaders to promote a competitive spirit, but sometimes it gets out of hand. 06-14

Gilman, Lisa (University of Oregon) **Is Oral Tradition Alive and Well? Contemporary Legends and Social Issues in Northern Malawi.** Drawing from fieldwork I did with students in my oral literature class at Mzuzu University in 2013, this presentation explores contemporary legends in northern Malawi to elucidate how legends can serve as a measure of social fears and anxieties and what roles they play in disseminating sometimes useful and other times detrimental information about critical social issues. It also considers the hierarchy of emic and etic generic classifications, questioning why contemporary legends have typically been excluded from the cannon of oral forms in Africa that have garnered attention by folklorists. 02-12

Glass, Andrea (Penn State Harrisburg) **Swipe Right, Look Up, and Play Hard: Sexual Encounters in a Post-9/11 New York City.** This paper examines how New Yorkers are responding, both online and through lived practice, to the gentrification of sex and the physical displacement of fringe culture. For this project, I am particularly interested in documenting vernacular responses to the city’s shifting sexual geographies, charting emerging patterns in urban sexual folklore, and mapping a post-9/11 culture of sex. I am also concerned with demonstrating how New Yorkers are using digital technology to facilitate social-sexual encounters and memorialize the city’s sexual past. Finally, I argue that sex is a form of play and performance, and the hyper-gentrified city, a playground. 04-05

Gonzalez-Martin, Rachel V. (The University of Texas) **La Niña de la Portada: Quinceañera Aesthetics and the Making of “Miss Cover Girl.”** This presentation focuses on the ritual celebration of the quinceañera coming of age drama through a consumer framework. Drawing on field research conducted in Des Moines, Iowa, during the 2015 Miss Cover Girl competition sponsored by Quinceañeras Magazine, Inc., this work will use the concept of “transcreation” mobilized by Latino scholar Juan Flores to examine consumer citizenship as one factor in the transformation of quinceañera celebration from private familial ritual, to public spectacle. I will examine the form and function of the pageant as a means of consumer promotion, but also as a ritual stand-in for quinceañera coming of age performances, questioning the complex relationship between cultural performance and consumerism within US Latino communities. 06-10

Gould, Jillian (Memorial University of Newfoundland) **“American Folk Songs”: Herbert Halpert’s 1938 Illustrated Radio Talk.** In 1938, 26-year-old Herbert Halpert was balancing part-time MA studies at Columbia, weekend fieldwork expeditions in the New Jersey Pines, and supervising
the Folksong Department of the Federal Theatre Project. As a guest on “Exploring the Arts and Sciences,” a weekly radio program produced by the Radio Division of the Federal Theatre Project, Halpert discusses the history and cultural significance of folksongs, refers to cultural and political issues of the day, and sings verses to illustrate his points. This paper explores Halpert’s song examples in various contexts, as well as examines his WPA research in relation to public sector work today. 08-01

Green, Spencer L. (Penn State Harrisburg) Less Holiness Give Me?: LDS Return Missionary Narratives and Eternal Progression’s Escape Clause. William Wilson has analyzed the initiations of Mormon missionaries into their missions. Initiation pranks reflect the widely accepted view that going on a mission is a transformative experience and rite of passage for Mormon youth. While Wilson illuminated the initiation and separation stages, I use stories of recently returned LDS missionaries to explore the sometimes rocky reincorporation stage, where the returning missionaries’ increased devotion and spirituality contrast with their loved one’s more worldly habits. This clash highlights paradoxes in the rite itself, as they remain in a liminal stage until they become less missionary-like and, in LDS beliefs, in eternal progression that recognizes too much holiness. 04-12

Green, Thomas A. (Texas A&M University) “Fighting While Talking”: Chinese Folk Drama as Embodied History. In Zhuzhai Village (Henan Province, China), practitioners of meihuaquan (plum-blossom boxing) perform a folk drama consisting of boasts and challenges delivered by a pair of boxers, one representing a mei boxer and the other a practitioner of hongquan (red boxing). The play culminates in a comic battle between the two “combatants.” The presentation contends that the drama, in association with other enactments preserved by members of the boxing “family,” symbolically embodies the history of mei boxing’s struggle for survival and strengthens a common identity among mei boxers. 05-11

Groth, Charlie (Bucks County Community College) Stories Unleashed: Dogs’ Role in Narrative Stewardship on Lewis Island. While splashing in the Delaware River and running along the bank, companion dogs on Lewis Island, New Jersey, play a unique role in a system of narrative stewardship, a process through which people nurture community resources such as tradition, the river and its species, and community itself. The dogs aid in this complex cultural ecology because of a confluence of the particular narratives told, this town’s regard for dogs, Lewis Island’s geography, and the roles that dogs typically fill in human-human encounters. 02-13

Guerrero, Paulina (Indiana University) The Smith Island Women’s Crab Co-op: Sense of Place, Maritime Foodways, and Environmental Crisis. Smith Island is a commercial fishing community in the lower part of the Chesapeake Bay that is slowly being eradicated because of rising water levels and the decline of fishing industry. The Smith Island Crab Co-op is where women pick and pack crabs for sale. Once having 20 members when it started in 1997, it is now down to three women. This paper examines the intersections between maritime foodways, sustainability, and sense of place in a community that is at the forefront of an environmental crisis. 01-09

Guyker, Robert (Pacifica Graduate Institute) The Lore of New Eden: EVE Online between History and Myth. As a platform for discursive and ethnographic analysis, EVE Online has gradually grown to be a long-standing community with a deep history and a living body of lore. Networks of various narrative strategies compete, interact, and negotiate within a dynamic social structure of engaged players. As a mythologist and field researcher, I am most interested in applied personal and collective narratives shaping the mythic discourse of the EVE universe. Methodological principles will be discussed alongside theoretical implications of engaging with online communities. I present preliminary findings, current developments, and trajectories for long-term aims. 07-09

Hall, Stephanie (American Folklife Center) The Folklorist as Hero and the Legacy of the Lomax Family. Those who provide services to the collections of the American Folklife Center at the Library of Congress live daily with the legacy of the Lomaxes who contributed so much to the
collections and work of the archive. Often researchers regard them as solitary heroes, while we know that there were many people, including family members and research partners, who contributed to the creation of the collections. I will look at the legend and the reality of the Lomax legacy and discuss the goal of arriving at a broader view of the contribution of the Lomaxes.

Hanks, Bethany (Utah State University) Fairy Tales over the Telephone. One of Gianni Rodari’s works is called Favole al Telefono, which translates to Fairy Tales over the Telephone. It is a large collection of fairy tales, some of which are new while others are reimagined. The book consists of tales that Mr. Bianchi tells to his daughter over the phone in order to help her fall asleep. I would like to explore how the use of the telephone in Rodari’s adaptations changed these fairy tales with regards to their format and context.

Hanson, Debbie A. (Augustana College) Lending a Feminine Touch to the B-29: Depictions of Women Workers in WWII Aircraft-Industry Publications. By late 1943, 40 percent of aircraft industry workers were women, a phenomenon with which the industry and its publications struggled to deal. I explore the way these publications depicted the occupational folklore of WWII aircraft plants and how it reflected the time’s stereotypical images of women and the challenges made to these stereotypes by the contributions of women to the wartime aircraft industry.

Haring, Lee (Brooklyn College) Folkloristics = Creolization. Collecting and analysis of folklore requires not only the context of investigations of “techno-capitalism,” but also the sociohistorical contexts that were the matrix of expressive culture in the past. In creole societies, folklore symbolically shows the impact of context on artistic communication, exposing the totality and undermining it at the same time. Poetics and genre may demand an old story in a new setting or a new story in a familiar setting. Often they demand remodeling, parody, or hybridization. These all help to conceptualize, describe, and interpret the relation between economy, culture, and the Lacanian Symbolic Order.

Harkavy, Victoria (independent) Tails, Tales, and Tactics: Remembering Childhoods with Animals. This paper examines narratives from three collaborators who worked in the same veterinary office that tell the story of their first companion animals. These stories capture the close relationship between girls and nonhuman animals and the role such a relationship plays in the journey to adulthood. The tales in this collection fit the De Certeau’s model of “museums of tactics,” where the women telling the stories can remember the strength and ingenuity of their younger selves. Narratives that memorialize our first animal companions exist as verbal display cases of the way these young women managed to circumvent the family power structure to build their own independently meaningful relationships.

Harmon, Kristen C. (Gallaudet University) The Ethnographer as Witness, as Writer: The Ethics of Narrative in the Works of Elaine J. Lawless. From her work on women’s folk traditions, life stories, and self-representation within master narratives in religious contexts to her work with survivors of domestic violence to the aftermath of the intentional flooding and destruction of the African American community of Pinhook, Missouri, Lawless demonstrates a deep and abiding concern for the ethical questions posed by narratives: how they are told and collected, the implications of these narratives (and the telling of these) for their tellers’ lives, the relationship between teller and listener/writer, and how these narratives are retold and reconstructed for a reader far removed from the original context. This paper discusses Lawless’s multifaceted use and sophisticated understanding of narrative as not only text but also as ethical practice throughout her collected works.

Harris, Jason M. (Texas A&M University) “They Were No Longer the Fields We Know”: The Disconcerting Dimensions of Fairyland. Before science fiction—and theoretical physics—contemplated how black holes disrupted the space-time continuum, British folklore knew of fairyland and its inevitable perturbations of time and space. Lord Dunsany, Arthur Machen,
and Algernon Blackwood revisit fairyland, whether as an expression of nostalgic loss of the past or as a sinister otherworld that threatens the sanity and complicity of human civilization. In Dunsany's novel *The King of Elfland's Daughter*, the transformation of familiar landscapes to estranged zones of mystery epitomizes how fairyland subverts historical, national, psychological, and metaphysical borders. 07-06

**Hartmann, Nicholas (University of Arizona)** Vernacular Conceptions of Nordicness among the VASA Swedish Dancers. The VASA Swedish Dancers, a Tucson-based folk dance group, meet weekly for performance practice and community building. The group—an amalgamation of Swedes, Swedish Americans, and aficionados of Swedish culture—performs at various festivals throughout Southern Arizona, often with other Nordic dance ensembles. Through community collaboration and frequent participation in other dance ensembles, the group not only promotes Swedish culture, but also an awareness of pan-Nordicness on the whole. This paper will further examine how participants understand Nordicness as a concept, and how it shapes both their dance participation and their dedication to cultural authenticity in their performances. 02-07

**Hasan-Rokem, Galit (The Hebrew University of Jerusalem)** Poetics of Folklore in Historical Perspective. Sophisticated theorizing (Hymes, Turner, Bauman, Glassie, Ben-Amos, Haring, Seitel, Briggs, Shuman et al.) has enriched the methodologies to document and analyze performative acts of narrating and presentation. The application of these tools needs adaptation when applied to materials from earlier periods. Based on earlier work of Propp, Bakhtin, Vernant, and Loraux, I discuss examples from the Hebrew Bible, Late Antique Jewish and Christian texts, Shakespeare and Cervantes, and a selection of 19th- and 20th-century pieces of literature, highlighting intergeneric play as a useful focus for investigating folklore as an instance of the poetics of long duration (Braudel). 05-02

**Hasken, Eleanor (Western Kentucky University)** “It’s Your Responsibility”: Medical Malpractice and the Power of Narratives. Attorneys are required to critically examine the laws, determine who is at fault, and consider a punishment that best reflects the damage caused. Often, these encounters are not left in the courtroom; attorneys bring their casework home. The narratives that are created in the courtroom are often recounted verbatim to spouses and children, leaving lasting impressions on the family. But what purpose do these narratives serve? In this paper, I will discuss how these narratives serve as means of reclaiming power, as well as educating the audience. 08-06

**Hathaway, Rosemary V. (West Virginia University)** Countering Resistance to Teaching “The Local”: Enacting Place-Based Pedagogy with Preservice English Teachers. One might imagine that English-education students at a large state institution like West Virginia University would be eager to incorporate Appalachian literature and culture into their classrooms. However, many preservice teachers resist doing so. This paper examines the multiple reasons for this resistance, based on interviews with both preservice and inservice teachers in the state, and then addresses ways to overcome this resistance. Finally, the paper investigates larger questions, such as, how does one establish place-based pedagogy in places where people don’t “see” culture? And how can teachers make culture visible and a legitimate, substantive part of the curriculum? 01-12

**Hay, Rebecca B. (Brigham Young University)** Into the Woods, Out a New Character: Live-Action Woods as Catalyst. Disney’s live-action film restructures previously stagnant characters into malleable, flawed people characterized by emotions and trials similar to the viewers. This shifts Disney’s key audience from children to an older, more world-savvy audience. Happy endings once bestowed by external forces are now realized through an internal process symbolized by each character’s journey through the wood. This tinder-rich patch of land provides an undomesticated venue, free of societal norms dictated by class systems, where characters reorganize and reclaim their autonomy. Disney now asks, where does fairy tale place a hold on an adult audience? Their answer: it happens in the woods. 08-03
Henken, Elissa R. (University of Georgia) Imaginative Play in Family Narratives. While most family narratives are based in the historical realities of the family, some are understood by the family to be total fabrications. Such stories, effectively family tall tales, may be as important as true ones in providing a sense of specialness or group unity, but may be kept close within the family lest outsiders misinterpret the level of imaginative play. This paper will examine these family stories and their various functions. 08-08

Higgins, Lisa L. (University of Missouri) Reciprocal Fieldwork: Public Folklorists Teaming with Community Scholars. A statewide community scholars’ project was initiated in 2010 to increase local participation in the state’s folk arts infrastructure. While the project was adapted from successful models in sister states, the project is also consciously (and subconsciously) informed by reflexive ethnographic methodologies as imagined and reimagined in the academy, and applied with modifications in the public sector. This paper will examine the ways in which a cadre of community scholars—local experts with keen interests in documenting, promoting, and sharing their traditions—teamed with folklorists to conduct field surveys and, in turn, applied newly learned methodology to document regional culture. 02-02

Hillard, Molly Clark (Seattle University) 1842: “The Fairy Tales of Science/And the Long Result of Time.” 1842 was a banner year for scientific events in England. Queen Victoria rode the first rail line. Edwin Chadwick published his sanitation reports. Richard Owen coined the term “Dinosauria.” Charles Darwin set up his worm bins at Down House. It was also the year Alfred Tennyson published Poems, Chiefly Lyrical, in which he blended scientific advancement and the fairy tale in equal measures. While we often think of folkloric and scientific discourse merging in late Victorian England with the rise of the social sciences, this paper will show how Victorian poetry anticipated this uneasy marriage as early as 1842. 05-04

Hinson, Glenn (University of North Carolina, Chapel Hill) Faith in Blackface: Racist Representations and Touristic Play in New Orleans “Voodoo.” It’s hard to turn a corner in New Orleans’s tourist districts without encountering commercialized references to voodoo. Long a staple of the city’s tourist allure, voodoo has emerged in the post-Katrina years as a core signifier of the city, claiming a foregrounded prominence that far overshadows its role in NOLA’s self-representational past. Lurking behind the commodified enticements of the supernatural, of course, are references to voodoo’s grounding in African American beliefs. This paper explores how these not-so-hidden references reinscribe and reinforce a web of racist stereotypes, transforming a longstanding belief system into both spectacle and playground for cultural outsiders. 09-11

Holler, Jess Lamar Reece (Western Kentucky University and University of Pennsylvania) “Whose Land Is It, Anyway?”: Enacting Ethics, Encountering the State, and Doing Ecology in Contemporary Sustainable Agricultures. For many of today’s sustainable farmers, technology matters: there are worlds of difference between Round-Up and runner ducks. This paper considers the diverse belief-scapes of Central Ohio and Kentucky alternative farmers around soil, health, place, tradition, ecology, and mainstream agriculture, and how farmers translate those beliefs into on-farm technologies and lifestyles. I will investigate the way that these farmers and homesteaders navigate, produce, and sustain an alternative agricultural knowledge system counter to/intended to encounter the USDA version; and I will look to the role that an activist engagement with and enactment of agricultural history plays in our sustainable food and farm movement today. 02-09

Hopkin, Rachel C. (The Ohio State University) The Way of the Croissant. This paper uses various understandings of the term “tradition” to stage a folkloristic encounter with the crescent-shaped pastry known as the croissant. Drawing on theories and approaches that have shaped the discipline of folklore over the past century, roots, disseminations, and permutations of this popular Viennoiserie item are examined. For example, its origins—which have been linked to 17th-century Hungary, 13th-century Austria, and even ancient Mesopotamia amongst other places (though
notably not France)—are discussed in the light of historic geographic methodology. Other concepts applied include invented traditions, tradition bearers, intertextuality, heritage making, oikotypification, commodification, and traditionalization. 08-07

Horn, Jenn (University of Southern Indiana) **Folklore: The Educational Tool That Keeps on Giving.** The classroom, regardless of level or subject matter, remains a place of exciting encounters of thought, culture, and self. Based on my work with the River Bend National Writing Project, this presentation discusses using folklore as a learning tool in the classroom to enhance discussions of history, cultural movements, and knowledge of the self and the community. The presentation will include interviews with other members of the RBNWP who have, over the last year, used folklore as a tool in their classrooms. It will discuss what faculty and students encountered during folklore assignments and how these encounters were or weren’t beneficial. 01-12

Hoyt, Heather (Arizona State University) See Lanzendorfer, Judith. 05-07

Hufford, Mary (Virginia Tech) **Tending Sensibility: Toward a Narrative Ecology.** I explore a narrative ecology of speech and perception in conversational storytelling. Triggering perceptual activity in tellers and hearers, stories about local things form “organs of perception” (Bakhtin). The perceptual activity of storytelling builds on what Merleau-Ponty called “the mute dialogue of perception” to deposit and renew a collective “flesh of sensibility.” Operations of reversibility characterize both the “mute perception” and its evocations in speech and gesture. This reversibility subtends relations of co-constitution among human and more-than-human conversationalists. Tending sensibility, I argue, is an ethical and ecological function of artistic communication about local things. 08-04

Hutcheson, Cory T. (Penn State Harrisburg) **Christmas Monsters: Philadelphia’s Krampuslauf and Its Contexts.** In 2011, Philadelphia hosted its first Krampuslauf, an evening street festival celebrating the holiday icon of Krampus, a Central European devil figure who frequently accompanies St. Nicholas on his Christmas rounds. Krampuslauf, which has continued to grow annually, represents a tradition of emergent and reclaimed folklore that resurrects a regional identity from the past through Krampus-like figures such as the Pennsylvania German Belsnichle, and which unites spiritual and artistic social groups around the figure of the “Christmas Monster.” This presentation combines historiography, folklore, and original ethnographic research to present Krampuslauf and those who participate in it as part of a broader sociospiritual continuity. 07-09

Hyltén-Cavallius, Charlotte (Multicultural Centre) **Exhibiting Religion—Displaying Religious Heritage in a (Post)Secular Sweden.** Museums are public institutions that produce society’s memory, i.e. produce narratives of who “we” are. How, which, and whose religion is on display? Can museums contribute to a society based on cultural diversity and allow for a multitude of identities to be represented? How are museums handling their role as identity producers at a time where the public debate is affected to a large extent by racism? This paper addresses questions around what norms are displayed and the effects of the discursive silences. Is there an unintentional coproduction between museums and political forces of a “narrow” Christian-centered narrative of heritage? 08-10

Hyltén-Cavallius, Sverker (Stockholm University) **Authentic Retro: Tradition and Creativity in Contemporary Swedish ’70s Rock.** The paper discusses how authenticity and uniqueness might be understood within networks around Swedish 1970s rock. The use of fragments of folk culture, associations to origin and earthiness, the valuing of skill over copying or sampling, and knowledge of origins of riffs or sounds together can be seen as a musical discourse that reestablishes authenticity. Theoretically, the paper draws on studies on popular historiographies, social field theory, and cultural analyses of authenticity and aesthetics. Drawing on memory studies and cultural analyses of authenticity and aesthetics, I will argue that the network might be seen as a tradition in the making. 03-13
Hyman, Charitie V. (University of Wisconsin, Madison) “Clean Water, Clean Life”: Youth Engagements with Environmentalism in Ukraine. At Ukrainian folk festivals, environmentalism and ecology are incorporated into art projects, social programs, and modeled as a lifestyle choice. These festivals are connected to global subcultures through environmental themes, but they are also local events, indexing specific Ukrainian landscapes. I draw on data from several festivals with a particular focus on Trypliske Kolo. I argue that environmentalism is one facet of youth subjectivities in Ukraine. Ukrainian youth, the first generation to grow up in a sovereign state, incorporate global subcultures and technologies alongside local traditions and practices as they develop their own conceptions of what Ukrainian identity means. 07-14

Ingram, Shelley (University of Louisiana, Lafayette) Mama Day Rolls Her Eyes: The Metafictional Folklorist. Patricia Waugh asks the question, “how is it possible to represent anything?” Here, Waugh is talking about how metafictional novels play with representations of reality and fiction, a play that ultimately exposes the constructedness of both. This paper looks at novels by Gloria Naylor, Randall Kenan, and Ishmael Reed in which folklorists are written as agents of such metafictional deconstructions. Here we see the trope of the intrepid folklorist used by the authors in various ways and for various means—but ultimately, it is used to force the reader to confront the (im)possibility of representing anything. 08-13

Inserra, Incoronata (University of Hawai’i, Mānoa) Negotiating and Redefining Italian Foodways on Facebook. This paper illustrates foodways as a central concern and an identity marker for current generations of Italians living abroad. Focusing on the Facebook group “Le ambasciatrici italiane all’estero,” I show how members relate to foodways within social media as a way to express, and maintain, what they perceive as their “Italianness,” while at the same time making sense of their new life abroad. Looking at the ways that these women connect with each other through food helps us understand what it means to migrate for Italians today and how they redefine and negotiate their own Italianess through social media. 06-06

Isaacs, Susan L. F. (Union College) Photographic Representations of Appalachia: Counteracting Stereotypes. During the War on Poverty (1964–72) photographers from the US and beyond documented federal government efforts to alleviate economic hardship in Appalachia. The resulting images, news reports, and documentary films usually represented the region harshly, fitting into a long history of simplistic, stereotyped views of Appalachia that connected vernacular expression with inferiority. Photographer Warren Brunner saw Appalachia and its people through a different lens. As a photojournalist and documentarian, he shot and developed images for thirty government and nonprofit agencies throughout the War on Poverty years. Brunner successfully sought and cultivated the rare ability to depict both human need and personal dignity. 06-07

Israel, Mei-Ling (Bard Graduate Center) Self-Organized Craft Communities in the Digital Sphere: Models for Archivists, Educators, and Museums. Makers of popular craft now share their creativity via online forums, blogs, Etsy, Facebook, YouTube, Flickr, Pinterest, Instagram, Tumblr, and Twitter. I will present case studies of my research into this constant and diverse network of interactions, in particular looking at niches of self-organized craft makers. The patterns of use on different digital interfaces offer new territory, specifically for viewing craft as a cultural process but also, more broadly, in the arenas of business modeling for cultural heritage management. This study, therefore, has implications for archivists, museum educators, and other nonprofits looking to preserve traditions and engage communities via a web presence. 06-05

Ivanova-Nyberg, Daniela (independent) Bulgarian Folk Dancing Rediscovered: Examples from Californian Bulgarian Communities and Beyond. This paper discusses recent folk dance activities among the Bulgarian communities in Los Angeles, Orange County, San Diego, and San Francisco/San Jose, California. These activities are viewed in the contexts of the larger Bulgarian folk dance movement in the US and Canada and the recent boom of the recreational folk dance
club movement in Bulgaria. The fundamental question is, why do Bulgarians go folk dancing now? I propose that the most powerful engine for rediscovery of folk dancing is the desire to reconnect with Bulgarian culture through the joy of music, movement, and social interaction. 02-07

Jabbour, Alan A. (independent) A Survey and Typology of Cairns in Rural Southern Cemeteries. When Americans encounter the word “cairn,” they picture rock piles on ancient graves in Scotland and Ireland. Occasionally observers of similar structures in rural Southern cemeteries have used the word “cairn” to describe them. Our broad Southern survey has revealed hundreds of structures that may reasonably be called cairns. They are not atavistic Old World recollections or unique inventions. They comprise a genre distributed in an arc from the Carolina Piedmont southwest through Georgia and Alabama, then north into Tennessee and west to Arkansas. Our typology describes the genre’s main subcategories, and our photographs survey the genre geographically. 05-09

Jabbour, Karen Singer (independent) See Jabbour, Alan A. 05-09

Jacobs, Tessa (The Ohio State University) The Blues Dance Aesthetic: An Articulation of Identity at Steel City Blues Festival. Contemporary blues dance developed during late nights in the back rooms of swing and Lindy Hop festivals in the 1980s and 1990s. In the following decades, blues dance created its own community. Contemporary blues dancers first congregated at informal house parties, but in recent years, the blues dance scene has grown into a truly international phenomena hosting weekend long festivals, workshops, retreats, and as well as weekly dances all over the world. This paper is based on fieldwork conducted at the 2015 Steel City Blues Festival in Pittsburgh and seeks to understand how the blues dance community articulates a sense of identity through shared artistic and social values. 08-14

Johnson, Christofer (The Ohio State University) Where the Creel Boats Go: The Politics of Sustainable Fisheries in a Small Orkney Community. In this paper I explore the ways that sustainable fishing practices and the politics surrounding the Orkney lobster hatchery have impacted the personal labor narratives and self-perception of commercial fishers. I will primarily be focusing on the perspectives of several European lobster and brown crab fishers based in the village of St. Margaret’s Hope, paying special attention to how they position themselves within the larger community framework. I hope to illustrate the ways in which these initiatives have helped to sustain fishing as both an occupation and an occupational culture amid political challenges in the UK and the EU, widespread economic uncertainty, and the looming threat of climate change. 08-08

Jones, Christine A. (University of Utah) 1901: Perrault’s Seductive (and Short-Lived) Fin de Siècle. Through the 18th and into the 19th centuries, many editions of Charles Perrault’s fairy tales were published with the shortest tale, “Little Red Riding Hood,” first. The late 19th century foregrounded the longer sexualized tales of “Sleeping Beauty,” “Cinderella,” and “Blue Beard.” Petipa’s 1890 Belle au bois dormant ballet, Charles Welsh’s 1901 translations that put “Cinderella” first, and Sir Arthur Quiller-Couch’s 1910 choice of these three tales for his volume, all forged the association of Perrault’s tales with an elaborate courtship plot. This paper explores 1901 as an unlikely watershed for Perrault’s short-lived reputation as a master of seduction. 05-04

Jordan, Michael P. (Texas Tech University) Depictions of Women in Kiowa Drawings from Fort Marion: Reassessing 19th-Century Kiowa Gender Roles. Drawings on paper created by Kiowa men imprisoned at Fort Marion in San Augustine, Florida, between 1875 and 1878 provide new insights into the lives of 19th-century Kiowa women, challenging established understandings of gender roles in Kiowa society. Plains Indian drawings frequently depict women in passive roles, either as objects of male desire in courting scenes or as victims of intertribal violence in combat narratives. However, Kiowa artists at Fort Marion created drawings documenting Kiowa women’s active participation in both raiding and warfare and big-game hunting, activities typically conceived of as being exclusively male pursuits. 06-13
Kaijser, Lars (Stockholm University) **Ambiguous Sharks and Existential Jellyfishes: On Narratives of Nature and Genres of Aquatic Environments.** The modern public aquarium provides a multisensuous experience where nature is staged with props, lights, and sound. Nature and animals are displayed and narrated through a merge of science, images, and stories from a globally spread popular culture. This paper discusses how knowledge of animals and nature is represented, concentrating on the representation of sharks and jellyfish. I will show what the aesthetic genres for nature are and how they are staged. I will also discuss the use of popular culture in narrations of nature and how facts and fiction are materialized and displayed at public aquariums. **04-14**

Kay, Jon (Indiana University) **Life-Story Objects: Folk Art and Aging in Indiana.** Making life-story objects is a strategy that some seniors adopt to help them in their aging process. Through making and using memory art, seniors recall, (re)construct, and share meaningful life stories. Often deployed to express their personal and cultural identities, these material forms of life review help seniors maintain and forge new connections with family and friends, while restating their own personal history and beliefs. Through the work of three Indiana artists (a rug maker, a memory painter, and a woodcarver) this presentation explores how life-story objects help seniors address some of the challenges associated with aging. **06-13**

Keeler, Teresa F. (Pasadena City College) **Sworn to Secrecy: Uncovering the Untold Stories of the “Girls” of World War II.** The “girls” of World War II contributed significantly to the war, but oaths of secrecy prevented them sharing their experiences. Using the “cultural thumbprint” developed by Sandra K. Dolby in **Literary Folkloristics and the Personal Narrative** (2008: xix), I examine the interplay among individual experiences, fragmentary records, and the prevailing cultural narrative of the war. I also explore the impact secrecy has had on the validity of previous accounts and consider how to generate more accurate, complete narratives of the war. Lifting the veil of secrecy and including girls’ experiences result in a more inclusive story. **01-06**

Kelley, Greg (University of Guelph-Humber) **Unruly Audience: Folk Interventions in Popular Media.** I will explore processes of remediation and folk intervention—the ways in which folklore creates new expressive forms as social action, a means of disrupting and subverting dominant modes of media discourse. I will consider the fluid connection between folk and media culture—popular cultural manifestations of folklore as well as folk manipulation of materials from contemporary media—with particular attention to the dynamics of production and reception. **03-09**

Kelley, Kate S. (University of Missouri) **An Anatomy of Racism: Dissecting the Performance of Race in the Surgical Theater.** In this paper I use the theoretical and methodological tools of bodylore to expose the ways that the surgical theater of 19th-century American medical schools operated as a site for the discursive formation of medical racism regarding the black body that continues to permeate contemporary medical practice. In these early institutions, the ideologically potent intersection of medical folklore about the black body, the increasing demand for practical anatomical knowledge, and the apparent availability of black cadavers that coalesced into the repeated performance of cutting into the black body normalized it as a legitimate site for medical experimentation. **02-06**

Kennedy, Maria (ARTS Council of the Southern Finger Lakes) **Public Folklore in the Agricultural Marketplace: Cultural Programming and Economic Development in the Cider Revival.** The craft beverage industry has moved from wine to beer and now on to cider. With a rising tide in hard cider sales nationwide in the past few years, cider is the latest in the trend of craft beverages to hit the market. Small-scale local businesses are getting in on the action, and New York State has seen the creation of economic development campaigns like Cider Week New York and Cider Week Finger Lakes to help boost awareness of these products. From a public folklore perspective, I would like to present ideas for linking cultural heritage programming to these economic development campaigns, asking how we can emphasize the importance of agricultural heritage in the context of emergent, modern production practices in a fast-growing market sector. **03-12**
Kerst, Catherine Hiebert (American Folklife Center) Return to the Appalachians: Maud Karpeles and Sidney Robertson Cowell Retrace the Steps of Cecil Sharp. In 1950, Maud Karpeles and Sidney Robertson Cowell spent three weeks travelling together in Virginia and North Carolina in search of ballads and dance tunes recorded earlier in the century. For Karpeles, it was a return visit to retrace the steps she had taken with Cecil Sharp in 1916–18. Cowell, who had collected in the same region for New Deal projects, brought along an Eicor tape recorder from the Library of Congress for the 1950 fieldtrip. This paper will explore the fieldwork that Karpeles and Cowell collected together, with accompanying recordings, diary entries, and photographs. 08-01

Kinney, Kaitlyn L. (George Mason University) Apples of Identity: Agro-industry and Festival within the Shenandoah Valley. The Shenandoah Valley was once considered one of the largest apple agro-industries in the United States before the 1980s. Despite the decline in the crop’s economic importance, the Shenandoah Apple Blossom Festival in Winchester has celebrated this agricultural heritage for the past 84 years, boosting economic growth and tourism. This rapidly growing festival becomes a festive foodscape for visitors to encounter the apple-growing tradition as a conduit for community identity, thus allowing the negotiation of heritage within the Shenandoah Valley region to be enacted and maintained. 03-12

Kinsella, Michael S. (University of California, Santa Barbara) The Aging New Age: Stories, Beliefs, and Practices Regarding Death and Dying. I examine how near-death experience (NDE) reports are being incorporated in everyday spirituality by baby boomers increasingly dealing with issues relating to death, which has led to the emergence of an “afterlife movement.” What distinguishes this movement from other forms of New Age spirituality is its unique focus on the actual experience of death and dying: participants learn techniques meant to initiate “shared-death experiences” whereby they may share the experience of dying (via an NDE-like experience) with a dying loved one as that person presumably transitions out of their body and into a disembodied state. 08-09

Klein, Barbro (Swedish Collegium for Advanced Study) Cherished Divisiveness? Folkloristics, Ethnology, and Europe. At one time separate disciplines, ethnology and folkloristics now often coexist and collaborate in European universities, usually in departments called European Ethnology. Although ethnologists and folklorists say that they differ, they also observe that differences may be enriching. Even so, old disagreements sometimes burst to the surface. Recently, a few ethnologists publicly expressed unwillingness to recognize folkloristics, while folklorists argued that they contribute to giving European ethnology a distinct profile in an academic landscape full of vague cultural studies programs. This paper will address some of the political, historical, geographical, methodological, and conceptual concerns that nourish a situation that continues to engender bitter divisiveness. 09-10

Knepp, M. Dustin (California State University, Bakersfield) Food, Family, and Life: Representations of a Chicano Experience in the Art of Joe Lopez. The works of Joe Lopez illustrate the simplicities and struggles of daily life in the Mexican American barrios of his San Antonio childhood. His depictions of the Mexican American experience display the cultural identity that resonates throughout San Antonio. Themes highlighted in Lopez’s works will be explored, with specific focus on his use of cultural foods and food scenes to establish a portrait of family and Mexican American life. Comparative analysis with data gathered through fieldwork in San Antonio and candid testimony from Lopez himself help situate themes depicted in his art and motivation for representing quotidian life and foodways. 06-07

Konagaya, Hideyo (Waseda University) The Public in Transition: Japanese Folklore between National and Global Cultural Policy. The establishment of the 2003 UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage marked the arrival of a new era in which what is “public folklore” in Japan has come to be reframed within, but in conflict with, global policy. The Convention, which Japanese leadership has taken the initiative in ratifying as part of international diplomacy, has posed a major challenge to the national classificatory system of cultural property,
ABSTRACTS: INDIVIDUAL PRESENTATIONS

which has been consistent with the scholarly discourse of what Japanese folklore is. I discuss if, or how, the global framework, significantly interacting with growing interest in rethinking the meaning of the “public” in Japan would affect the practice of folklore in cultural policy. 09-10

Kong, Jun (Tianjin University) Research on Roles of Folk Artists Illustrated by the Case of Qingye Wuycin Opera in Zhangqiu. This paper discusses the Wuycin Opera in Qingye Village of Zhang Qiu Shi Wen Zu Town as a case, taking a research perspective of diachronic analysis to observe the folk artists in the interaction of rural society in a different life field, and explore the internal connection between the artists and their role in the changing rural society. I hold the view that the role of the folk artists’ complex construction and dynamic change is not only the external performance of villagers’ art traditions, but also the internal logic of power operation in villagers’ artistic traditions. 07-10

Kononenko, Natalie (University of Alberta) Linking Objects: Constructing Ukrainian Canadian Identity. Heritage objects showcase ethnic identity when language is lost. They are also like souvenirs, in the sense that they provide a tangible focus for emotion and link people to a homeland that they will likely never see again. Fieldwork in Alberta and Saskatchewan shows that objects also help construct new identities: they link Ukrainian immigrants to their new home and help articulate new connections. Objects used in family cycle rituals such as baptisms, weddings, and funerals express the unity of a life and link one generation to the next, something especially important after ties with the homeland are severed. 05-09

Krawitz, Robin (Delaware State University) Civil Rights in Delaware Oral History Project: Oral History Meets New Media Meets Historic Preservation. The Civil Rights in Delaware Oral History Project lives at the intersection of history, personal story, and historic preservation. The project has two major goals: to capture as complete a story of the landscape as possible with the aim of building an inclusive constituency to preserve Delaware’s historic fabric; and, to transmit the experiences shared with us through college students studying mass communications who interpret the stories and retell them using social media and blogging to connect the stories with their peers. An independent filmmaker is also working with us to document the process, and tell stories of place and African American heritage. 08-07

Kuo, Kathleen (Indiana University) Total Bonus Points: Social Labor and Alternative Capital among Video Game Tribute Musicians. Within the interconnected ethos that characterizes the digital environment of Music 2.0, paradigm shifts in how people interact with music result in new practices of production, consumption, and distribution. Video game tribute musicians view internet interaction as crucial to their success as they take on virtually almost every aspect of work when it comes to the creation, marketing, and selling of their music. Emphasizing differences in work and interaction both online and offline, this presentation addresses alternative forms of capital that motivate these musicians and their placement of higher valences upon these forms as opposed to the purely economic. 07-13

La Shure, Charles Douglas (Seoul National University) Encounters with the Other: Attitudes Toward and Experiences of Multiculturalism in Korea. In response to threats from imperial powers, Korea closed itself off from the world in the early modern era. Then, during the Japanese colonial period, the nation developed a strong, exclusionary identity as a single, unblemished people. Today, with a significant foreign population, South Korea is attempting to move beyond a “single people” nation to a multicultural society, but opinions vary on what exactly this means. I will examine both official and personal views in an attempt to better define multiculturalism and shed light on the challenges faced on the road leading to a truly multicultural society. 09-13

Lanzendorfer, Judith (The University of Findlay) Lammas Day Bread and Fairy Bread: From Celebration Foods to Protection Charms. This paper focuses on two celebration foods—Lammas Day bread and fairy bread—and how these baked goods may derive from protection spells and
fairy lore from the medieval period. The blending of pre-Christian and Christian harvest Lammas Day rituals will illustrate the importance of bread in both pagan and Christian lore. “Fairy bread,” now mainly eaten by children at parties, has elements that relate to medieval protection spells and lore. The folk tale “Hansel and Gretel” will be used to discuss “bread/host as a talisman.” Fairy and Lammas Bread—seemingly innocuous “party foods”—have a history of deep significance. 05-07

Lau, Kimberly J. (University of California, Santa Cruz) Specters of the Marvelous: Race and the Fairy Tale. Race has been largely absent from fairy tale scholarship, which tends to privilege gender and class analysis. While such interpretive trends may not be surprising given the fairy tale’s frequent resolution in marriage, the tales are also structured and textured by the often absent but nonetheless haunting presence of race. In this paper, I read several contes de fées against the shifting legal and cultural discourses around miscegenation and antimiscegenation in the French Canadian territories and Caribbean colonies to lay bare the specific workings of race on and in texts we have invested with a certain universalism. 09-06

Laudun, John (University of Louisiana) What Scientists Think about When They Think about Folk Narrative. The widespread availability of large amounts of computing power with the ability to treat a great deal of data with a great deal of complexity has led to the interesting development of physicists, biologists, and computer scientists analyzing folktales and myths to check for possible expansions or limits to their own current theories and models. This survey of such work attempts to categorize studies by approach as well as to discern their construction of folkloric objects in an attempt to chart possible productive, and transdisciplinary, dialogues. One goal is an annotated bibliography for the AFS website. 08-03

Lawless, Elaine J. (University of Missouri) An Encounter with a Mentor: Enacting a Life. This presentation is based on six months of recording an elderly woman’s academic life story. At 91, the storyteller received the transcriptions of her recorded life story and died within a week. I must now write the memoir for my mentor, enacting upon the page the life of someone else (Narayan 2008, 2012; de Caro 2013). This presentation will focus on how I utilize the transcriptions of my mentor’s life story to weave a memoir for her (Horner 1999). It illuminates how different writing utilizes transcriptions, and how creative nonfiction enables this new challenge. 09-09

Lawrence, David Todd (University of St. Thomas) It Still Isn’t Easy: Witnessing Vulnerability in the Field with Elaine J. Lawless. Discussing “reciprocal ethnography” in 2000, Elaine Lawless emphasized the challenges involved in her then “emergent” research methodology characterized by a reciprocal exchange of “meaning and ideas” where “no voice is privileged over the other.” Working with her in the field over the last three years, I have witnessed firsthand the vulnerability reciprocal ethnography requires in its consistent interrogation of privilege, hierarchy, and positionality throughout the research process. This paper will explore that vulnerability, as well as the radical possibilities of reciprocal ethnography through an autoethnography of an ongoing collaboration between the residents of a destroyed town, a student, and his teacher. 02-02

Laytner, Miriam (University of Oklahoma) “I Trusted You with My Story”: Transcription and the Possibilities of Digital Media. Folklorists have long struggled to transcribe the words of their interlocutors in ways that are poetic, yet respectful. I argue that new technologies, such as the interactive ebook, give us better potentialities for transcription than ever before, allowing folklorists and interlocutors to refocus their work on the actual words and voices of speakers while still providing some textual support for readers. I discuss my experiences with Caribbean storytellers living in Brooklyn in the wake of Hurricane Sandy. The process became a collaborative effort that used ebook technology to answer James Clifford’s 1986 call for “polyphonic ethnographies.” 04-05

Le Bigre, Nicolas (Elphinstone Institute, University of Aberdeen) Political Enactment and Encounter in Signs from the Scottish Independence Referendum. On the 18th of September, 2014, record numbers of voters in Scotland went to the polls to participate in the nation’s historic
independence referendum. In the preceding months, Scotland’s cities and countryside began to accumulate a palimpsest of material political encounters in the form of signs, stickers, flags, and billboards. Closer to the date, wearable representations of political alignment such as bracelets, shirts, and hats, became increasingly visible. Through the concepts of material type, placement, defacement, and content, this paper examines the cultural and political enactments made visible and physically manifest by partisans of both sides in the referendum. 04-13

Lee, Jon D. (Suffolk University) Tradition and Illness Narratives. Henry Glassie has defined tradition as “the means for deriving the future from the past” (2003: 192). In terms of illness narratives, this process involves cultural examinations, whether conscious or unconscious, of the patterns laid out in historical disease narratives to help gauge reactions to novel outbreaks. Such examinations establish dialectic, directional relationships between diseases, the reactions to one outbreak establishing reactive patterns in future outbreaks. The directional relationship of these transactions means the underlying patterns are often predictable and highly stable, and such predictability could be useful for medical professionals attempting to assuage public panics in future disease outbreaks. 02-03

Lee, Lori (Utah State University) Navigating the Outdoor Recreation Folk Group: A Functional Analysis of the Personal Narrative. Among the participants of the outdoor recreation folk group, or people who participate regularly in human-powered outdoor recreation as a lifestyle, personal narratives are an integral and integrated part of interaction. This paper discusses the findings of a functional analysis of 15 personal narratives, collected in natural context, and determined to play the primary roles of establishing or maintaining face for self and others, social sorting, and community building. New concepts such as hero management, the equalizer statement, and social sorting add to the litany of functions already discovered by others who study the personal narrative. 04-14

Lejuine, Joseph (University of Louisiana, Lafayette) Two-for-One Deal: Comparing Parallels of Spenser’s Britomart and Artegall to Malory’s Arthur and Lancelot. Parallels between Spenser’s knights Britomart and Artegall in The Faerie Queene and Malory’s knights Lancelot and Arthur in Le Morte D’Arthur bring another level of symbolism to Spenser’s tale that heavily relies on the Arthurian legends. The viewing of the couple as one allows for a crossing and sharing of interpretations and symbolism. This same connection to the Malory knights can be expanded to suggest Elizabeth’s failure or success as a ruler. 02-14

Lennertz, Lora (University of Arkansas) Courtship, Train Wrecks, Relief (Emotions), Love: The Digitization of the Ozark Folksong Collection. This paper will provide insights on the development of an online collection of over 4,400 audio recordings collected in the Ozarks from the period of 1949–65. We will present information on the analog collection as well as its charismatic collector, the identification of missing pieces to the collection puzzle, the process of designing the online collection, and creating and selecting the metadata. The paper will feature issues that were encountered during the project as well as successes found along the way. Methods used for locating materials in the collection will be presented focusing on search strategies that are effective for a variety of users. 04-05

Lesiv, Mariya (Memorial University of Newfoundland) Clairvoyants, Diplomas and “Putin the Savior”: The Supernatural and Progress in Contemporary Ukraine and Russia. In the West, supernatural beliefs are often treated as counter to perceived modern progress. Folklorists find this a misrepresentation based on the perspectives of dominant institutions. This paper will address the contexts of Ukraine and Russia, where the supernatural is represented in a more favorable light. In both everyday life and media, it appears as a vehicle of progress associated, in turn, with education and power. Examples range from Ukrainian clairvoyants who reinforce their charisma with the help of various diplomas to a famous psychic’s predictions that create a media image of President Putin as the progressive “savior” of Russia. 09-11
Li, Jing (Gettysburg College) **Telling Her Story as a Woman: The China-Made *Hua Mulan* (2009).** Despite its global success, the animated Disney film *Mulan* (1998) did not truly win the hearts of many Chinese who were reluctant to see their national heroine embark on an Americanized self-identity searching journey. In 2009, the China-made, romance-war film *Hua Mulan (Mulan: The Rise of a Warrior)* came out with the claim of presenting its own Mulan tale to the world. This paper aims to study this new invented image of Mulan, especially the unconventional female-centered narration of romance, war, and nationalism, in a larger context of Mulan filmmaking tradition in mainland China. **06-04**

Li, Shengzhu (Guizhou Institute for Advanced Study in Anthropology and Ethnology) **The Jiao Festivals as a Rural Religious Practice: Taking Xima Village of Southern Hebei Province as a Case.** This paper is an area study. Based upon long-term fieldwork, it takes the prevalent jiao festivals (Taoist rites) in Guangzong County of Southern Hebei Province as a case, and lays special stress on analyzing the specific application of folklore vocabulary in daily life and religious life, such as gong (merit), shi (affairs), li (decent behavior), xing hao (doing good) and so on. By this way, it has shown the status of contemporary rural beliefs in Hebei Province. **07-10**

Liu, Rossina Zamora (University of Iowa) See Sunstein, Bonnie S. **01-12**

Long, Lucy (Center for Food and Culture) **Becoming “American” through Ethnic Grocery Stores: Occupational Folklife, Ethnicity, and Food.** The selling of food has frequently been a means for immigrants to make a living, enabling them to find a place within the American economic system and society. Food related occupations also simultaneously encourage continued participation in cultural traditions and ethnic communities. This paper examines the occupational folklife of ethnic grocery store owners and employees in the urban Midwest, exploring the variety of skills needed to be successful in the occupation and the issues that arise in adapting food and ethnicity to contexts in which they are commodities and public representations of identity and heritage. **09-13**

Lowthorp, Leah (Harvard University) **Tangibilizing the Intangible: Material Culture and UNESCO ICH in South India.** In recent years, global heritage policy has reflected an increasing focus upon the intangible. Part of an attempt to decenter the hegemony of Enlightenment-based, material-centered conceptions of heritage, this shift has resulted in the creation of the UNESCO intangible cultural heritage program, as well as the incorporation of intangible categories into UNESCO’s World Heritage program. While the fundamental interdependence between tangible and intangible heritage is now widely recognized, the spotlight remains focused on the intangibilities of tangible heritage. This paper makes a case for considering the tangibilities of intangible heritage through examining the material culture of India’s first UNESCO ICH. **01-13**

Lu, Jiang (Eastern Michigan University) **From New Silicon Valley Workplace Culture to New Workplace Design: How Culture Shift Informed Office Layouts.** With the spread of Google’s successful workplace culture in recent years, the traditional hierarchical corporate culture is dissolving in the office landscape. This research takes perspective of architectural space planning and design to analyze the emerging trends in workplace design. The changing layout of the open-plan office from the 19th century to the present time reflects the profound changes of the society from the industrial era to the current conceptual time. The traditional workplace for physical labor has given way to new workspace for the creative class. The new workplace forms the new ecology of creativity from which ideas and creative concepts are obtained. **09-07**

Lund, Jens (independent) **“I Done What I Could and I Did What I Can”: Occupational Folk Poetry in the Pacific Northwest.** The dangers and difficulties of certain challenging occupations are sometimes expressed in the tradition of composing and reciting poems, often in the traditional ballad form of rhymed couplets. This tradition, best known in the cowboy poetry of the American West, also occurs among other occupational groups and seems to have survived to a greater extent in the Pacific Northwest among loggers, commercial fishers, and miners, perhaps
because of the influence of cowboy poetry and the legacy of Robert W. Service. Pervasive themes include danger, occupational skill, nostalgia for a simpler time, resentment of government regulation, and fear of occupational extinction. 04-08

Luster, Rachel Reynolds (Oregon County Food Producers and Artisans Co-op) **Fostering Successful Community Encounters from the Ground Up, Rooted in Place-Based Traditions and Holistic Engagement.** The pendulum of movements in agriculture has been steadily returning to more community-based practices. Through my work with the Oregon County Food Producers and Artisans Co-op, I have been working to engage farmers, along with craftspeople and other community members, in a holistic approach to community renewal and sufficiency. My paper will examine how the exchange of traditional knowledge in this context has served to form a new model of community development that nurtures an economy of neighborliness by looking at economic development from below-the-ground up and by seeking localized solutions steeped in the cultural continuum of place. 03-12

Lutz, Gretchen Kay (Houston Community College Southeast) **The Folk of Omelas: Urban Legend and Storytelling Style in Le Guin’s “The Ones Who Walk Away from Omelas.”** Ursula Le Guin said she was prompted to write “The Ones Who Walk Away from Omelas” by Williams James’s statement about how certain moral bargains would “would make us…feel” it would be “hideous.” Le Guin responds by telling her story as folk performance. The story of the child confined in the basement is a typical urban legend about an abused child. The story of those who walk away is another such legend. By participating in making the narrative, the reader must confront what they fear and what they desire to answer. 05-06

Magoulick, Mary (Georgia College) **A Woman of Words: The Startling Female Trickster in Louise Erdrich’s Fiction.** Louise Erdrich reveals in her novel _The Last Report on the Miracles at Little No Horse_ (2001) that the priestly friend of the tribe, and particularly close friend of the traditional male trickster character Nanapush, is really a woman. Father Damien begins as Agnes (nun then wife) before she assumes her priesthood in trickery. She/he lives most of her life as a male priest on the reservation, evincing many trickster qualities (learned partly from Nanapush). By examining her eloquent voice in _Last Report_, we see this white woman as an inspiring testament to trickster’s nature as imagined by Erdrich. 05-06

Male, Jessie (The Ohio State University) **The Stories They Tell: Collective Identity and Polio Survivors.** This paper explores the shared narratives of polio survivors from the United States. How do polio survivors recognize a shared identity; that is, can we consider them a folk group based on a common history and cultural attitudes? How does the advent of postpolio syndrome influence a shared recognition? Utilizing examples from fieldwork, published accounts, and interviews with my mother, who contracted polio in 1953, I will identify points of intersection in the survivors’ stories. These narratives will highlight the tension between societal expectations to overcome the experience, the reality of chronic pain, and dismissal by the medical community. 01-03

Margolies, Daniel S. (Virginia Wesleyan College) **Reimagined Appalachian Old-Time Music Cultures among Trainhopping Punks.** I examine a little-known network of punk musicians that has coalesced as a vibrant subculture within the Appalachian old-time music scene. Old-time music has been adopted and repurposed via the language of liberation and autonomy, with great seriousness and novelty, by a fluid group of alternative-minded DIY anarchopunks. These young musicians have relocated from around the country to cities and rural homesteads in the South via hoboing on trains in search of what they conceive of as deeply authentic old-time forms of music, life, and economy standing in opposition to dominant capitalist consumer culture. 03-13

Marsh, Moira L. (Indiana University) **Jokebooks by Frog: Case Study of a Contemporary Broadside.** For three decades, David Miller, a sometime homeless street person and full-time local celebrity known only as “Frog” has been peddling his jokebooks in Eugene, Oregon. Today
his oeuvre consists of 88 booklets filled with riddle jokes, narrative jokes, original cartoons, purloined cartoons, and other hilarities. Despite a serious (sic) effort by the city fathers to stop him by enforcing antipeddling laws, Frog is still a fixture on the Eugene street scene. This paper will attempt a content analysis of the joke books, which I view as latter-day broadsides. 03-09

Martin, Gretchen (The University of Virginia, Wise) Giving the Lie and Living the Lie: Postmodern Aesthetics in African American Folktales. Due to the invasive nature of the institution of slavery in the everyday lives of slaves, slaves formed weapons of defense to protect their inner lives and to maintain an autonomous culture. The artistry, subversive wit, and lessons of survival featured in black folktales were crucially important aspects used to create community unity and helped slaves, and later free blacks, resist and reject racial theorists’ claims of essentialist black inferiority. These folktales, moreover, demonstrate that artists possessed keen insight into the flexibility and fluidity of language that is more commonly associated with later 20th-century postmodern aesthetic traditions. In this essay, I examine the postmodern aesthetics evident in several African American folktale cycles. 08-13

Martinez-Rivera, Mintzi A. (Indiana University) Following the Confetti Trail: Three Distinct Ritual Forms in P’urhépecha Culture. By carefully analyzing present-day wedding celebrations in the P’urhépecha community of Santo Santiago de Angahuán in the state of Michoacán, México, I propose a three-part framework that explains the different ritual forms that can be performed in P’urhépecha celebrations. Weddings in Angahuán are comprised of multiple ritual events that are celebrated over a span of three days, and that follow, almost, the same sequence of events. All of the rituals performed during the wedding have distinct features that can be cataloged in three different ritual forms: rituals in movement, of controlled violence, and of formalization of relationships. In this regard, the wedding serves as a cultural template, where the three distinct ritual forms are performed, and interact with one another, providing people in Angahuán with the cultural tools necessary to transform their culture. 06-10

Marzolph, Ulrich (Enzyklopädie des Märchens) Hanna’s Contribution to Galland’s Nights: Reconsidering the Narrative Art of the Subaltern. Paradoxically, the internationally best-known stories of the 1001 Nights, particularly those of Aladdin and Ali Baba, never belonged to the original Arabic collection. They owe their existence to the cultural encounter between Syrian Christian storyteller Hanna Diyab and French Orientalist scholar Antoine Galland, who compiled the “Western” Nights at the beginning of the 18th century. Recent research indicates that this unique encounter was much more complex than so far presumed, in addition to the unscrupulous exploitation of the oral performance of an anonymous subaltern implying multilayer narrative traditions that in themselves bear witness to many centuries of cultural encounters. 09-06

Mayer-Garcia, Eric (Louisiana State University) New York Drag Culture and the Reinvention of Cuban Avant-Garde Practice in Sexile. In this presentation, I analyze archival documents of Dumé Grupo Estudio’s La Faramalla, a very radical 1971 adaptation of Jean Giraudoux’s La Folle de Chaillot. With this production, experimental theatre director Herberto Dumé and playwright José Corrales continued a tradition of modernist Cuban theatre in exile that Cubanized vanguard styles popular in Europe. Male actors in drag interpreted the eccentric Countess and her fellow matrons as diva personas Sarah Bernhardt, Eleonora Duse, and Margarita Xirgu. In this staging, they overlaid Rue Chaillot’s locality of Bohemian outcasts with the affective ethos of the Cuban solar and outcasts who traversed that space. 08-02

McAndrews, Kristin M. (University of Hawai‘i, Mānoa) Gastrodiplomacy and King David Kalakaua. In this presentation, I will discuss Kalakaua’s diplomatic dinner menus that contributed to cross cultural communication and understanding. Depending on the occasion or guest, menus varied as consideration of the occasion and the audience were essential. Sometimes dish choices reflected a French ambience such as green turtle julienne or fillet de mullait aux gratin, or a typical Western meat fare such as beefsteak, chicken, or veal cutlets. Once in a while, a Hawaiian
word emerges such as oio, kumu, and puaala (a pudding). The menus tell a story of how Kalakaua utilized gastrodiplomacy to understand and perhaps resolve political conflict while still solidly maintaining his Hawaiian identity. 01-08

McDavid, Jodi (Cape Breton University)  “I Wish That All the Ladies...”: Reexamining the Bawdy Customs of a Male University Residence. In 2001 I began fieldwork in a men's university residence. I had previously lived in residence halls and seen expressive forms (songs, chants, customs, legend telling, and personal experience narrative sessions) that were considered normative, and I knew that they were becoming more regulated and going "underground." In the 14 years since I did this fieldwork, three things have happened: I’ve matured, I am better able to express myself as a feminist, and as a society we are more aware and concerned about the expressive culture happening on college campuses. Revisiting this fieldwork is painful, cathartic, and timely. 06-08

McDonald, Jarom (Brigham Young University) Modeling Intermediality: Using Computational Network Analysis to Explore Fairy Tales on Television. Several years ago, Elijah Meeks explored a network analysis of interconnections between media content and narrative patterns in the TV Tropes online database—a collection of crowd-sourced descriptions that has evolved into both a significant linked data set as well as a captivating cultural commentary rich with analysis on how narrative and media function together. Building on Meeks's work, my presentation will examine TV Tropes's subsection dedicated to fairy-tale characters, content, allusions, plot points, and structure throughout varied media; I’ll demonstrate how network models and analysis can help us better understand the ways intermedial fairy tales function in today's culture. 08-03

McEntire, Nan (Indiana State University) Our Bodies, Our Selves? Perceptions of Women in Contemporary Legends. Many of us are familiar with roles that women play in contemporary legends. The women—of all ages—who are depicted are innocent, foolish, unaware, unresponsive, or afraid—and, in most cases, they are victims who cannot or will not defend themselves. Their bodies are in danger. They are attacked, slashed, bitten, poisoned, contaminated, or revealed as naked and deeply embarrassed; or they are ghosts who have no earthly body and who are capable of vanishing from sight. This paper examines the plights of women in well-known contemporary legends and considers the moral implications of their responses to those plights. 05-06

McGrath, Jacqueline L. (College of DuPage) Radical Reciprocity: The Work and Research Methods of Elaine J. Lawless. I begin with Elaine J. Lawless's concept of reciprocal ethnography and evaluate the implications of its theory and practice. In Lawless's framework, reciprocal ethnography is an interaction that is "dialogic to the point where all—participants and scholarly audiences—can learn something new" (2000: 198). What is that "something new," and what is the impact of that dialogue on the people at the center of it, the research subjects? This paper argues reciprocal ethnography is a radical process of applied folklore that seeks to alter the beliefs and traditions of all participants through nonhierarchical engagement and (self-)reflection. 02-02

McGriff, Meredith (Indiana University) Reading Gestures: Intersections of Potters’ Folk Beliefs and Neuroscience. Production potters selling their work often observe customers handling their pottery and then use their own embodied understanding of those actions to interpret a nonverbal critique of the forms of the pots. Many potters also believe that customers connect better with pottery upon holding it. This paper connects the potters’ observations with neuroscience research into mirror neurons, and proposes that customers can indeed form neurological connections to pottery through the process of remastering a pot as a tool. Furthermore, this paper demonstrates the insights that can be gained via inquiry into forms of nonverbal communication utilized by an occupational group. 01-14

McHale, Ellen (New York Folklore Society) The Good Horse: Human/Animal Relationships at the Thoroughbred Racetrack. The backstretch or stable area of the thoroughbred racetrack is home to a unique occupational world that is centered upon the care and training of racehorses.
Grooms and the horses within their care forge close ties. Similarly, outriders and their horses establish a unique bond while patrolling the racetrack during training times and race meets. Based upon over 14 years of the collecting of oral narratives within the thoroughbred racing industry, I will discuss the attitudes of grooms, outriders, and other stable workers regarding the care of racehorses, with a specific focus upon the use of language. 02-13

McKean, Thomas A. (Elphinstone Institute, University of Aberdeen) Oil Wives. This paper explores the generally unnoticed occupational traditions of (mostly) women associated with (mostly) men who work in the oil industry. Themes include danger and disaster; transitions; isolation and loneliness; social and family support; communications, parenthood, routine, and discipline; environmental exploitation versus domestic stewardship; and responsibility, all accessed by interview-derived narratives from contributors. Finally, I will propose a set of life roles that abstract the functional aspects of those of both genders in the offshore paradigm. Without the voices of the oil wives, our picture of the industry, and how it really works, is incomplete. 08-08

Mechling, Jay (University of California, Davis, emeritus) Nothing Happened. Gregory Bateson built his ideas about culture, communication, play, and fantasy on information theory and its key insight that information is “news of a difference.” In the world of information, “nothing—that which is not—can be a cause” (Bateson 1972). We can discern meaning from events that do not happen. There are three ways “nothing happens”: we expect a folk performance or event to happen and it does not; a folk event does not have its expected consequences; or some situations where folklorists would expect folklore to emerge to address social or psychological tensions, no folklore appears. 09-10

Meyer, Julianne (University of Oregon) Words Carried In with the Tide: Boundaries of Gender at the FisherPoets Gathering. The expressive art forms performed at the FisherPoets Gathering expose the explicit and implicit gender dynamics of the fishing grounds. Women at the FPG struggle with gender issues that bridge the gap between the fishing industry and the event. Through performances and interactions with fellow female fisherpoets, the women use their participation at the gathering to validate their experiences in the industry, as well as to comment on the behavior of their male colleagues. These performance-based expressive art forms enable them to address the fishing industry’s gendered power dynamics. 04-08

Michel, Maggi (independent) That’s My Disease Talking: LA AA Groups’ Traditional Storytelling. Customary forms of identification, proscribed or prescribed verb use, a tripartite structure, and other narrating traditions shape the history (called their “story”) each AA member tells. A folkloristic examination of Los Angeles groups and how group folklore defines and describes the disease and experience of, and recovery from, alcoholism reveals that content within, and characteristics of, performances of histories illustrate belief systems and characteristics of individual groups in the area. Furthermore, differences among group customs provide clues to self-sorting by individuals into particular groups according to similar etiologies and courses of recovery. 01-03

Mieder, Wolfgang (University of Vermont) “All Men Are Created Equal”: From Democratic Claim to Proverbial Game. The paper looks at the origin, dissemination, history, and meaning of the quotation-turned-proverb “all men are created equal.” It is traced from Thomas Jefferson’s Declaration of Independence (1776) to its sociopolitical employment by major American figures like Frederick Douglass, Abraham Lincoln, Elizabeth Cady Stanton, Susan B. Anthony, Bill Clinton, Hillary Rodham Clinton, Martin Luther King, Jr., and Barack Obama. There are also references from literary works like George Orwell’s Animal Farm (1945) and Harper Lee’s To Kill a Mockingbird (1960). Parodies in the form of modern antiproverbs and the proverb’s use in cartoons and advertisements are also discussed, showing that the proverb is well established as a serious statement about freedom and equality and also in satirical, ironical, or humorous parodies expressing the imperfections of humankind. 05-11
Miller, Montana (Bowling Green State University) The Ambiguity of Belief: Skydivers in the Clouds. “Every time you jump out of that plane, you’re dead until you do something about it.” Skydivers sometimes state this axiomatically; do they feel it, think it, believe it in their everyday routines? Assumptions about skydivers as “adrenaline junkies” persist; but in the performance and practice of belief, learned through time and thousands of jumps in a sport where death visits regularly, skydivers’ expressions and behaviors are layered and multivocal. Their narratives and rituals can only be understood in contextual frames, mysterious and shifting. Through observation and in-depth conversations with hundreds of experienced skydivers, I explore the ambiguity of belief. 01-14

Mills, Margaret (The Ohio State University, emerita) Patience Stone: Afghan Folktale and Proverb to War Novel and Film. Atiq Rahimi’s war novel The Patience Stone (2008), French Prix Goncourt winner, became a Persian language film in 2012. The Afghan/Persian folktale (ATU894/ AT437 variant) from which book and film derive makes “patience stone” proverbial in Persian: a stone to which to narrate one’s trials when no human listens. Swelling with grief, the stone will burst. Rahimi reorients figure and ground in themes of witnessing, resistance, gender, and justice central to the folktale, to create a war novel of rare power. 09-06

Miyake, Mark Y. (Western Washington University) From the Front Porch to Main Street to Music Row: Local, Regional, and National Bluegrass Music Communities, Community Construction, and Historical Narratives. Local independent music communities forge strong relationships with their own cultural and musical histories that shape senses of self and group identities, boundaries of music genres, and guidelines for social behavior. By examining several local and national bluegrass music communities and their reliance on historical narrative for their community definition and formation, this paper illustrates the way in which participants in such communities form their identities, construct their histories, and shape their futures. 06-05

Mizer, Nicholas J. (Texas A&M University) A Life Well Played: Commemoration and Play at a Commemorative Gaming Convention. Gary Con is a role-playing game convention held in honor of Gary Gygax, cocreator of the first role-playing game, Dungeons & Dragons. This paper reflects on four years of fieldwork at Gary Con and explores interactions between commemoration, nostalgia, and play encountered there. I find that convention attendees simultaneously commemorate Gary’s life, the past of the hobby, and at times their own childhood. Phenomenological analysis of a specific game session suggests that this multifaceted commemoration involves synchronization of participants’ time perspectives through a rhythmic alteration of time scales in play, creating a sense of carrying the past forward into the present. 01-14

Modege, Nankuai (Xinjiang Normal University) Encounter of Ecology, Culture, and Ethnology: A Case Study of the Hemu Village. Hemu, located in a remote mountain area, is said to be “the best ecologically reserved village in China.” The majority of the villagers are Tuvan, an ethnic minority group. Until the 1990s, the village maintained its traditional nomadic lifestyle, which is characteristically harmonious with nature, thus the ecological environment was well preserved. Since the late 1990s, the village has become a hot spot for tourism. While economically profiting the village, tourism has brought serious problems. The ecological environment, as well as the traditional lifestyle, has encountered fundamental challenges. While local government has accordingly enacted policies and regulations, the situation still needs to be improved. 05-14

Moore, Taylor M. (Rutgers University) Cane Cultivators, Sheyukh, and Magical Eggplants: The Political and Spiritual Economy of Plants in Khedival Upper Egypt (1820–1925). Plants and the people who cultivated them were integral to the topsoil of the 19th-century Egyptian economy. The lives of the Upper Egyptian peasantry were inextricable from the plant-laden landscapes that surrounded them. They toiled in the hot sun to cultivate the khedival sugarcane fields, ate plants as nourishment, and used “ordinary” vegetables such eggplants or weeds in herbal and folk medicinal practices. This paper will read 19th- and early 20th-century
botanical tomes, medical texts, ethnographies, and financial records against the archival grain to shed light on the economic and spiritual relationships between plants and humans in 19th-century Upper Egypt. 02-09

Morales, Eric César (Indiana University) **Fire, Food, and Earth: The Tahitian ‘Ahimā’a.** ‘Ahimā’a translates as “fire-food” and refers to the underground earth oven where the beloved local cuisine, mā’a tahiti, gains its characteristic flavor and smoky scent. Historically, the labor-intensive process of constructing and cooking in it was divided between families, resulting in communal feasts that facilitated interpersonal relationships. Colonialism and industrialization, however, introduced new cooking methods that began replacing the ‘ahimā’a but were unable to replicate the characteristic aroma. This paper examines how in preserving the scent, Tahitians instinctively defined the parameters of their foodways, allowing the ‘ahimā’a and its social functions to survive in the face of modernity. 01-08

Morritt, Noah (Memorial University of Newfoundland) **Genealogists’ Family Narratives and the Rhetoric of Belonging.** Exploring genealogy as a cultural practice, I examine the relationship between genealogical research and family identity, belonging, and historical awareness as they are constructed and expressed through narrative. Focusing on two genealogists from Ontario, I argue that genealogists conceptualize and use family history as both a resource and a creative process. Narratives about the process of research thus position them in relationship to rhetorics of belonging—belonging to family, community, and the work of history making. Through genealogy family relationships are reconstructed and recreated through narratives of ancestry and belonging. 03-14

Mullins, Willow G. (Washington University in St. Louis) **The Soul of Russia and the Economy of the Folk.** Published in 1916 as a fundraising effort for Russian refugees, The Soul of Russia offers an odd compendium of essays and poems, including fairy tales and a section on “Peasant Home Industries.” Poised at a cultural, political, and economic breaking point, the book uses folklore and the “folk” themselves as a resource, artistic, economic, and diplomatic, to be literally sold through its pages: Herder’s romantic nationalism turned to the war effort. Written for a non-Russian audience with their own cultural identity to uphold, however, this text suggests an interesting fluidity of usable “folkness,” valued as both Othered and less modern. 07-03

Murai, Mayako (Kanagawa University) **Tales of Transformation, Transformation of Tales: Hiromi Kawakami’s Tread on a Snake.** Traditional Japanese tales of interspecies marriage draw the boundary between the human and the nonhuman. I will analyse how this motif affects the contemporary literary imagination, in particular, Hiromi Kawakami’s Tread on a Snake (1996). Kawakami’s story opens when the heroine accidentally treads on a snake, who transforms herself into a middle-aged woman and moves in with her. The snake seems to stand for two aspects of the unconscious—the heroine’s wish to break free from the norms of everyday reality and the old topos that swallows up individual differences and molds them into familiar shapes. 04-06

Murphy, Lyle M. (Museum of Natural and Cultural History, University of Oregon) **Spectrum of Display: The Dynamics of Creating an Exhibit.** Museum exhibits provide opportunities where new experiences and healthy dialogues can manifest. When done well, exhibits can act as a bridge to help individuals connect with information, abstract thoughts, and with one another. It is important to recognize different ways of learning so that individuals have a positive relationship to the content, while maintaining an accurate and respectful presentation of cultural heritage and material culture. This presentation will focus on the intricacies of exhibit development, including community outreach and input, working with committees, general design, interpretive learning, progressive presentations, and public programming. 04-02

Muskheli, Veronica (University of Washington, Seattle) **Brides and Bridles: Female Batyr and Her Horse in Central Asian Wonder Tales.** Many nations have a tradition in folktales of the princess who owns a magical horse and who is superior to men in hunt and war. Most such princesses
lose their powers once married. In Central Asia, however, there are “Innocent Persecuted Heroine” tales that narrate the story of an armored and cross-dressed female who retains the magical services of her horse after her marriage and in spite of her husband’s claim to the horse. Comparing numerous versions from 17 cultures, I find a complicated discourse on gender issues. 04-06

Nakamura, Yuko (University of Wisconsin, Milwaukee) **Vector Ecologies, Spatial Encounters, and Gender Enactments: A Historical Ethnography of Women’s Placemaking in Tokyo, Japan, after the 1923 Great Kanto Earthquake.** This paper explores the roles of space in the construction and negotiation of womanhood in Tokyo, Japan, after the 1923 Great Kanto Earthquake. Combining spatial evidence like maps, architectural drawings, and photographs with ethnographic evidence like diaries, women’s magazines, and oral histories, I reconstruct women’s experiences of moving through different space types—homes, children’s schools, everyday shopping places, and streets. By uncovering how women enacted different gender identities—wife, mother, and woman as opposed to man—while moving in and out of spaces, I call attention to the simple act of moving as a significant part of gender performance. 09-07

Nguyen, Jason (Indiana University) See Baer, Kurt R. 07-13

Nicholas, Meg (The Accokeek Foundation) **“Wherever You Walk, Tread Lightly”: Navigating Contested Landscapes and Tribal Conflicts in Indigenous Interpretation.** As steward of two hundred acres of land in the heart of the ancient Piscataway Nation, the Accokeek Foundation has long struggled with how to tell the story of the region’s first people in a way that merges scholarly research and traditional knowledge. This paper addresses the foundation’s attempts to connect visitors to indigenous history, addressing issues that often coincide with interpretation of Native stories by a non-Native educational entity. This includes issues of cultural ownership, how to navigate cultural sensitivities and intertribal conflict, and how to represent the past while honoring the present. 07-11

O’Brien, Annamarie (Pennsylvania State University) **“Hello My Darling, Pisces!” Video Horoscopes and Social Expression through Occultic Practice.** Throughout the past century in mass culture and everyday communication, astrology has been used as a tool for divination—and its practice continues to proliferate through digital media. Amateur production of videos featuring astrology readings allows close examination of the processes of performance that are central to its practice. This paper examines the aesthetic qualities and rhetorical strategies of astrological readings on YouTube to show how traditional practices of divination have adapted to new media, and to better understand astrology as a contemporary vernacular tradition. 08-09

Olson, Ruth (University of Wisconsin) **The Roots of Being Community-Minded: Local Culture in K–12 Classrooms.** Over the last two years, through an Archie Green Fellowship from the American Folklife Center, the leadership team of Wisconsin Teachers of Local Culture has been interviewing K–12 teachers to learn more about their lives as teachers. Our focus has been on teachers’ relational lives rather than their professional lives. But when it comes to incorporating curriculum connected to local culture, the professional and relational intertwine. This paper makes use of these interviews to provide insights into how local culture in the classroom develops citizenship skills and relevance for students. 05-13

Olson Osterman, Laura (University of Colorado, Boulder) **Enacting the Wedding: Pomak Indigenous Revival in Post-Socialist Bulgaria.** During the 1980s, Pomak (Bulgarian Muslim) indigenous wedding traditions were forbidden by the Communist Bulgarian government, and brides were forced to wear Western attire. Today, some brides are choosing a particular form of traditional dress (the bride’s face is covered in white makeup and decorated with sequins). I will look at Pomak’s enactment of this tradition within weddings and in staged folklore performances, and their discourse about this on social media. Why and how are members of this minority framing these images and performances as emblems of their ethnic identity? 03-07
Oring, Elliott (California State University, Los Angeles) **What Freud Actually Said about Jokes.**
Sigmund Freud’s book *Jokes and Their Relation to the Unconscious* was first published in 1905. The book was revolutionary in its understanding of jokes, the comic, and humor and extended the domain of psychoanalytic theory from symptoms, dreams, and slips of the tongue to the arena of the aesthetic. But what does Freud say in this book, and exactly what is the relationship between jokes and the unconscious that he hypothesizes? Generally, writers and scholars have characterized Freud’s theory of jokes as a “release” or “relief” theory. Jokes serve as an outlet for forces welling up in the unconscious seeking release and relief. This notion is as widespread as it is misguided. Freud’s theory of jokes needs to be more closely examined and reconceptualized.

Orton, Jane (independent) **How to Get into Berghain.**
This paper explores narratives of inclusion, exclusion, and “utopia” surrounding the nightclub Berghain in Berlin. Berghain has been described as the world’s most exclusive nightclub, although the nature of this exclusivity is unusual because of the seeming inscrutability of its door policy. Based on fieldwork conducted by me between 2011 and 2015, this paper will examine narratives about Berghain that cast it alternatively as a place of privileged access, a haven for the marginalized, and a transcendent “utopia” while contextualizing common beliefs and “rumors” about the club within the various sexual and musical subcultures in Berlin.

Otero, Solimar (Louisiana State University) **In the Water with Inle: Queer Legacies in Afro-Latina/o Religious Folklore.**
How are hybrid bodies understood in mythology and folklore? What kinds of traditional representations transmit the complexity of multiple forms of being and becoming? In Yoruba-inspired Latina/o religious culture, the captivating transgendered oricha (deity) of Inle (Erinle) is central to thinking about these questions. Inle is a river deity who governs over aspects of healing and hunting that manifests multiple gendered, human, and natural forms. By investigating traditional narratives about Inle found in fieldwork and ethnography, we discover a complicated set of attitudes and aesthetics that relate components of sexual violence, desire, trauma, healing, and ethnic connotations of difference.

Oxler, Elizabeth (University of Louisiana, Lafayette) **We’ve All Been Here Before: The Postmodern Condition of the Ebola Panic of 2014.** In Don DeLillo’s *White Noise*, characters participate in simulations in preparation for an “airborne toxic event”: their survival depends upon their successfully enacting a sequence of behaviors and language to cordon off disease. The result is what Timothy Melley has described as “agency panic”: the “conviction that one’s actions are being controlled by someone else, that one has been ‘constructed’ by powerful external agents” (2000). In the Ebola panic of 2014, legend focused on the perceived loss of self-control, resulting in agency panic at both the level of the individual and the level of the nation.

Öztürkmen, Arzu (Bogazici University) **MIPTV as Wonderland: The Aesthetics of a Vibrant Marketplace.**
MIPTV is the television market in Cannes. I reflect on the glamor of the event, displaying the range of stars and the final products in which they took part. The television festival includes many subgenres like screenings, panels, and verbal negotiations in the marketplace.

Pappa-Eddy, Emmie (Indiana University) **The Intersection of Gesture and Costume in Neoburlesque: An Ethnographic Study.** This project analyzes the way in which costume production in the Bloomington, Indiana, burlesque scene is influenced by gesture. The body is the focal point in these productions, and the intersection of costume and movement is particularly evidenced in the creation of multiple burlesque personas by the performers. These topics are explored through the costumes and acts of one performer in particular as she constructs her various ensembles to suit a variety of personas, from glamorous coquette to sexy grandma.

Paulsen, Faith (Arizona State University) **Faith, Doubt, and Need in Medieval Catholic Legendry.**
This paper examines the role of medieval Catholic legendry in maintaining the church’s cultural hegemony, and how the psychological needs of the audience were leveraged to that end.
11th-century legends of the monk Rodulfus Glaber are used to analyze the devices employed to use the audience's superstitions and spiritual concerns in order to ensure their compliance. Specifically, Rodulfus was concerned about demonic versus divine apparitions and how they relate to one's salvation. Driven by a complex interplay of heavenly and earthly desires, legend-tellers shaped their tales to suit their purposes—and found themselves shaped by them in turn.

Peach, Douglas Dowling (Indiana University) Is the Advocate Always Right?: Museums, Public Programs, and Peoplework. For museum education programming, community advocates can serve vital roles as consultants, co-curators, and participants. At the same time, advocates can present challenges to project execution, forming and maintaining partnerships, and program evaluation due to a variety of factors. This paper will highlight and critique the public program series related to Traditions, Change, and Celebration: Native Artists of the Southeast—a yearlong exhibit at McKissick Museum at the University of South Carolina—with particular attention to collaborating with community advocates. This case study will contribute to the best practices for folklorists working with advocates in the context of museum education.

Peck, Andrew (University of Wisconsin, Madison) At the Modems of Madness: Slender Man Ostension and the Digital Age. This paper looks at how the digital legend of the Slender Man influences offline behaviors and imitators—many of which are digitally documented, uploaded, and then circulated back into the legend cycle via social networks. By documenting a variety of ostensive practices inspired by the Slender Man legend (including alternate reality games, practical jokes, Halloween costumes, graffiti, and photobombs), this paper seeks to further scholarly understanding of the mutually constitutive relationship of lived folklore and digital media.

Peebles, Katie Lyn (Marymount University) A New Beauty: Mythic Ecology in Robin McKinley's Chalice. Robin McKinley's novel Chalice (2008) appears to be a modern fairy tale written in the language of a medievalizing fantasy novel, but actually suggests a deeper connection to the concerns of myth. This paper draws on ecocriticism to highlight the centrality of the female hero Mirasol's healing of the land. It investigates the meaning of mythic tropes being appropriated for a feminist recentering of order in a fantasy world. Chalice combines mythic abstraction and novelistic detail to imagine a young woman's potential for carrying through social and ecological change that both disrupts and reorders her pastoral society.

Pfeifer, Cassandra Lynn (University of Louisiana, Lafayette) Croolenes and the Word in Patrick Chamoiseau's Solibo Magnificent. Patrick Chamoiseau's novel Solibo Magnificent and the article "In Praise of Crooleness" by Chamoiseau, Jean Bernabé, and Raphaël Confiant, both focus on the formulation of Creole identity. Solibo Magnificent serves as a precursor to the arguments set forth by Chamoiseau, Bernabé, and Confiant. Utilizing the narrator, Ti-Cham, as a bridge existing between the gap of oral tradition and writing allows the novel to explore the formation of Creole identity by attempting to incorporate both orality and writing in the novel. The word does not die with the storyteller Solibo, but instead forms a strong sense of Crooleness.

Prahlad, Anand (University of Missouri, Columbia) Reenvisioning Race and Gender: Motifs in African American Personal Experience Autism Narratives. Considering autism as both a neurological and medical issue, and a "rhetorical phenomenon," I examine personal experience narratives with an emphasis on how they reenvision race and gender. Among African Americans, motifs from mainstream autism narratives, such as the "refrigerator mom," "computer geek," "fix-it dad," and "heroic mother warrior," are rewritten in personas reflecting spirituality, gender transcendence, community bonds, and redemption through humility. I argue that these elements are consistent in narratives found in online videos, documentary films, and ethnographic interviews.

Price, John (Penn State Harrisburg) Reimagining Poplore: American Popular Culture as a Hearth of Folkloric Expression. Folk and popular culture have always existed in a symbiotic dance, paradoxically depending on while displacing each other. While folklore has sought to
locate the authentic roots of culture, popular cultural studies searches to expose the power structures of mass production and consumption. That distinction has its uses, but has also been problematized in a modern American context where popular culture itself has become a hearth for national culture. By reimagining the term “poplore,” first introduced in 1994 by Gene Bluestein, we can recognize how popular culture events like the Super Bowl have become source material for traditions that are not tied to any folk experience, but a popular experience, not folklore, but poplore. 05-11

Primiano, Leonard Norman (Cabrini College) Distorted Images: The Use of Documentary Photography and the Ethical Treatment of Religious Individuals and Communities. This paper will examine the paradox of artistic documentation of American religious communities. Documentary photographers balance the ostensibly ethical practice of seeking permission to make and use photographs of religious individuals with a professional practice of retaining complete control over their subjects’ photographic image. Such a tradition by photographers will be contrasted with the norms found in folkloristic ethnography and a call for a more ethical treatment of consultants by documentary photographers offered. Recent photographic essays of the Amish and Father Divine’s Peace Mission Movement online and in print editions in well-known newspapers will serve as case studies. 09-11

Pryor, Anne (Wisconsin Arts Board) Writing Math Poems in the Middle of the Night. In the shifting politics of K–12 education, teachers’ job satisfaction is often tied to how they view changing instructional mandates. In Wisconsin, recent legislation that negatively affected teachers’ collective bargaining rights, compensation, retirement, health insurance, and sick leave further affects morale. How are Wisconsin educators creatively adapting in order to maintain their professional integrity and personal satisfaction? This paper will explore this question through narratives collected in interviews with 10 Wisconsin teachers on their working lives. This research was conducted through Wisconsin Teachers of Local Culture for the American Folklife Center’s occupational folklore collection. 05-13

Puglia, David J. (Bronx Community College) Conjuring Charm City: Folk Speech, the Esteemed Vernacular, and the Enactment of Place. In this presentation, I demonstrate how one word of urban Baltimore folk speech functions to connect people to place strategically, expediently, and voluntarily. In the ecology of a rapidly changing city, I argue the local term of endearment “hon” has transitioned from a stigmatized vernacular associated with the lower class to an esteemed vernacular tied to local roots and city identity. I will explain how “hon” serves simultaneously as Baltimore’s most prominent example of an esteemed vernacular and as a rhetorical battleground where issues of race, class, gender, and belonging clash with conceptions of identity, heritage, and nostalgia over the attempt of civic leaders to construct a citywide local tradition. 05-11

Rabun, Sheila (University of Oregon) Birding Folklore, Reciprocity, and Sustainability at the Arcata Marsh and Wildlife Sanctuary. Humans have caused negative environmental changes, but we have equal capacity to positively affect other living species and ecosystems. In turn, thriving species provide for human survival. The traditions, stories, and beliefs of local birders at California’s Arcata Marsh and Wildlife Sanctuary sustain and reinforce this cycle of reciprocity between humans and the natural environment. Shared stories, meaning, and identity within the birder folk group, and traditions like the Christmas Bird Count and Godwit Days Birding Festival, reveal that reciprocity is crucial in the sustainability of folkloric interactions between humans and the natural environment. 04-09

Rai, Misha (Florida State University) Food I Never Ate: A Family Encounter. This paper is a story about the genesis of a particular act of violence—the openhanded slap—within a family and how this act, repeated over and over again by each generation, changes the precise nature of how this specific family perceives—beginning with in-vitro consciousness—such violent
encounters (Gordon 1995). Threaded into the narrative is Hindu mythology, invoking and loosely reenacting the story of the prince-god Abhimanyu who dies in battle because his mother falls asleep—resulting in the prince falling asleep in vitro—having heard only one part of a military maneuver her husband was explaining to her thus sealing the circumstances of Abhimanyu’s death even before he has begun to live. 09-09

Randhawa, Amanda (The Ohio State University) Women, Religion, and Ritual in Northern Punjab. When looking at religious communities in India and attempting to understand how rituals are performed or practiced, we often embrace de facto religious labels such as Hindu, Sikh, and Muslim. Informed by poststructuralist and postcolonial critiques of polarized religious categories, my preliminary fieldwork has emphasized the relative frequency with which people transcend religious labels and institutionalized categorizations. I assert that women’s ritual and religious practices offer important examples of the in-between lives of many people in India. In particular, this paper will address the religious and cultural contexts of boundary crossing and sharing among Punjabi Sikh and Hindu women in northern Punjab. 03-06

Ray, Ashton (Western Kentucky University) I Am Not My Hair, or Am I? In this paper, I discuss the importance of hair to African American women by using examples from my fieldwork, along with research on the historical context of hair, and identity and the meanings of hair. Based on my research on how African American women relate to their hair and how the image has affected them in positive and sometimes negative lights, I have found that it often leads to judgment from others, conformity to society, and wanting to be accepted. It is important to understand why hair as a woman’s crown can express who they are, and how oppressive practices of African Americans lead to the importance of expression through hair. 09-08

Ren, Meng (University of Missouri) Changing Perspectives: From Collective Identity to Individual Identity in the Research of Chinese Reggae. This research considers how a group of Wa reggae musicians from A Wa Mountain District in Yunnan, China, performs, adapts or appropriates the Rastafarian identity and Jamaican roots reggae. The conceptualization changes from examining collective Wa identity and its relationship to the collective Rastafarian identity, to exploring individual identities and their fluid relationship to other collective identities such as ethnic Wa identity, provincial Yunnan identity, national Chinese identity and international Rastafarian identity. This close examination of the perspective change and positionality illustrates the negotiation between cultural mode and the meaning-making process between the ethnographer, her subjects, and her audience. 02-11

Renteln, Alison Dundes (University of Southern California) The Swan in Folklore and Folk Law. This paper offers a consideration of the status of the swan in folklore and folk law. After a brief discussion of the “Swan Maiden” tale and its cultural significance in various societies, I trace the legal history of the royal swan in the UK both as culinary delicacy and extraordinary emblem to understand its appeal. The jurisprudence of the swan affords insight into the special symbolic power of particular royal prerogatives. The swan serves as an example of an enigmatic creature that receives tremendous governmental protection. Scholars should investigate the role key folk symbols play in shaping national identity. 06-01

Rezaei, Afsane (The Ohio State University) “My Stealthy Freedom”: Gender, Power, and Repositioning of the Self in Women’s Narratives of Public Unveiling in Iran. Women’s bodies in contemporary Iran have been sites of religious, political, and cultural struggle. Some Iranian women have recently started voicing this struggle on social media by sharing their photos and narratives of public unveiling on a page called “My Stealthy Freedom.” In this paper, I argue that women participating in this campaign are not simply positioned against the state’s restrictive authority. Rather, they are situated in and influenced by a larger body of power dynamics and social and cultural structures in relation to which they should reposition themselves in order to successfully gain their desired “freedom.” 03-06
Richardson, Thomas G. (Birthplace of Country Music Museum) **Cooking with the Right Ingredients: The Wonderful/Crazy Process of Making a Museum Education Department from Scratch.** When developing a new department within a new museum, models and templates can be lifesaving. They give order, precedent, and legitimacy to the new enterprise. They can also be crippling if not evaluated by their own merits in relation to the museum mission. This paper will focus on the trials of implementing robust, reliable, and yet innovative practices and procedures in museum education. Negotiating expectations, pressures, best practices, and community need utilizes a wide range of skills developed through ethnography and public folklore work, and showcases how museums work well aligned with other public folklore agencies. **04-02**

Richardson, Todd (University of Nebraska, Omaha) **Misanthropelore: Daniel Clowes’s Communities of Disinterest.** My paper considers the representation of misanthropy in the comic books of Daniel Clowes. Specifically, I look at how misanthropes, by which I mean people who do not like other people, participate in various folk groups within Clowes’s fiction. To start, I consider how misanthropes like Random Wilder in *Ice Haven* and Enid Coleslaw in *Ghost World* contribute to the expressive traditions and customs of their neighborhoods. From there, I move on to consider how these misanthropes share their own expressive traditions, arguing that they function as surrogates for Clowes and his readers, forming a curious folk group that is united by disinterest. **08-13**

Riddle, Jessie (Brigham Young University) **The Cuero and Chronotopic Family Narrative: Environmental Folklore and Community in Futaleufú, Chile.** In Futaleufú, Chile, stories about the environment and the mythological creatures who live there stem from the beliefs of Christians, Mapuches, and Patagonian farmers. As this agricultural community has transitioned into a town based on tourism and industry, these stories have come to represent the people of Futaleufú’s relationships with their friends, family, and culture. Futaleufú has maintained a sense of community and a sense of place, but its current residents arrive at those feelings differently than their predecessors: the landscape of Futaleufú now acts as a chronotope, or a living geographic repository of memory and culture. **06-05**

Ridout, Emily (University of Oregon) **Performative Tourism in Phuket, Thailand: An Ecological Perspective.** Today, performative aspects of tourism follow patterns in highly trafficked tourist destinations. Tourists tend to take similar photographs, follow similar patterns of movement, and engage in similar activities that follow narrative trends born in the postcolonial era. Over time, these often problematic patterns of tourist lore steadily impact ecology in tourist destinations. One such destination is Phuket, Thailand, a tourism hub and the subject for this ethnographic case study. The intersection of performative tourism narratives, supply and demand, and ecology in Phuket offers a purview from which to examine tourism in the context of environmental crisis. **04-09**

Rife, Jared S. (Penn State Harrisburg) **The Practice of Others: LDS Missionary Acclimation and Adjustment.** The Church of Jesus Christ of Latter-day Saints (LDS) has had a fundamental doctrine and principal of missionary and evangelism since its formation. Currently there are more than 84,000 missionaries serving around the world, with nearly half being American and many of those are serving outside the United States. As American missionaries adjust and encounter new cultures, languages, and religions not their own, they do so through stories, games, and jokes. This paper will explore one of those aspects: the stories and reasons American missionaries tell each other about non-LDS religions’ practice, theology, and culture. **04-12**

Rivera, Jose Nayar (City University of New York) **“Little Red Riding Hood” and the Problem of Attribution.** Among the myriad versions and analyses of “Little Red Riding Hood,” few explore in depth the problem of attribution of the tale. The volume where it first appears in 1695, *Contes de Ma Mère L’Oye*, is signed by Pierre, the youngest son of Charles Perrault, and that fact defines the transit from oral to literary version. The problem of attribution allows Perrault to detach himself from authorship. Perrault uses irony and moral ambiguity to bring folktales to the center of French high culture as a literary narrative, but he also effectively introduces the open form of folktales. **09-06**
Rodríguez Ibáñez, María Angélica (independent) **Film: La Vieja Guardia: Roots of a Unique Salsa Dancing Style in Cali, Colombia** (20 min.). The appropriation of “salsa” and development of the unique salsa dancing style in Cali, Colombia, started in the 1960s and today most of its citizens claim to have made Cali the “world’s salsa capital.” The documentary looks into a group known as “La Vieja Guardia” (the Old Guard), who state that they represent the origins of salsa dancing in Cali. It explores this group’s own understanding of their dancing style and venues, not just as recreation but also as a collective remembrance, as community builder, and as cultural and identity marker. 07-02

Roemer, Danielle M. (Northern Kentucky University) **Rosario Ferré’s “Sleeping Beauty”: Rebellion and Confinement.** In her article “Text and Countertext in Rosario Ferre’s ‘Sleeping Beauty,’” Kathleen Glenn argues that the story is a collage of opposing texts and countertexts that play off, rub against, and collide with one another. This results in Maria de los Angelos, the main character, being “buried” beneath patriarchal family and social expectations. And it is this extensive “burying” of Maria that strongly resonates the essence of the beauty-who-sleeps motif. Maria does not rebound until she figures out how to take revenge—a temporary victory—which eventually culminates in her death, her permanent sleep. 04-06

Romero, Brenda M. (University of Colorado, Boulder) **Matachines Danza Carnival Contexts in the Andes of Colombia and Peru and the Sacred Contexts of the Borderlands and Mexico: Implications for Analysis.** The Matachines Danza is a sacred expression in New Mexico, as throughout north-central Mexico. Much less known are Matachines in Oaxaca, Mexico, and along the Andes that have developed in carnival contexts around religious holidays. This presentation will present findings from recent fieldwork in three Andean sites, two in Colombia and one in Peru, that demonstrate how those regional populations have evolved the Matachines formats to reflect a contemporary awareness of violence and a rejection of the colonial mindset. Data from Mexico suggests that Matachines events in New Mexico and Mexico are more firmly founded on colonial formats. 06-10

Roth, LuAnne K. (University of Missouri) **Freedom from What?: Norman Rockwell’s Freedom from Want, Its Parodies, and the Folk Critique of Thanksgiving Ideology.** Rockwell’s 1943 painting has become an iconic image of Thanksgiving. Beyond its syrupy, patriotic depiction of a white American family, the piece toys with viewer expectations in subtle ways. While not itself folklore, the picture has become traditional, spawning an array of adaptations and send-ups—from superheroes and zombies to variants evoking genocide and the Abu Ghraib torture scandal. This plethora of parodies demonstrates that the cultural work of Freedom from Want remains germane in today’s vernacular culture. Despite the meal’s soporific effect, such parodies rouse viewers to the darker ideological implications of this beloved holiday. 07-09

Rothstein, Rosalynn (University of Oregon) **Memorialization and the Necropastoral: An Aesthetic Analysis of Floral Arrangements at Spontaneous Shrines.** Floral arrangements at spontaneous shrines exist in the context of the larger aesthetic concerns at these sites and other forms of floral expression associated with death traditions. The aesthetic choices made in these floral arrangements are analyzed in the context of Ikebana arrangement methodologies and the concept of the necropastoral, an aesthetic in which humanity’s deleterious influence on nature cannot be disconnected from our experience of nature. Choice and composition of floral materials at spontaneous shrines represent aesthetic choices that can be viewed alongside the significance of natural materials and the role of personal expression in floral art memorial traditions. 06-11

Rovang, Sarah K. (Brown University) **Electrifying Encounters: The Appropriation of Folk Culture in Depression-Era Farm Modernization Efforts.** From 1938 to 1941, nearly one million rural Americans attended the Farm Equipment Tour, a spectacular celebration of electricity’s uses in the home and on the farm. Sponsored by the New Deal’s Rural Electrification Administration, the tour promoted the adoption of a technologically modern, all-electric lifestyle. Rather than
conform to the standards of urban retail display, the Farm Equipment Tour drew on rural traditions including circuses and county fairs. This paper contextualizes the tour within a broader matrix of contemporary visual and material culture that appropriated aspects of folk culture in order to sell electricity and electrified technologies to agrarian populations. 02-09

Ruberto, Laura E. (Berkeley City College) The Art of Making Do: Creative Expression and the Material Culture of Italian POWs in the United States during World War II. This paper explores the experience of Italian prisoners of war (POWs) and Italian Service Unit (ISU) men during World War II in the US by focusing on material culture and creative expression in order to understand how they built a sense of self through their displaced status and a sense of place within their restricted space. Relying on the Italian l'arte d'arrangiarsi, the art of making do, they creatively responded to restrictions. Through archival materials and oral stories I detail how vernacular actions reinforced cultural heritage, mediated personal and community identities, and helped make sense of the atrocities of war. 05-09

Rudy, Jill Terry (Brigham Young University) Back with the Baba Yaga: Intermedial Webs of Ambiguity and Growth. This presentation shares an archive of Baba Yaga appearances in Soviet, Russian, and American television and related media to better understand this transformative Slavic figure associated with woods, the underworld, fertility, and death. Baba Yaga narratives collected by Afanas'ev along with Russian musical compositions and striking illustrations have introduced this character type to Western audiences. Our research will determine if she plays the same function in televised narratives as she does in the traditional tales. 08-03

Ruiz, María Cecilia (University of San Diego) Reenacting a Bicultural and Bilingual Life in Rancho Peñasquitos in the Second Half of the 19th Century. At Rancho Peñasquitos (county of San Diego), guided tours by volunteers in period costumes are available to the public on weekends. The restored house and the tours aim to reenact the home life of the bicultural couple, Captain Alonzo Johnson and Estefana Alvarado, who lived in the house between 1862 and 1880. In this paper I suggest that the couple’s life could be better represented if during the tours on site the volunteers posed questions about the couple’s bicultural and bilingual interactions with each other, their children, extended family, and neighbors 09-13

Sahney, Puja (University at Albany, State University of New York) Immigration Laws and Transnational Networks: A Study of Hindu Interior Decoration in the United States. In recent years, corporate laws, influenced by new forms of globalization, have enabled large-scale immigration of skilled labor from India to the United States. IT professionals from India arrive to work on temporary projects for American companies. However, the nature of these contracted projects do not provide immigrants with any job security or duration of stay in the United States. This paper will analyze the religious home decoration of Hindu immigrants from India within the context of immigration laws and the transnational networks that influence the decisions Hindus make regarding the decorations of their new homes in the United States. 01-13

Saltzman, Rachelle H. (Oregon Folklife Network) “Hey, Folklorists!” FisherPoets and Public Folklorists—Practicing Partnership. The FisherPoets Gathering seduces audiences with poems, songs, and stories in celebration of Northwestern commercial fishing heritage. This annual event brings together local commercial interests, heritage, and traditional expressive culture to create three days of performance about the romance, danger, and humor involved in fishing. Since 2012, the Oregon Folklife Network has worked with the FPG to raise funds, volunteer at event venues, help make it more accessible, and document it. Our appreciation for the artistry required to make hard physical labor into verbal art that invokes community has led to an ongoing partnership. 04-08

Saverino, Joan (Arcadia University) The Intimacy of Bread Making, Culinary Knowledge, and Enactment in the Social Space of the Bake Oven from Calabria, Italy, to Appalachia. For Calabrians, bread was the stuff of life. Bread making was a home-based activity while bread
baking was a secular ritual reinforcing identity in the female-centered space of the communal
bake oven. By analyzing several types of bread making (daily and two holiday breads), I look at
everyday enactments (verbal, gestural, embodied) and the importance attached to food, eating,
food preparation, and the transmission of culinary knowledge intergenerationally and transna-
tionally. Using personal narratives, photographs, and other documentation, this paper traces
memories, postmigration adaptations, and how contemporary marketing and nostalgic recreation
all contribute to collective memory. 06-06

Savonius-Wroth, Celestina (University of Illinois) The Church of England and Folklore Revivals
in Washington Irving’s Sketchbook of Geoffrey Crayon. Washington Irving’s Sketchbook of
Geoffrey Crayon (1819) and its sequel, Bracebridge Hall (1822), are packed with folkloric material
drawn from contemporary British studies of “popular antiquities.” Holiday customs, games, love
charms, ghost stories, funeral practices, and more are described in loving detail. This paper argues
that Irving was not just using this material as picturesque window-dressing. He was an astute
observer of the beginnings of the earliest 19th-century revivals of calendar customs (which had
had an ambivalent place in religious discourse since the Reformation) in an attempt to keep the
Church of England relevant to the “common people.” 06-07

Sawin, Patricia (University of North Carolina, Chapel Hill) “It’s Magic”: Mothers’ Stories of
Adoptive Family Formation. Families formed through transracial adoption face regular explicit
and implicit challenges to their identity as a family. Mothers especially assume the discursive
work of defending their relationships and defining their family as “real.” Mothers’ stories about the
exceptional and unlikely circumstances through which a child became part of the family invoke a
mysterious rightness to their belonging together that trumps divisive human definitions through
blood or appearance. Mothers’ insistence upon relating these stories to me (both documentarian
and presumed sympathetic fellow adoptive parent) raise questions about their motivations and
the multiple anticipated voices to which they respond. 03-14

Schacker, Jennifer (University of Guelph) 1804: Recasting Cinderella, from Stage to Page.
This paper examines British print and performance forms from 1804, all of which center on a
single fairy tale: “Cinderella.” A motley array of Cinderellas suggests the intense economic and cul-
tural currency of the tale some 70 years after its initial translation from French into English. Yet
the print versions considered here—Tabart’s Juvenile Library, Fairburn’s script with commentary,
and Hughes’ movable book—linked themselves not to Perrault’s French text, nor to past transla-
tions, but to the Drury Lane pantomime. Together these texts represent an intertextual network
that challenges the assumed primacy of print in fairy-tale history. 05-04

Schmidt, Jared Lee (University of Wisconsin, Madison) A Juxtaposition of Encounters:
Examining Little House on the Prairie and Slaughter Slough as Cultural and Environmental
Expression in Southwest Minnesota. The identity of Southwest Minnesota has been influ-
enced by Little House on the Prairie on an international scale as tourists annually visit the sites
associated with Laura Ingalls Wilder to connect with childhood and pioneering nostalgia. This
corner of Minnesota has also been shaped geographically and culturally by the Dakota-US
War of 1862, but this war is often relegated to a marginally memorialized and forgotten past.
Juxtaposing the Ingalls’ dugout site to the Slaughter Slough memorials, this presentation
demonstrates how and why this region identifies with one outdoor experience, while largely
whitewashing the tragedies of the other. 02-11

Schmiesing, Ann (University of Colorado, Boulder) Fairy-Tale Homiletics: Fairy Tales as
Illustrations in Contemporary Sermons. This paper explores the 21st-century use of fairy tales
as sermon illustrations through a sociohistorical lens and with reference to homiletic theory. It
compares issues discussed by early theologians regarding the use of fables and tales as sermon
exempla to current theory on sermon illustrations, and applies these issues to recent German-
and English-language sermons. From sermons in which canonical tales such as “Cinderella” and
“Little Red Riding Hood” appear to sermon series on Disney’s Frozen, the paper probes the intertextuality of fairy tale and scripture in these sermons and thus the interrelationship between clerical and popular culture. 02-12

Schottmiller, Carl D. (University of California, Los Angeles) Homonormative Freakshow: Elevating White Gay Male Oppression by Downplaying Ableism on American Horror Story: Freakshow. Set in 1952 Florida, American Horror Story: Freakshow elevates the status of white gay male oppression by showcasing disability as a hypervisible spectacle and downplaying the historical realities of ableism. Employing able-bodied actors who use prosthetics/makeup to perform caricatures of real individuals (e.g., Grady Stiles, Chang and Eng Bunker), Freakshow ignores the material realities of how ableism operated intersectionally to disable these individuals. Instead, the show focuses on the realities of homophobia faced by fictional white gay characters. Thus, the show uses disability as a narrative device to address homophobia while downplaying ableism in the experiences of real individuals. 03-11

Schramm, Katharine (Indiana University) Conflict over Mud and Ritual Communication Failure. In 2014, the small town of Shimajiri in southern Japan faced criticism from visitors about the mud-covered deities central to its annual protective rite of Paantu Punaha. From the town’s perspective, badly behaved tourists had become a source of concern. In order to explore the roots of this conflict, this presentation draws on ritual theory and criticism in order to examine ritual as a form of learning versus a way of knowing, to see the various ways that ritual communicates, or fails to communicate, with ritual participants, and to engage how ritual provokes conflict as well as change. 05-14

Schwabe, Claudia M. (Utah State University) Doppelgangers, Automatons, and Golems: Demonic Creatures in German Fairy Tales and Modern American Media Culture. I examine doppelgangers, automatons, and golems in German fairy tales and investigate the recent renaissance of these beings in contemporary Western media productions. My presentation illustrates how the media appropriates these demonic, scary figures in new and innovative ways. A close reading of German fairy tales reveals that the supernatural beings are predominantly portrayed in a very negative light, as dangerous, evil, and uncanny creatures that function as harbingers of death, disaster, and demise. However, in this presentation, I argue that contemporary media productions complicate this one-sided, diabolical portrayal of supernatural creatures by redesigning and revitalizing them as fantastic figures with positive, comedic, or sympathetic features. 01-10

Sellers, Mary (Penn State Harrisburg) Fifty Shades of Folklore: An Analysis of E. L. James’s Fifty Shades of Grey. The phenomenal success of the trilogy Fifty Shades of Grey by E. L. James is curious. I propose that the popularity of this book stems from its folkloric storyline, which allows women to confront the paradox of embracing their full sexual potential and being shamed as a slut. Bruno Bettelheim and Cristina Bacchilega show that fairy tales are a way for people to come to terms with anxieties. I continue this discussion and show that this trilogy mirrors fairy-tale frames and gives women today a way to come to terms with their sexual role in today’s society. 09-06

Seraphin, Bruno (University of Oregon) “Give Strength to What Remains”: How Turns of Phrase Hold Together a Network of Nomadic Environmentalists. This presentation is a discussion of my master’s thesis, a collaborative ethnography with a loose community of mostly Euro-American, white-identified, radical environmentalist “rewilders” who live and travel nomadically in the Great Basin region of Eastern Oregon, Idaho, and Nevada. They eat and cultivate wild foods, and are attempting to transition toward a life-way based in reciprocity with the more-than-human world. I examine the crucial role of proverbs and linguistic puns in expressing the philosophical tenets of this small social movement. Further, these turns of phrase serve to create solidarity within this geographically disparate network of nomads. 04-09
Serke, Devin Payne (Western Kentucky University) **Clinic Escorting: Standing Up for Reproductive Justice at the EMW Women’s Surgical Center.** Clinic escorts assist patients in accessing healthcare at abortion clinics. This paper explores the social justice work of clinic escorts at one clinic. Through interviews with one dedicated escort and participant observation, a snapshot of this folk group begins to emerge. Their communications and practices, including rituals, language, games, and jokes are included. Of particular importance is the escort’s self-care strategies, which figure prominently in their daily routines and in their online community. This work offers an introduction to a folk group that exists at the intersection of healthcare, social justice activism, politics, and religion. 09-08

Shao, Wenyuan (The Ohio State University) **Tradition as Resource: A Tribal Community’s Encounter with Heroin in Southwest China.** In the wake of the political instability of the 1970s, drug abuse has become one of the notorious social problems stigmatizing the Liangshan Yi ethnic group in southwest China. This paper will explore the collision of two spheres: drug addiction, viewed as decadence and inferiority outside the community, and allegiance to ritual, practiced inside, to repair the contamination. On a carefully selected date, the antidrug assembly refuges traditional ritual elements in order to reenact prewar oaths in the new situation of fighting heroin. Individuals’ addictions to the drug are instinctively translated as an interruption in kinship and interpersonal balance. Collective investment in recovery mediated by leaders’ charisma announces the community’s takeover of stigma, which is no longer solely attached to individuals. 08-11

Shuman, Amy (The Ohio State University) **Folklore and the Theory of Practice: Poetics and Material Culture.** In an earlier essay on poetics, my collaborator and I only briefly discussed material culture. We referred to the fact that Jakobson and Bogatyrev include material culture in their classic essay, and we included material culture scholars such as Henry Glassie and Barbara Babcock in our discussion of genre and repertoire. This presentation offers further inquiry into the poetics of the material including some of the familiar discussions of high/low/craft/art and the less explored practice of making things as a poetics. A theory of practice invokes the complex and sometimes contested terrains of the handmade, at-handedness, the experiential, and know-how as fundamental to a poetics of folklore. 05-02

Shutika, Debra L. (George Mason University) **Folklore Speaks to Science: Teaching Folk Medicine in the Applied Science Classroom.** Today it’s fashionable for politicians and pundits of all stripes to call for more investment in vocational-focused education and courses. Classic liberal education is viewed as under threat, and folklore is not immune from higher education economics that devalues what we do. But this context presents new opportunities to develop folklore constituencies by creating courses that speak to the educational needs of students in nursing and the applied sciences. This presentation will examine recent developments in complementary and integrative health and how these changes present openings for folklorists to engage a new generation of students. 07-07

Siegel, Virginia (Western Kentucky University) **Folkloristic Perspectives on the National Register of Historic Places: Issues in Identifying and Nominating Traditional Cultural Places.** I will address a recent initiative of the AFS Folklore and Historic Preservation Policy Working Group in partnership with City Lore—the nomination of Casita Rincón Criollo as a traditional cultural place to the National Register of Historic Places. The nomination for Casita Rincón Criollo poses unique challenges in meeting requirements for eligibility. It relies heavily on folkloristic methodology in making this case. Drawing from my background in preservation and vernacular architecture studies and my experience in finalizing the nomination form, I will discuss lessons learned in the project to date and how folkloristic methodology will ultimately make the difference. 04-11

Silverman, Carol (University of Oregon) **Kalderash Roma and American Law: Tradition and the Cultural Defense.** Via a 2012 Oregon court case involving property, kinship, inheritance, gender, and elder fraud, this paper explores the intersection of Kalderash culture and American law. Why,
when, and how did Romani tradition became relevant and how did I, as expert witness, craft a “cultural defense”? I analyze how courtroom testimony was crafted by the defending attorney and the Romani witnesses and how the prosecuting lawyer cross-examined me and my publications. In the light of widespread dissemination of criminal stereotypes about Gypsies in the media, I explore how Kalderash attempt to strategically use, but are disadvantaged in, the court system. 06-01

Silvestrini, Nikki (University of Oregon) When the Bark Is as Bad as the Bite: Conflicting Narratives in Animal Rehabilitation. In this paper, I address the question of how cultural representation of animals affects the narratives we tell. Animal “facts” or narratives that exist in public consciousness and are sustained by the media are often in opposition to the stories of animal “experts,” trained volunteers or professionals in the field. This is important to address as humans’ cultural perceptions of animals deeply impact their place in human society and the natural world. Through my past experiences in canine behavior and wildlife rehab, combined with fieldwork done over the summer of 2015 at animal rehabilitation centers in Minnesota, this presentation begins to address these issues of animal representation in human cultural narratives. 02-13

Sims, Martha C. (The Ohio State University) Art and Text: Reading (Visual) Narratives of Illness. This paper approaches tattoos as visual illness narratives to better understand the expressive power of art and text as well as art as text. How can we read these aesthetic images (whether or not they are combined with verbal text) as emic expressions of illness? Using examples from my own fieldwork and social media, this study considers the aesthetic dimension of these narratives. It also explores the intersubjective nature of tattoos worn by those with MS and MS advocates, showing how they challenge conventional understandings of illness and disability in social discourse surrounding an illness that is sometimes invisible/unmarked. 02-03

Slaven, Amber N. (University of Louisiana, Lafayette) Medieval Forest Motifs in Spenser’s The Faerie Queene. As Andrew King observes, “the overall structure of The Faerie Queene suggests the profound impact of medieval literature and traditions upon the work.” By examining the motif of the medieval forest as a space of change and potential and the medieval questing knight narrative, I argue that Spenser explores otherworldly pilgrimage that doesn’t reaffirm the religious beliefs of Redcrosse, but rather forces Redcrosse to experience the transformative power of the liminal in order to subvert his known identity and discover a truer knowledge of self. Furthermore, through otherworldly pilgrimage, Redcrosse gains knowledge over and above the limitations of secular society. 02-14

Slyomovics, Susan (University of California, Los Angeles) Claiming the Right to the City of Oran, Algeria: Colonial Heritage, Cultural Property, and Human Rights. Legal tools for world heritage conservation include international cooperation and monitoring by NGOs. I focus on the 1927 World War I memorial in Oran, Algeria. In 1967 the top figurative form, “repatriated” to Lyon, became a commemoration for lost French Algeria. In Oran, the remaining eight-meter column was transformed into a monument to the martyrs of the Algerian revolution. War memorials have been rare commemorative objects uniting Algerian “natives” and European settlers killed defending France in two world wars. Why are cultural property conventions (that preserve Algeria’s Islamic architectural heritage) invoked locally in Algeria to preserve French colonial monuments? 06-01

Šmidchens, Guntis (University of Washington) What is the Core of Baltic National Song-Festival Traditions? Since the 19th century, thousands of Estonian, Latvian, and Lithuanian choral singers regularly traveled across their national territories to converge at national song festivals. Change and adaptation, not repetition and preservation, best characterize Baltic song festival traditions from 1869 to 2014. What remains stable is the experience of the individual singer—remembering past performances, performing, and reexperiencing songs in the mind. Lindahl’s description of “understory” in a folk narrator’s life and participant observation at national festivals of 2013–14 inform my interpretation of what musicologists call “earworms” as a core experience in the tradition. 08-07
sobol, joseph (east tennessee state university) “jack and the least girl”: contemporary transformations of a traditional appalachian story cycle. one of the challenges of bringing traditional storytelling to contemporary audiences accustomed to theater conventions is that of form. in response to two separate contexts for free-standing group and solo performances i scripted and adapted a postmodern version of the “jack and youngest daughter” cycles of appalachian wonder tales for full evening-length performances. in this presentation, we will hear and discuss representative excerpts from the solo version, showing the linkages devised between tales in response to the imperatives of long-form telling. 06-03

sorensen, erin (utah state university) reciprocal ethnography: problematizing the reflexive relationship. power structures play a role in the relationship between any ethnographer and research participant. in an effort to bring further awareness to ethnographic power structures and increase responsibility for fair participant representation, folklorist elaine lawless introduced reciprocal ethnography, which establishes a dialogue between participants and researcher. while reciprocal ethnography provides many ethical benefits, the process still involves problems regarding the balance between producing strong academic research and maintaining a positive relationship with participants. i continue the conversation lawless began by exploring the complexities we encountered in our reciprocal ethnographic work on women’s domestic lives. 04-01

stark, eija (university of helsinki) folklore as means of stigmatization: gypsies in the finnish folklore. while the treatment of people traditionally on the margins of western societies has improved over time, there have been and continue to be narratives and oral lore expressing biases against individuals or groups on the basis of gender, race, and disability. focusing on finnish roma—formerly known as gypsies—this paper analyses the bias between the majority and the roma minority in finland from the perspective of narratives about the roma. the focus is on the mechanisms of antigypsyism from the perspective of majority tales, small personal narratives and jokes about the roma. 08-06

steiner, sallie anna (university of wisconsin, madison) the dancing body, the performing object: an ethnography of a midwestern american rave community. this paper explores the use of homemade and found objects in dance at the underground events of a madison-based dj collective called foshizzle. using observations at these events as well as interviews with object makers/gatherers and dancers, i examine how objects are animated and performed by participants, and in turn how the objects shape the space and impact the dancers through their presence. i will demonstrate that these objects are foci for spontaneous creativity and a medium through which participants engage in a kinesthetic exploration of the space, lighting, music, and other human bodies at the events. 02-07

stoll, jeremy (metropolitan state university of denver) illustrating the antifolk: new conceptions of group in delhi’s comics culture. through the global medium of comics, artists and authors in south asia have formed creative communities around stories of everyday life. india’s comics culture specifically demonstrates the importance of understanding community as more than the negotiation of the practical network and imagined ideal of everyday relationships. in this paper, i analyze a particular instance of delhi’s comics scene as material culture—priya kuriyan’s digital illustrations of delhiwallas. in highlighting her perspective and place within delhi’s comics community, i will argue that “folk group” must incorporate the ever-present risks of sustaining sociability and meaning in our increasingly globalized and re-mediated world. 01-13

stryker, kim d. (george mason university and save the smithsonian folklife festival) accidental foodways encounters and cultural exchange in the pick-your-own orchards of the virginia piedmont. pick-your-own farmers in fauquier county, virginia, have found themselves hosts to a new crop of customers from many nationalities. an inexpensive and family-friendly activity, pyo has gained popularity quickly among immigrant communities in the washington, dc, metro region. farmers and their staff trade recipes, farming methods, and medicinal uses of plants with
their customers from different ethnic backgrounds. These traditional family farms have now become a site of encounter where cultural traditions can be shared and exchanged. By conducting fieldwork at the farms, this paper will explore how these cultural encounters are reshaping the experience of PYO farming.

Stumpf, Chris-Anne (Douglas College) See Gholson, Martha Rachel. 09-06

Sunstein, Bonnie S. (University of Iowa) Encountering Artifacts. What’s an “object biography?” How can artifacts assist writers as they document themselves and others? What opportunities do artifacts offer for community-based, ethnographically informed performance and writing? We asked these questions in a nonfiction writing course and a community writing workshop in a homeless shelter. Here we offer some answers. We focus on two sets of writers: 1) mainstream students whose confidence falls away when writing becomes personal and nonacademic, and 2) homeless veterans who enter narrative composition by reflecting on “the things they carry” while in transience. We share writing exercises, a bibliography/webography of resources, and drafts.

Swan, Daniel C. (Sam Noble Oklahoma Museum of Natural History) Chiefs, Brides, and Drum Keepers: Material Culture and Osage Community Life. A robust oral history and ample archival evidence documents the gifting of military coats by the US government to the traditional leaders, or “chiefs,” of the Osage tribe in the 19th century. These chiefs’ coats were quickly incorporated into the material culture associated with a system of arranged marriage founded on reciprocal economic exchange. As Osage weddings were supplanted by Euro-American patterns in the mid 20th century, the material culture of Osage weddings was incorporated into the Osage Ilon’Shka Society. This process provides an example of the rechartering of previous material culture and its associated symbolism in new social contexts.

Takahara, Takashi (Aichi University) From Roof-Tile Makers to Ogre-Tile Maker: An Encounter between Ecology and Tradition in Takahama, Japan. For many generations, over seven hundred chimneys and their kilns composed the landscape around Takahama, Japan. Today those chimneys have disappeared because of environmental laws requiring ceramic makers to change their fuel from coal to gas, thereby changing ceramic traditions as well as the landscape. Ishiei Incorporated once made roof tiles. However, in 1970 when the new laws were enacted, second generation Ishiei Inc. roof-tile maker Hideo Ishikawa decided to become an ogre-tile maker rather than introduce new equipment to continue his family tradition of roof-tile manufacturing. Hideo’s story demonstrates how social and environmental concerns can transform long-standing cultural traditions.

Tangherlini, Timothy R. (University of California, Los Angeles) Rotten Poisonous Apples: Explorations of Audience Response to Films Based on Fairy Tales. Using a corpus of reviews of five films based on fairy-tale types or motifs (Cinderella, Frozen, Snow White and the Huntsman, Maleficent, Sleeping Beauty), we explore how viewers report the key characters and the storyline. By aggregating the reviews, we can present a consensus model of how the movie, and the underlying story, has been reported. This may provide insight into what features of stories modern audiences tend to remember. We derive two metrics, completeness and accuracy, to measure the divergence of these aggregate plot summaries to the gold-standard summary provided by the IMDb.

Tarkka, Lotte (University of Helsinki) The Poetics of Hybridization: On the Transformation and Translation of Genres. Building on the notion of a poetics of folklore as “the total body of values predicing expressive modes of culture” and as orchestrating formal, interactional, and thematic aspects of texts in performance (Shuman and Hasan-Rokem 2012: 56–7), this paper discusses the generation of social meaning and aesthetic value in the dialogue of folklore genres. The coexistence of poetic markers characteristic of several genres in any performance blurs generic distinctions. Such intertextuality may obscure finalized performances, yet it also maximizes the expressive power of the system of genres. The paper focuses on two intertextual strategies, namely hybridization and translation of genres.
Tartaglia, Dominick (Indiana University) *Enacting the Vernacular on a Wii: Super Smash Brothers: Project M*. Nintendo’s *Super Smash Brothers Melee* has become a staple in online communities and competitive gaming circles. As Nintendo advanced the development of its Smash Bros. series in different creative directions, the fans of *Melee* strove to create a game that kept the techniques that the community had come to prioritize and pass on amongst themselves. The result was a mod called *Super Smash Brothers: Project M*, a vernacular video game existing in a legal gray area, but satisfying the needs of the group. This paper will discuss the development of *Project M* and ways in which it is played in competitive settings. 07-13

Terrell, Shawn L. (Appalachian State University) *Community-Based Animal Healthcare in Southern Appalachia: Local Knowledge of Illness, Ecology, and Folk Veterinary Medicines.* This paper describes and analyzes a folk veterinary medical system in the Blue Ridge of North Carolina and Tennessee, where small-scale animal rearing persists despite national and international trends that favor factory farming and industrialized food production. Stock keeping here is integral to local economies and livestock have profoundly influenced the area’s culture and landscape. Subsequently, stock raisers hold a vast corpus of animal husbandry knowledge of diverse epistemological origins, and a community-based animal healthcare system meets many basic veterinary needs not met by formal biomedical veterinary institutions. 07-07

Thorne, Cory (Memorial University of Newfoundland) *The Lives of Yulia: Learning to be Transgendered in a CENESEX World.* With the support of CENESEX and Mariela Castro Epsín, Cuba has officially increased tolerance and respect toward trans and queer individuals. With this greater visibility, Cuba narrates a story of inclusion that mocks debates on trans and gay rights in many parts of the Euro-North. When I first met Yuli in 2006, he identified and performed masculinity, while occasionally playing with drag at private house parties. Today, Yuli/Yulia lives as a male nurse by day, and a female sex worker at night. In following the everyday lives of Yulia in this paper, I examine the impact of changing official positions on trans individuals. 08-07

Thurston, Timothy (The Ohio State University) *Authority and Authorization in Tibetan Encounters with Foreigners in Tibetan Comedy from Amdo.* In Western China’s politically charged atmosphere, publicly discussing culture and the environment is a risky undertaking. Nevertheless, some Tibetan cultural producers manage to safely insert penetrating critiques of 21st-century society into seemingly innocuous public performances by manipulating perceptions of different characters’ cultural capital and authority to speak on certain topics. I reflect on my participation in a single recent performance of Tibetan comedy in which foreigners and locals meet on the Tibetan grassland. I show how these international encounters authorize discourses of cultural preservation and ecological conservation that inoculate Tibetan performers against critiques of either collusion or resistance. 08-11

Tichy, Susan (George Mason University) *Twenty Years of Trafficke: A Poet’s Expedition through History, Legend, Race, and Genre.* *Trafficke*, a book of prose and verse, began with legends of origin that cast their glamour—in the old Scottish sense of a spell, an illusion—over my 17th-century immigrant ancestor Alexander McGruder/Magruder, obscuring the reality of the family’s two hundred years of slave owning in America. Sampling sources that range from 16th-century Gaelic poetry to runaway slave advertisements, *Trafficke* remixes questions of race and identity, fact and legend to uncover truth and embody contradiction. I will read a passage from the book, and discuss the research behind it and aesthetic decisions by which it was constructed. 06-03

Titon, Jeff (Brown University) *Toward a Sound Ecology: How Folklorists’ Ideas about Orality and Community Can Help.* A sound ecology describes the interactions among organisms and the environment in a particular place that are based upon acoustic communication. Sound communication starts when a being signals presence, and continues as it conveys intent, attitude, mood, alarm, etc. Two beings communicating acoustically establish a copresence that is the basis for the exchange (economy) of information. This economy may be constructed as competitive,
leading to an ecology whose interactions are principled on selfishness that supposedly maximizes evolutionary fitness; or it may be regarded as cooperative, leading to an ecology principled on a relational epistemology, sociality, and community survival. 08-04

Tucker, Elizabeth (Binghamton University) “There’s an App for That”: Legend Tripping with Smartphones. This paper will explore how smartphone apps have changed the pattern of college students’ legend trips, making these trips more open-ended, more expectant of exciting discoveries, and more reflective of the commodification of belief in ghosts that has been analyzed by Avery Gordon, Diane Goldstein, Sylvia Ann Grider, and Jeannie Banks Thomas. Ghost-hunting apps, with their endless flow of potentially meaningful words and images, make it possible for students to find evidence of ghostly presences that may confirm familiar legends or generate new stories. In student-generated YouTube videos, commodified evidence of ghostly presences inspires creative, meaningful performances. 01-10

Turkoz, Meltem (Isik University) Global and Local Hierarchies of Value in Turkish Olive Oil Worlds. As olive oil gains value in global markets as a heritage and health product, Turkey’s olive oil consumers, producers, and nutrition experts have been debating issues concerning the benefits of olive oil, the ignorance of consumers, and the reasons behind Turkey’s lag in the global markets. This paper draws on food memory narratives, the language of olive oil tasting, and online debates by producers and experts. In particular, I examine the manner in which these narratives and discussions enact and embody hierarchies of value, contributing to the understanding of food as heritage. 06-06

Turner, Rory P. (Goucher College) The Outcomes of Learning Folklore. Concern about liberal education has led to research and innovative thinking about what knowledge, skills, and dispositions are sought by employers, and how these can be learned by students in college. The practices and perspectives of folklorists working with individuals and communities around matters of meaning, experience, heritage, and cultural concern align well with this learning. Can academic folklore faculty and programs develop pedagogical praxis that allows this alignment to bear fruit in transformative learning experiences for students? Perhaps by claiming student learning outcomes in the areas of empathy, collaboration, ethics, reflexivity, and representation, folklore can make a renewed and persuasive argument that attention to vernacular life is essential to an academy that serves its students in becoming effective and powerful social actors and citizens. 04-01

Tye, Diane (Memorial University of Newfoundland) Narrative Identifying of Self and Family through Stories of Childhood. This paper offers an autoethnographic exploration of narratives told by several adult members of my family about their childhood. Drawing on Amy Shuman’s claim that “narrative creates chronologies and invents origins” (2005: 25), and Arthur Frank’s argument that “stories often reflect more desire for what might have happened than commitment to an accurate description of what did happen” (2010: 90), it considers the stories as an important resource for the tellers’ “narrative identifying” (Frank 2010: 49) of both self and family. How do sometimes conflicting narratives based on childhood memories, and shaped by adult interpretations, express a critical nostalgia (Cashman 2006) that not only connects/disconnects family members but helps individuals articulate who they are and how to move forward? 03-14

Underberg-Goode, Natalie (University of Central Florida) Using Digital Environments to Communicate Intangible Cultural Heritage. PeruDigital.org presents cultural experiences and practices through multiple perspectives on the performance of expressive culture: artist, sponsor, and ethnographer. The goal is to connect design of interactive environments to presentation of intangible cultural heritage in ways that acknowledge subjective experience and the influence of social roles. Lessons from the pilot project focusing on Peruvian festivals were used in designing the interactive environment on the reimagined historical past and cultural heritage of people on the North Coast. The experience shows that the expressive potential of new media can be combined with story elements to present complex issues related to intangible heritage. 07-11
Uygur, Barış (Bogazici University) **Dating for Books: Inequality, Effectiveness, and Humor in Frankfurt Book Fair.** The global market of the Frankfurt Book Fair is an event where national pavilions of publishers compete with one another, displaying many humorous encounters. This paper explores how different participants enact different endeavors, while exchanging various stories and experiencing different marketing enactments. 01-04

Varajon, Sydney K. (Western Kentucky University) **House of No Mo’ Bats: Family Narrative and Architecture at the Neshoba County Fair.** Nicknamed “Mississippi’s Giant House Party,” the Neshoba County Fair is an annual event that takes place each July in Philadelphia, Mississippi. As a time and place for family reunions and community celebrations, the fair provides an opportunity for cultural encounters and enactments. Perhaps the most striking element of the fair is the more than six hundred cabins that occupy the fairground. By looking at these cabins as vehicles of creative expression, this paper will discuss how they exhibit individuality within tradition, creativity within form. This paper will explore how fair cabins simultaneously assert a family’s individual identity and their community membership. 04-11

Vatanpour, Azadeh (Western Kentucky University) **The Wedding of Pir-e Shaliyar: Ancient Symbol of Ritual and Social Participation.** The Wedding of Pir-e-Shaliyar is an ancient ritual held annually in Uramantakht Village in the Kurdistan province of western Iran. Expressive of the vital participation of people in cultural and social events, this ritual takes place twice a year. This symbolic ritual consists of three main elements: sacrificing, reciting zikr while playing daf, and serving a sacred meal. My attempt here is to describe this ancient ritual and, by highlighting the narration and ritual’s elements, show that the Wedding of Pir-e Shaliyar follows the sacred marriage pattern. 07-14

Vaughan, Theresa A. (University of Central Oklahoma) **Teaching the (Absent) Woman: Advice for the Medieval Housewife in Le Ménagier de Paris.** Le Ménagier de Paris (The Goodman of Paris), a 14th-century text containing a long moral treatise on womanly behavior, instructions for household management, and some surviving material on games and diversions. The moral treatise is replete with biblical stories and popular exempla regarding both tales of virtuous women, and the consequences for women who are not. While women are the book’s implied audience, their voices are rarely heard in the text, except through exempla. Do they still have agency? 04-06

Warman, Brittany B. (The Ohio State University) **Reimagining “Rumpelstiltskin”: Fairy Tale, Gothic, and Queer Possibilities in George Eliot’s Silas Marner.** Though George Eliot’s short, fable-like novel Silas Marner has been linked to the fairy tale of “Rumpelstiltskin,” research has not yet truly explored this fruitful intertext. Drawing from both fairy-tale and fairy-legend scholarship, this paper will examine the fascinating queer possibilities this connection offers, looking at fairy changelings, fairy sexuality, and the stereotypical gendering of both spinning and weaving. I will further probe the ways in which reading this classic 19th-century text through the lens of the fairy tale reveals its distinctly Gothic undertones. 07-06

Warner-Evans, Hilary (University of Maine) **The North Pond Hermit as Outlaw: Reactions to the Challenge of Maine Identity.** This paper examines reactions to the discovery and arrest of Maine’s “North Pond Hermit” in April 2013. Christopher Knight spent 27 years in the woods, surviving off of stolen goods from local camps and interacting only once with another person. His discovery inspired creative reactions by Mainers including numerous memes and at least two songs. Through interviews with songwriters, online newspaper comments, and analysis of songs and memes, I conclude that, to those who were not his victims, the hermit has come to represent an outlaw hero who is perceived as championing Maine identity in the face of modernization. 05-03

Watts, Aldona (Ruta Projects), **Film: Land of Songs** (57 min.). In a region of Lithuania known as the “Land of Songs,” five grandmothers are the bearers of their village’s ancient folk singing tradition. Singing has nourished their lifelong friendships, and helped them to cope with decades
of war and occupation. As the village’s young people move away, the grandmothers struggle to keep their songs alive. Filmmakers Aldona and Julian Watts, inspired by the stories of their own Lithuanian grandmother Bobute, record the oral traditions of those who survive as testimony to community and history. 05-03

Watts, Julian (Ruta Projects) See Watts, Aldona. 05-03

Webber, Sabra J. (The Ohio State University) “A Mean and Malignant Witch”: Captain Burton’s Tricky World. Richard F. Burton (1821–90), variously described as explorer, translator, writer, soldier, cartographer, ethnologist, spy, linguist, fencer, and diplomat, falls between culture hero and blaggard, between story world and “real” world with a talent for self-invention and a tendency to be invented by others. A great collector (of folklore and otherwise), Burton emerged as an iconic folk figure himself, variously depicted anywhere from epic hero, to “earthly god,” to a feared “malignant witch.” What is the relationship between human and storied tricksters and why has Burton’s performed life continued to resonate? 04-07

Welk, Nicole (University of Pennsylvania) God and Science: Narrative Negotiations between Agricultural Experts and Amish Dairy Farmers. The Christian timeline is an important frame of understanding used actively by Amish farmers. The falls of man are inherent in the occupation of farming, considered to be the active space where community members come to know God through their labor and interactions with plants and animals. During ethnographic research I conducted in 2013, I found this frame being constantly negotiated by agricultural experts when educating Amish farmers about more intricate biomedical and technological understandings of good dairy farming management. This paper will address some of these narratives being co-constructed by veterinarians, animal nutritionists, and Amish dairy farmers in understanding contemporary agricultural science. 02-09

White, Marilyn M. (Kean University, retired) Ecologies, Encounters, and Enactments in Little Cayman. On Little Cayman, one can find examples—individually and collectively—of all three aspects of the 2015 theme. Ecologies: examples include marine park regulations to protect sea life; a research center that’s partially off the grid; the knowledge/lore that many full- and part-time residents have of the flora, fauna, geological sites, etc.; and the preservation—to a greater or lesser extent—of the island’s cultural ecologies. Encounters: while there is diversity of the population, it has sometimes led to misperceptions and misunderstandings. Enactments: while Pirates Week and Mardi Gras might help increase tourism, what are the implications when non-Caymanian traditions are introduced? 08-06

Widmayer, Christine J. (University of Wisconsin, Madison) What She Left Behind: Reencountering Family Stories After Death. My grandmother died in 2014 after struggling with dementia. My grandmother had been known as a storyteller, but her dementia changed her stories. In 2010, I recorded a series of her life stories, thinking only of their preservation. Now, in the context of her death, these stories have become a nostalgic catharsis, functioning as more than artifacts of her life. Looking at these stories after my grandmother’s death allows me to consider the responsibilities that come with carrying these stories past the teller’s life—what they mean, what they have become, and what they reveal about coping with death. 06-08

Wieneke, Marisa G. (The Ohio State University) “Where He Goes, Many Will Follow”: The LA Trickster and His Taco Trucks. This presentation considers the trickster in a modern setting by examining trickster attributes in food truck culture. The mobility of food trucks coupled with inventive culturally inspired flavor combinations, creates an environment rife with marginality, controversy and tricky behavior. Chef Roy Choi is at the center of the gourmet food truck movement and his presentation of self, expressed in his autobiography L.A. Son. My Life. My City. My Food, demonstrates a penchant for trickster behavior that is only intensified through Choi’s relationship to food truck culture. 04-07
Wilde, Jenée J. (University of Oregon) Being Politically Incorrect: Positioning Narratives in a 1980s Bisexual Science-Fiction Fanzine. What does it mean to be bisexual and fannish? The 1980s science-fiction fanzine Politically Incorrect answers by demonstrating how material culture can help to define these overlapping marginal groups. This presentation explores how the zine’s contributors positioned themselves in relationship to norms and notions of political correctness in fan communities and in gay and lesbian communities. Through textual and ethnographic examples, the presenter shows how cultural narratives have been used to position bisexuals in negative ways, and how informants have drawn upon the resources of fan culture to affirm bisexual identity and to foster community—both then and now. 01-06

Williams, Heidi (Utah State University) Layers of Complexity: Ethics and Emotions of a Fieldworker. In May 2015, Utah State University’s Fife Folklore Archives, Folklore Program, and the American Folklife Center at the Library of Congress hosted a Field School for Cultural Documentation: “Voices: Refugees in Cache Valley.” Cache Valley, Utah, is the home of Burmese Muslim, Karen, and Eritrean refugees. As a student and assistant, I helped to document the stories of the Eritrean community in Cache Valley. This paper discusses the life experiences of the Eritrean refugees shared during that project, as well as the learning experiences from the perspective of a student and assistant of the field school. 01-11

Willsey, Kristiana (Otis College of Art and Design) Narrative Performance: Poetics as Politics. How does the texture of performance, particularly disfluency or breakdown, affect the social salience of a story? This paper will draw on fieldwork with veterans of Iraq and Afghanistan to examine the relationship between a narrative’s aesthetic form and the social work it accomplishes. As Deborah Kapchan writes, “Performance is set apart from practice. It is thus appropriable; unable to ‘speak’ for itself […] it is always interpreted or misinterpreted” (2003: 130). Narrative is not life but art: curated, elevated, and “set apart” from the lived experience it only represents. The appropriable, interpretable quality of performance is what makes veterans’ narratives potent political resources, offering the authenticity of life bundled in the immunity of art. 01-03

Wilson, Anika (University of Wisconsin, Milwaukee) Other Wives Were None of Her Concern: Women’s Contested Narratives in Malawian Courts. I discuss how recent reforms in Malawian law intended to protect women’s rights have drawn many women to take their divorce cases to government district courts. There they craft narratives that display their interpretations of what their rights are—rights to be free from abuse, neglect, and cruelty, and rights to claim collective earnings and marital property. In popular debates, women’s rights legislation and the discourses of women’s rights activists are sometimes challenged by those who fear that women could take rights “too far.” Some have even argued that the focus on rights problematically deemphasizes the cultural value of “responsibilities.” 08-14

Winick, Stephen D. (American Folklife Center) Did Alan Lomax “Segregate Music”? The centennial year of the pioneering folklorist Alan Lomax (1915–2009) has occasioned both celebration and criticism. One recent claim by a prominent cultural historian is that Lomax “segregated music” and conveyed a false image of African Americans as illiterate criminals during the civil rights era. This claim is inaccurate and ahistorical, defining Lomax’s career by a distorted account of a few 1930s and 1940s field trips. We’ll examine Lomax’s work before and during the civil rights struggle, hearing his own words and some of his most moving recordings, revealing Lomax as a figure who stood for cultural integration and equity. 08-01

Wojcik, Daniel (University of Oregon) The Art of Grief: Mourning, Memorialization, and Vernacular Creativity. A persistent theme of suffering and loss emerges in much of the scholarship on self-taught and so-called “outsider artists.” This emphasis on personal tragedy as an aesthetic catalyst risks further romanticizing such individuals, already fetishized as eccentric. Others creating unique and idiosyncratic work detached from vernacular traditions, local communities, and the mainstream art world. This paper, illustrated with visual examples, focuses on
the experiences and views of the artists themselves to offer a corrective alternative to the often decontextualized portrayals of these individuals, analyzing the relationship between art, grief, memorialization, and the possible therapeutic aspects of the creative process. 06-11

Wynn, Katrina S. (Maine Folklife Center) Foodways-Related Beliefs of the Unitarian Universalists. In this paper, I explore the relationship of the belief system of the Unitarian Universalists of Bowling Green to their foodways. Three clear themes emerged from my research: the interaction between the seven Principles and hunger relief efforts, the relationship of alternative food practices to the worldview of Unitarian Universalists, and commensality. The seven Principles of the Unitarian Universalist Church have translated in the Bowling Green congregation into a worldview where food is seen as a right and a responsibility, a way of being in the world, and a method for creating community. 01-08

Yau, Elaine Y. (University of California, Berkeley) Through the Evangelical Terrain of “Black Folk Art.” This paper reexamines the Corcoran Gallery of Art’s 1983 exhibition Black Folk Art in America, widely recognized as the seminal event legitimizing the work of self-taught African American artists within the contemporary art world. Yet rather than review the categorical debates it raised concerning folk/fine art, I first contextualize this exhibition within a longer history of exhibiting African American art in museums. Second, I compare the catalogue essay’s narrative form with evangelical conversion stories. By identifying shared modes of testifying, appeal to empathy, and celebratory assertions of revelation, I illuminate some of the show’s unrealized potential to theorize ways of dissolving the gap between so-called outsider artists and the mainstream. 08-10

Yildrim, Buse (Beykoz Kundura) Melting in Berlinale: Negotiating the Local in a Global Market. As a cinema event, Berlinale hosts a diverse profile of attendees coming from different countries, melting them together despite the cold weather in February, and with their common passion for the art of cinema. This paper explores the event from the subjective point of view of a participant observer, both as a viewer and buyer. 01-04

Yocom, Margaret R. (George Mason University, emerita) Allerleirauh Speaks: Erasure Poetry Reenvisions the Brothers Grimm. Folklore research and creative writing go hand in hand in my work on the Grimms’ “Allerleirauh” (“All Kinds of Fur”), a variant of “Cinderella” that includes incest, and asks, “What is it to be human, to inhabit multiple ‘skins’?” I will read a passage from my book-length erasure poem, “KIN S FUR,” and discuss the contemporary poetic practice of erasure, issues of translation, and the influence of folktale research on my poetry manuscript as I continually ask myself, “How would Allerleirauh tell her own story, if her words could rise out of the Grimms’ edited text?” 06-03

You, Ziying (The College of Wooster) “Tradition Ecology”: Remaking Ehuang and Nüying’s Conflict Stories by Folk Literati in Hongdong, Shanxi, China. I draw on Lauri Honko’s concept of “tradition ecology” to analyze how folk literati remake Ehuang and Nüying’s conflict stories in Hongdong, Shanxi. These stories recount Ehuang and Nüying’s competitions to earn the queen’s status after both were married off by their father King Yao to his successor Shun in ancient China. Folk literati from different village communities try to change these stories for their different agendas, and ordinary peasants have received these changes in a nuanced way. I redefine “tradition ecology” as a model to study the dynamic process of story making and to analyze the interrelations between different social actors in remaking traditional legends and beliefs in modern society. 08-11

Young, Katharine G. (independent) Gestural Synaesthesia: Making the Imaginary Perceptible. Among the repertoires of vernacular expression available for storytelling are gestural icons, called iconics, and gestural metaphors, called metaphorics (McNeill 1992). Gesture analysts take such cospeech gestures as visual representations of visible phenomena but because they are body movements, all gestures impart tactile-kinaesthetic qualities to expressive acts. They are thinking
made perceptible outside the body and so disclose our corporeal investment in conceptualizing things. Gestures participate in a sensory ecology that interconnects visible, tactile, and kinaesthetic perceptions, the auditory perception of words in stories, and the taleworlds stories conjure up. They are synaesthetic holds on imaginary realities. \textbf{08-04}

\textbf{Young}, Nathan (The Ohio State University) \textit{Loss and Reclamation: Economic Repurposing of Village Traditions in Western Turkey.} Village life and traditions in contemporary Turkey are undergoing processes of loss and reclamation. As former village economic systems based on agriculture and livestock wane, villagers repurpose aspects of their alleged traditional past and leverage concepts of nostalgia, attracting urban clientele. The consumption of village tradition illustrates that people and the movement of resources are not merely happening monodirectionally from villages to cities. Villagers offer a kind of cultural service that by definition is unobtainable in urban contexts and can only be provided in smaller locales. Thus, a crucial element in conceptualizing modern Turkey includes examining this village-urban exchange. \textbf{05-14}

\textbf{Yu}, Xiaoyu (Shandong University) \textit{Research of a Contemporary Clan Custom in Jiaodong Village: Taking Ancestor Worship during the Spring Festival in Wendeng, Shandong Province, as a Case.} During the last two years I have investigated the ceremony of sacrifice to ancestors in Yujiakou, a small seaside village on the Jiaodong Peninsula of Shandong Province. My study describes the different situation of ancestor worship activities during the Spring Festival, then analyzes the reasons of changes. The ceremony of sacrifice to ancestors is a crucial activity of the patriarchal clan system, so its changes can reflect the transition of the patriarchal clan organization in a local place. \textbf{07-10}

\textbf{Zhang}, Xingyu (Shandong University) \textit{The Stone Bridge and Village: Research of “Life World” in a Village: A Case Study of Luqiao Village in Southern Shandong Province.} Based on a custom about stone bridges and village life, this study focuses on dynamic local social change and the practice of village “life world” by categorizing and interpreting the relationship between Lufeng Bridge and Luqiao Village in Southern Shandong Province. It will provide detailed material on field customs for a case study about customs of bridges and villages in Northern China. First, “life world” points to the daily life of a village; second, the “life world” of a village points to a village’s overall “folk space”; and third, the “life world” of a village directly expresses the main body of open property of objects. \textbf{07-10}

\textbf{Zhao}, Yuanhao (The Ohio State University) \textit{An Ordered Mess: Sensing the Folk in a Market.} By looking at a Chinese Hui Muslim marketplace in Shandong, China, I describe a market as neither an extraterritorial space merely of carnivalesque, authority-challenging or/and romanticized encounters with the folk, nor as an exclusively commercial site, but as a contact zone of different ideas and performances, and a snapshot of the local ecology encapsulated in its various contextual permutations. I expect to offer an interpretation of how “my” market developed into a giant body swallowing anything its stomach can endure—not unlike but neither identical with the famous Rabelaisian carnival body or “people’s body”—to find another way of expressing basic ideas about what it is like to be an individual and a member of a group (Hui) multidimensionally in a sensorial environment. \textbf{08-11}

\textbf{Zinni}, Christine (State University of New York, Brockport) \textit{A (Re)Turn to a Commons: Austerity, Revitalization Movements, and Urban Gardens in Greece.} In urban centers in Athens and Thessaloniki, groups are working on urban change from below—transforming urban spaces to green commons, communal gardens, pocket parks, and centers for artistic endeavors. Through the rediscovery of urban agriculture and creation of self-managed mutual aid societies and green spaces, they seek to ameliorate some of the effects of austerity measures: unemployment, homelessness, and social disenfranchisement. Based on my three-year-long fieldwork in Greece—as well as on ethnography, oral history, and video production—I document these revitalization movements and communal efforts aimed at economic and food security issues. \textbf{06-06}
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Joseph-Witham, Heather (n/a) Wed., 9:15 a.m.–4:30 p.m.
Junhua, Song (n/a) 02-08
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Oravecz, Emma (emilyjoravecz@gmail.com) 01-07
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Museum Policy and Practice Working Group: see Folklore and Museum Policy and Practice Working Group
Music and Song Section:
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  Instrumental Jam Session, Thur.–Sat., 9:00 p.m.–1:00 a.m., Shoreline
  Phillips Barry Lecture, Fri., 8:00–9:30 p.m., Odessa
  sponsored sessions, 06-02
  Vocal Music Jam Session, Thur.–Sat., 9:00 p.m.–1:00 a.m., Palos Verdes
New Directions in Folklore Section: business meeting, Sat., 12:15–2:00 p.m., Odessa
Nordic-Baltic Folklore Section: business meeting, Thur., 12:15–2:00 p.m., Barcelona
The Ohio State University Reception: Thur., 9:00–11:00 p.m., Centennial D
Opening Ceremony: Wed., 6:00–7:30 p.m., Centennial A
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PACT (Preserving America’s Cultural Traditions): business meeting, 01-15
Performances:
  Creative Writing and Storytelling Open Mic, Thur., 9:00–10:30 p.m., Marina; Dan Crowley Concert, Fri., 9:00–10:30 p.m., Tokyo/Vancouver
Personal Archive Collection Management for Folklorists Workshop: registration required, Wed., 1:00–5:00 p.m., Naples
Phillips Barry Lecture: Fri., 8:00–9:30 p.m., Odessa
Plenary Sessions:
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  Candidates’ Forum, Thur., 4:15–5:00 p.m., Centennial A
  Francis Lee Utley Memorial Lecture, Fri., 4:15–5:45 p.m., Centennial A
  Opening Ceremony, Wed., 6:00–7:30 p.m., Centennial A
  Presidential Address, Sat., 5:00–6:00 p.m., Centennial A
Politics, Folklore, and Social Justice Section: business meeting, Fri., 12:15–2:00 p.m., Odessa; sponsored session, 03-01
Preserving America’s Cultural Traditions (PACT): business meeting, 01-15
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  Folklore Studies in a Multicultural World Workshop (invited participants only), Wed., 8:30 a.m.–5:00 p.m., Shoreline
  Personal Archive Collection Management for Folklorists (registration required), Wed., 1:00–5:00 p.m., Naples
  Publishing Your First Book, 09-14
  Service Learning and Folklore Workshop, Sat., 8:00 a.m.–12:00 p.m., Casablanca
  Wikipedia Workshop, Fri., 12:45–1:45 p.m., Marina
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Professionals: Thur., 8:00–8:30 p.m., Centennial Terrace
Publishing Your First Book: Dos and Don’ts and How It All
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Children’s Folklore Section, Thur., 12:15–2:00 p.m., Palos
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Dance and Movement Analysis Section, Fri., 12:15–2:00 p.m.,
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Folk Arts and Material Culture Section, Sat., 12:15–2:00 p.m.,
Tokyo/Vancouver
Folk Belief and Religious Folklife Section, Sat, 12:15–2:00 p.m.,
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Folk Narrative Section, Thur., 12:15–2:00 p.m., Tokyo/ Vancou
Folklore and Creative Writing Section, Thur., 12:15–2:00 p.m.,
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Graduate Students Section, Sat., 12:15–2:00 p.m., Shanghai
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Socialist and Post-Socialist Area Studies Section, Sat., 12:15–
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Storytelling Section, Fri., 12:15–2:00 p.m., Shanghai
Transnational Asia/Pacific Section, Sat., 12:15–2:00 p.m.,
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Women’s Section, Fri., 7:45–8:45 p.m., Tokyo/Vancouver
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Creative Writing and Storytelling Open Mic, Thur., 9:00–
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Dan Crowley Memorial Concert: Crone-o-logy: The Crones
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Don Yoder Lecture in Religious Folklore, Thur., 8:00–9:30 p.m.,
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Experiments in Exhibition, Wed., 1:00–4:00 p.m., Museum of
Latin American Art (628 Alamitos Ave.)
Instrumental Jam Session, Thur.–Sat., 9:00 p.m.–1:00 a.m.,
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Shandong Folklore Society: sponsored session, 07-11
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Indiana University Reception, Fri., 9:00–11:00 p.m.,
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Legacy Council Reception (invited participants only), Thur.,
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Local Learning Happy Hour, Thur., 5:00–7:00 p.m., District
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Memorial University of Newfoundland Reception, Thur.,
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Student Mixer, Thu., 5:00–7:00 p.m., Federal Bar (102 Pine Ave.)
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Socialist and Post Socialist Area Studies Section: business meeting, Sat., 12:15–2:00 p.m., Naples; sponsored session, 03-07

Space, Place and Landscapes Section: sponsored session, 03-01

Storytelling Section:
  business meeting, Fri., 12:15–2:00 p.m., Shanghai
  Creative Writing and Storytelling Open Mic, Thur. 9:00–10:30 p.m., Marina
  Dan Crowley Memorial Concert, Fri., 9:00–10:30 p.m., Tokyo/Vancouver
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Student Mixer: Thu., 5:00–7:00 p.m., Federal Bar (102 Pine Ave.)
Surf and Turf Coastal Tour: Wed., 8:30 a.m.–5:00 p.m., Westin Main Entrance
Tours: Art Spaces, Wed., 9:15 a.m.–4:30 p.m., departs from Westin main entrance; Surf and Turf Coastal Tour, Wed., 8:30 a.m.–5:00 p.m., departs from Westin main entrance
Transnational Asia/Pacific Section: business meeting, Sat., 12:15–2:00 p.m., Melbourne; sponsored sessions, 04-10, 05-10, 08-11
Vocal Music Jam Session: Thur.–Sat., 9:00 p.m.–1:00 a.m., Palos Verdes
University Press of Mississippi: sponsored session, 06-12
Welcome Reception: Wed., 7:30–9:00 p.m., Centennial Terrace
Wikipedia Workshop: Fri., 12:45–1:45 p.m., Marina
Women’s Section:
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  Dan Crowley Memorial Concert, Fri., 9:00–10:30 p.m., Tokyo/Vancouver
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Working Group on Folklore and Historic Preservation Policy:
see Folklore and Historic Preservation Policy Working Group

Working Group on Folklore and Museum Policy and Practice: sponsored session, 05-12
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This index provides the terms drawn from the AFS Ethnographic Thesaurus (www.openfolklore.org/et) that were submitted in the annual meeting proposals. We ask that proposers use the AFSET for their indexing so that we can establish a set of standard terms to aid researchers in searching the literature of our field. Submitted terms that are not in the AFSET have been edited or omitted here.

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