



**American  
Folklore Society**  

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*Keeping Folklorists Connected*

**Cultural Sustainability**

2013 Annual Meeting Program and Abstracts

Omni Providence Hotel  
Providence, Rhode Island  
October 16–19, 2013

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## REGISTRATION

Registration is required for attendance at all meeting events. The meeting registration desk is located in the lobby outside of the Narragansett Ballroom on the ground floor.

Registration hours are 9:00 a.m.–2:00 p.m. and 4:00–7:00 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 of the program book are available for \$10 at the registration desk.

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## MEETING ROOMS

All AFS 2012 annual meeting sessions take place in the Omni Providence. Maps of the hotel are available at the hotel registration desk.

Ground floor: Narragansett Ballroom A/B/C, Narragansett lobby (outside ballroom), Omni lobby (front entrance)

Second floor: Waterplace Ballroom I/II/III, Waterplace lobby (outside ballroom)

Third floor: Bristol, Blackstone, Executive Board Room, Kent, Newport, Providence I/II/III/IV, South County, Washington, graduate student lounge

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## 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.

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## MEMORIALS

Tributes to departed colleagues are read during a time of remembrance in the Opening Ceremony on Wednesday, 7:00–8:00 p.m. Only statements that were submitted to the American Folklore Society by October 1 will be included in this ceremony.

A memorial board and table are located in the Narragansett lobby for other tributes to our departed friends and colleagues, 8:00 a.m. Thursday.–noon 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. Food and live candles are not permitted. The lobby is a public space, so please do not leave any mementos that would be painful to lose. Those who would like to reclaim displayed materials must do so before noon on Saturday.

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## EXHIBITIONS

**Publishers' book exhibits and exhibits by AFS sections and other organizations** are located in the Waterplace Ballroom on the second floor of the Omni. Exhibit hours are 9:00 a.m.–1:00 p.m. and 2:00–6:00 p.m. on Thursday and Friday and 9:00 a.m.–1:00 p.m.

on Saturday. AFS provides complimentary beverages in the middle of each morning and afternoon the book room is open.

**The 2013 Poster Exhibition** is on display in the Narragansett lobby, 8:00 a.m. Thursday–6:00 p.m. Friday. This year, posters focus on the themes “Cultural Sustainability” and “Studies in Folklore and Place.” The poster exhibition opens 8:00–10:00 a.m. Thursday with a reception during which an invited group of discussants speak about the exhibits, and the poster presenters are on hand to discuss their work informally with all interested colleagues. See 03-00 for more information.

Several of New England’s finest traditional artists are present to display and sell their work in the **Artists’ Marketplace: Native to Newcomer**, located outside the Waterplace Ballroom, 11:00 a.m.–5:00 p.m. on Thursday and Friday. See Special Event Abstracts for more information.

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## ◇ DIAMOND PRESENTATIONS

Introduced to the AFS Annual Meeting in 2010, Diamond presentations are short, formalized presentations structured by time and images: each one is seven minutes long and is organized around 21 slides that are set to advance automatically every 20 seconds. Diamond presentations are allotted additional time for follow-up discussion. Diamond presentations or sessions are flagged in the program schedule with a ◇.

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## PLENARY SESSIONS

### Wednesday, October 16

Opening Ceremonies: 7:00–8:00 p.m., Narragansett A/B

Opening Plenary Address: **Rory Turner** (Goucher College), Digging in the Dirt of the Landscape of Cultural Sustainability. Narragansett A/B, 8:00–9:00 p.m.

### Friday, October 18

The AFS Fellows’ Francis Lee Utley Memorial Lecture: **Jay Mechling** (University of California, Davis, emeritus), Folklore and the Cultural Contradictions of Capitalism. Narragansett A/B, 10:15 a.m.–12:15 p.m.

### Saturday, October 19

Presidential Address: **Diane E. Goldstein** (Indiana University), Vernacular Turns: Narrative, Local Knowledge, and the Changing Context of Folklore. Narragansett A/B, 6:00–7:00 p.m.

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## AFS BUSINESS MEETINGS

### Saturday, October 19

Candidates’ Forum: Narragansett A/B, 4:15–5:00 p.m.

Annual Business Meeting: Narragansett A/B, 5:00–6:00 p.m.

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**EVENTS**

See the Index of Events at the back of this program book: it contains listings of all events, including tours, workshops, AFS Section–sponsored sessions and special events, as well as Diamond and media sessions, business meetings, and receptions.

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**NEW THIS YEAR**

In addition to the Index of Presenters and Index of Events, this program book includes an **Index of Key Words** created with terms drawn from the *AFS Ethnographic Thesaurus* ([www.openfolklore.org/et](http://www.openfolklore.org/et)) that were submitted with proposals.

**Wednesday, October 16–Friday, October 18**

AFS Mixer. Cash bar. Narragansett lobby, 4:00–6:00 p.m.

**Wednesday, October 16**

World Café. Sponsored by the International Issues Committee.  
See Special Event Abstracts. Providence I, 4:15–6:15 p.m.

**Thursday, October 17**

Graduate Student Mixer. Sponsored by the Graduate Student Section.  
For students only. South County, 4:30–6:00 p.m.

Lecture Sponsored by the Space, Place, and Landscapes Section: **Kent Ryden** (University of Southern Maine), *Running in Place: Mapping the Invisible Landscape, 20 Years On*. See Section-Sponsored Lecture Abstracts. Blackstone, 8:00–9:30 p.m.

**Friday, October 18**

Education Happy Hour. All are welcome. Omni Hotel bar, 4:15–6:15 p.m.

Mediterranean Dance Workshop. Sponsored by the Mediterranean Studies Section.  
South County, 7:00–9:00 p.m.

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**OPPORTUNITIES FOR STUDENTS, FIRST-TIME ATTENDEES, AND YOUNG PROFESSIONALS**
**Wednesday, October 16**

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

Lunch with a *Journal of American Folklore* Editor. Sponsored by the Executive Board.  
Preregistration required. 12:15–2:00 p.m.

**Thursday, October 17–Saturday, October 19**

Graduate student lounge, third floor, Thursday and Friday 7:30 a.m.–6:00 p.m.;  
Saturday, 7:30 a.m.–3:45 p.m.

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

**Thursday, October 17**

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

AFS Cultural Diversity Committee Open Meeting. Narragansett C, 12:15–2:00 p.m.

Graduate Student Mixer. Sponsored by the Graduate Student Section. For students only. South County, 4:30–6:00 p.m.

AFS Fellows Reception for Students. Sponsored by the AFS Fellows and the Graduate Student Section. For students and AFS Fellows only. Narragansett C, 6:00–7:30 p.m.

**Friday, October 18**

Public Programs Section Mixer for Students and Young Professionals. Sponsored by the Public Programs Section and the Graduate Student Section. Narragansett C, 7:30–8:30 p.m.

**Saturday, October 19**

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

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

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WEDNESDAY, October 16

**8:00 a.m.–5:00 p.m.**

Folklore Studies in a Multicultural World Workshop (for invited participants only):  
Executive Board Room

**10:15 a.m.–12:15 p.m.**

- 01-01 Public Programs Section Idea Fair: Narragansett A
- 01-02 Oral History in the Digital Age: Project Reflections, New Directions: Narragansett B
- 01-05 ChinaVine's EduVine: A Curriculum on Learning about Cultural Identity: Providence II
- 01-06 Old and New, Rural and Urban in Japan: Providence III
- 01-08 Colonialism, Nation Building, and Ethnomarkers: Waterplace I
- 01-09 Music, Dance, Theater: Providence IV
- 01-11 Medieval and Early Modern Appropriations of the Past: Bristol
- 01-12 An Iconography of the Criminal Body in the West: Waterplace III
- 01-14 Discourses of Belief and Genre, Part I: Negotiating Thresholds of Culture: Waterplace II

**2:00–4:00 p.m.**

- 02-01 Professional Development Workshop: New Partnerships for Public Folklore Programs:  
Narragansett A
- 02-02 Cultural Sustainability Projects in Northern New England: Narragansett B
- 02-03 The Building Speaks: Liberating the Narrative through the Storywalks App: Narragansett C
- 02-04 The Folklore of Mormon Teenagers: Creative Dating, Pioneer Treks, "Especially for Youth"  
Summer Camp, and Missionary Work: Providence I
- 02-05 Media: Vanishing Orchards and the Rhode Island Folklife Project: Providence II
- 02-06 Narrating on the Internet: Social Media and Society: Providence III
- 02-07 Folklore as a Discipline: Policy, Boundary, History: Providence IV
- 02-08 Being Mexican in Estados Unidos: Waterplace I
- 02-11 Womanhood and Livelihood: Bristol
- 02-12 Continuity and Discontinuity in Indigenous Cultural Sustainability: Waterplace III
- 02-14 Discourses of Belief and Genre, Part II: Constructing Images and Imagining Culture:  
Waterplace II

**4:00–6:00 p.m.**

AFS Mixer (cash bar): Narragansett lobby

**4:15–6:15 p.m.**

Sabor Latino Tour (preregistration required): departs from Omni lobby  
World Café: Providence I

**7:00–8:00 p.m.**

Opening Ceremonies: Narragansett A/B

**8:00–9:00 p.m.**

Opening Plenary Address: Narragansett A/B

**9:00–11:00 p.m.**

Welcome Reception (cash bar): Narragansett lobby

**THURSDAY, October 17**

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**7:00–8:00 a.m.**

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

**8:00–10:00 a.m.**

- 03-00 Poster Exhibition: Opening Reception and Discussion: Narragansett lobby
- 03-01 Children's Folklore in the 21st Century: Folklorists of Childhood Respond to the Newtown Tragedy: Narragansett A
- 03-02 Festive Strategies for Sustaining Culture in Three Louisiana Communities: Narragansett B
- 03-03 Preserving America's Cultural Traditions (PACT) Meeting: Narragansett C
- 03-04 Negotiating Cultural Sustainability in Families: Providence I
- 03-05 The Folk-Popular Culture Continuum: The Enduring Importance of Narváez and Laba's Model in the Age of Digital Entertainment and Information: Providence II
- 03-06 Drawing Deeply From the Well of Culture: Sustainable Educational Practices: Providence III
- 03-07 Comfort Food and Cultural Sustainability: Foodways as Sustenance, Continuity, and Resource in Uncomfortable Times, Part I: Providence IV
- 03-08 Faces of Tradition: The Role of the Individual in Chinese Performing Arts: Washington
- 03-09 Old Hags and Commie Rags: Nordic and Nordic American Song: Newport
- 03-10 Reconsidering Objecthood: Material(ity), Subjectivity, and the Ontogenesis of Form: Kent
- 03-11 Sustaining Your Documentary Collections: Finding an Archival Home: Bristol
- 03-12 Popular Culture, Fandom, and Play: Blackstone
- 03-13 Community Sustenance through Cultural Engagement: Executive Board Room

**10:15 a.m.–12:15 p.m.**

- 04-01 National Heritage Fellows: How Does Federal Recognition Affect Cultural Sustainability?: Narragansett A
- 04-02 Santería's Sexualities: Race, Religion, and Politics in Cuba: Narragansett B
- 04-03 A Conversation with Dan Ben-Amos: Narragansett C
- 04-04 Directions in Folklore Theory and Practice: Providence I
- 04-05 Inscribed on the Body: Disability, Art, Violence, Performance: Providence II
- 04-06 Sandylore, Part I: Cultural Knowledge as a Resource for Response to Natural Disaster: Providence III
- 04-07 Comfort Food and Cultural Sustainability: Foodways as Sustenance, Continuity, and Resource in Uncomfortable Times, Part II: Providence IV
- 04-08 Intangible Cultural Heritage at the Intersection of Politics, Globalization, and Technology in Contemporary Malawi: Washington
- 04-09 Public Folklore, Pedagogy, and Production: An International Case Study: Newport
- 04-10 The Spook Who Sat by the Door: A Performative Interpretation of the Folkloric Appropriation of Black Subjects: Kent
- 04-11 Teaching Folklore with Film: Bristol
- 04-12 Feasting on Granny's Flesh: Little Red Riding Hood's Pedagogical Possibilities in the General Education Classroom: Blackstone
- 04-13 Examining Traditional Performance Forms: Executive Board Room
- 04-14 Sustaining Place: South County

**11:00 a.m.–5:00 p.m.**

Artists' Marketplace: Native to Newcomer: Waterplace lobby

**12:15–2:00 p.m.**

Cultural Diversity Committee Brown Bag: Narragansett C  
 Open Meeting for Working Group on Folklore and Historic Preservation Policy: Providence I  
 Section Business Meetings  
 Archives and Libraries: Newport  
 British Folk Studies: Providence III  
 Children's Folklore: Providence II  
 Folk Narrative: Kent  
 Folklore and Creative Writing: Executive Board Room  
 Independent Folklorists Meet and Greet Information Exchange Session: Blackstone  
 Music and Song: Washington  
 New Directions in Folklore (formerly NewFolk@AFS): South County  
 Nordic-Baltic Folklore: Bristol

**2:00–4:00 p.m.**

- 05-01 Cultural Sustainability: Successful Organizational Models: Narragansett A
- 05-02 Folklore and the Production of Local Knowledge in Rural and Ethnic China: Narragansett B
- 05-03 A Conversation with Don Yoder: Narragansett C
- 05-04 Perspectives on the History and Study of Folklore: Providence I
- 05-05 Curatorial Conversations: Cultural Heritage Representation and the Smithsonian Folklife Festival: Providence II
- 05-06 Sandylore, Part II: Assessing the Damage and Recovery: Providence III
- 05-07 Foodways: Sustaining and Creating Community: Providence IV
- 05-08 ♦ What Do Folklorists Do? We Teach: Washington
- 05-09 The Best Humor Panel of All Time: Newport
- 05-10 Indigeneity, Ethnicity, and Sacred Music Making in the Americas: Kent
- 05-11 The Aesthetics of Shaping Text: Case Studies in Creative Nonfiction and Ethnography: Bristol
- 05-12 From the Archives: The Rewards and Challenges of Digitizing Large Folklore Collections: Blackstone
- 05-13 Diversity and Sustainability in the French and Francophone Tale Tradition: Executive Board Room
- 05-14 The Folk in Literature and the Literary Folk: South County

**4:00–5:00 p.m.**

Folklore Studies in a Multicultural World Reception and Book Launch for Trevor Blank's *The Last Laugh*: Waterplace

**4:00–6:00 p.m.**

AFS Mixer (cash bar): Narragansett lobby

**4:15–6:15 p.m.**

Executive Director's Meeting with Section Conveners: Blackstone  
 Spirits of Benefit Street Tour (preregistration required): departs from Omni lobby  
 AS220 Tour (preregistration required): departs from Omni lobby

**4:30–6:00 p.m.**

Graduate Student Mixer (for students only): South County

**6:00–7:30 p.m.**

AFS Fellows Reception for Students (for students and AFS Fellows only): Narragansett C

**8:00–9:30 p.m.**

The Don Yoder Lecture in Religious Folklife: Narragansett A  
Lecture Sponsored by the Space, Place, and Landscapes Section: Blackstone  
The Phillips Barry Lecture: Providence I

**8:00–10:00 p.m.**

Women's Section Meeting: South County

**9:00 p.m.–1:00 a.m.**

Instrumental Jam Session: Providence III  
Vocal Jam Session: Executive Board Room

**9:30–11:00 p.m.**

Foodways Section Reception: Narragansett lobby

**FRIDAY, October 18**

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**8:00–10:00 a.m.**

- 06-01 ◇ Cross Sections of Folklore Research: Narragansett A/B
- 06-03 Connecting Public Folklore to Critical Heritage Studies: Issues, Challenges, and Opportunities for Dialogue: Narragansett C
- 06-04 Fairies, Demons, and Wordsworth, Oh My!: The Intersection of Supernatural Folk Belief, Narrative, and Literature: Providence I
- 06-05 Subcultures and Resistance on the World Wide Web: Providence II
- 06-06 Blue Ridge Cultural Sustainability in Old-Time Music, Guitar Making, Ethnoveterinary Medicine, and African Roots and Influences: Providence III
- 06-07 Filming the Mayo Ya Festival: Report and Footage from the 2013 Ethnographic Field School in Bluefields, Nicaragua: Providence IV
- 06-08 Then, Now, and When?: Studies in Cape Breton Folklore, Sustainability, and Cultural Change: Washington
- 06-09 Unconventional Approaches to Myth: Newport
- 06-10 Sustainability as Community Healing: Theory, Practice, and Policy in the Ritual Process: Kent
- 06-11 Vernacular Religious Practice: Local Spaces, Global Contexts: Bristol
- 06-13 Real Gardens, Imaginary People and Places: The Cultural/Literary Exchange: Executive Board Room
- 06-14 Gaps in the Record: Charting the Performance of Rupture: South County

**10:15 a.m.–12:15 p.m.**

- 07-01 The Francis Lee Utley Memorial Lecture of the AFS Fellows: Narragansett A/B



**11:00 a.m.–5:00 p.m.**

Artists' Marketplace: Native to Newcomer: Waterplace lobby

**12:15–2:00 p.m.**

AFS Fellows Business Meeting: Providence I  
 Section Business Meetings  
 Chicano/a Section and Folklore Latino, Latinoamericano, y Caribeño: Kent  
 Eastern Asia Folklore: Providence II  
 Folk Arts and Material Culture: Blackstone  
 Folk Belief and Religious Folklife: Providence IV  
 Folklore and Education: Washington  
 Medieval Folklore: Providence III  
 Politics, Folklore, and Social Justice: Bristol  
 Socialist and Post-Socialist Area Studies: Newport  
 Storytelling: Executive Board Room

**2:00–4:00 p.m.**

08-01 Our Survival/Notre Survivance: The Franco Americans in New England: Narragansett A  
 08-02 Talking Folklore: A Conversation with Leaders in the Field: Narragansett B  
 08-03 Song, Place, and Sustainability: Narragansett C  
 08-04 Paving Divergent Paths: Reflections on the 30th Anniversary of Jack Zipes's *Fairy Tales and the Art of Subversion*: Providence I  
 08-05 Framing Foodways: Modes and Meanings of Public Contestation: Providence II  
 08-06 Reclamation and Revitalization: Providence III  
 08-07 Sustainable Models: Case Studies and Perspectives on Field Schools: Providence IV  
 08-08 Material Creativities: Art, Heritage, and Value(s): Washington  
 08-09 Folklore and Social Politics: Swedish Cases 1930–2010: Newport  
 08-10 When Therapists Meet Folklorists in the Field: A Training Session for Trauma-Informed Ethnography: Kent  
 08-11 Contemporary Legend: Bristol  
 08-12 Meanings/Uses of Sacred Spaces and Objects: Blackstone  
 08-13 Cultural Sustainability in Performance Practice: Executive Board Room  
 08-14 Stories from the Margins: Interactions of Traditional and Personal Narrative in Alternative Cultural Groups: South County

**4:00–6:00 p.m.**

AFS Mixer (cash bar): Narragansett lobby

**4:15–6:15 p.m.**

Spirits of Benefit Street Tour (preregistration required): departs from Omni lobby  
 Education Happy Hour: Omni Hotel bar

**5:30–6:30 p.m.**

Wayne State University Press New Book and Journal Reception: Providence I

**6:30–7:30 p.m.**

Public Program Section Business Meeting: Narragansett C

**7:00–9:00 p.m.**

Mediterranean Dance Workshop: South Country

**7:30–8:30 p.m.**

Public Program Section Mixer for Students and Young Professionals: Narragansett C

**8:00–10:00 p.m.**

Indiana University Reception: Providence I

Memorial University of Newfoundland Reception: Providence II

University of Missouri Reception: Newport

**9:00–11:00 p.m.**

The Ohio State University Dessert Reception: Kent

**9:00 p.m.–1:00 a.m.**

Instrumental Jam Session: Providence III

Vocal Jam Session: Executive Board Room

**SATURDAY, October 19**

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**7:30–9:00 a.m.**

Breakfast of (Folklore) Champions (preregistration required): Blackstone

**8:00–10:00 a.m.**

- 09-01 Cultural Policy and Sustainability in the Face of Societal Change: Narragansett A
- 09-02 The Interests of Intangible Cultural Heritage and Issues of Cultural Sustainability, Part I: Narragansett B
- 09-03 Place and Folklore: A Mutual Relationship: Narragansett C
- 09-04 ♦ Tales from Out of School: Folklore and Education in Non-K–12 Settings: Providence I
- 09-05 Ukrainian Folk Heritage and Identity in Material Culture Practice: Providence II
- 09-06 Folklore of World War I: Providence III
- 09-07 Varieties of Revivalism: Adaptive Reuse of Southern Culture: Providence IV
- 09-08 Texts in Contexts: Washington
- 09-09 Talking Up the Maritimes: Medicine, Music, Migrants, and Myth of Return: Newport
- 09-10 Sustaining Intention: Fostering Disposition, Dialogue, and Collaboration: Kent
- 09-11 Love, Gender, Trauma: Bristol
- 09-13 Ethnographic Immersion in the Cultures of Work: Executive Board Room
- 09-14 Life and Healing, Death and Afterlife: South County

**10:15 a.m.–12:15 p.m.**

- 10-01 Cultural Sustainability in New American Communities across New England: Narragansett A
- 10-02 The Interests of Intangible Cultural Heritage and Issues of Cultural Sustainability, Part II: Narragansett B

- 10-03 Sustainability through Chronicling Folklore History: Narragansett C  
 10-04 Situating Place in Folklore Studies: Providence I  
 10-05 Fairy Tale Studies: Sustainability, Continuity, and Where We Go From Here, Part I: Providence II  
 10-06 Circulation, Embodiment, and Cultural Critique: Eroding the US-Mexico Borderlands: Providence III  
 10-07 Building and Sustaining Academic and Public Sector Programs: Providence IV  
 10-08 Tradition and the Traditions of Costume: Washington  
 10-09 Studies in Paremiology: Newport  
 10-10 More than Measuring: A Conversation with Dennie Palmer Wolf: Kent  
 10-11 The Spellbinders Reunion: A Revival Storytelling Community Remembered: Bristol  
 10-12 New Nordic Food Stories of Terroir: Blackstone  
 10-13 Harry Potter: Executive Board Room  
 10-14 "This Is What They Did to Us": Race and Gender in the Construction, Destruction, and Reconstruction of Pinhook, Missouri: South County

**12:15–2:00 p.m.**

MAFA (Middle Atlantic Folklife Association) Brown Bag Meeting: Providence IV  
 The Will to Adorn: African American Dress and the Aesthetics of Identity: Providence I  
 Section Business Meetings  
 Dance and Movement Analysis: Kent  
 Folklore and Literature: Providence II  
 Foodways: Newport  
 Graduate Student Section: Providence III  
 History and Folklore: Bristol  
 LGBTQA: South County  
 Mediterranean Studies: Washington  
 Space, Place, and Landscapes: Blackstone

**2:00–4:00 p.m.**

- 11-01 The Commonwealth of Culture: Narragansett A/B  
 11-03 "Everything Here is a Work in Progress": Prototyping as Practice in Community-Driven Museum Exhibit and Program Development: Narragansett C  
 11-05 Fairy Tale Studies: Sustainability, Continuity, and Where We Go from Here, Part II: Providence II  
 11-06 Drop(ping) on Down in Florida Again: Revisiting Fieldwork and Returning to Communities: Providence III  
 11-07 Birds of a Feather: Public Folklorists Teaching in Universities: Providence IV  
 11-08 Negotiating Gender: Ordering and Reordering the World: Washington  
 11-09 Performing and Sustaining Place and Land in the Mediterranean: Newport  
 11-11 Festival and Ritual: Tourism Light and Dark: Bristol  
 11-12 Advances in Folklore Scholarship: Diaspora and Belonging: Blackstone  
 11-14 Stigmatized Vernacular Continued: Disability and Folklore: South County

**4:15–5:00 p.m.**

Candidates' Forum: Narragansett A/B

**5:00–6:00 p.m.**

Annual Business Meeting: Narragansett A/B

**6:00–7:00 p.m.**

Presidential Address: Narragansett A/B

**9:00–1:00 a.m.**

Instrumental Jam Session: Providence III

Vocal Jam Session: Executive Board Room

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## PROGRAM SCHEDULE: WEDNESDAY

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8:00 a.m.–5:00 p.m.

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

**Executive Board Room**

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

For invited participants only

**Erika Brady** (Western Kentucky University), **Tom Mould** (Elon University),  
**Dorothy Noyes** (The Ohio State University), mentors

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

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10:15 a.m.–12:15 p.m.

### **Public Programs Section Idea Fair**

**01-01**

Sponsored by the Public Programs Section

**Narragansett A**

**Nelda R. Ault** (independent), chair

**Meredith Martin-Moats** (independent, McElroy House), **Amy Maxwell** (independent),  
**Amy Mills** (Western Folklife Center), **Ruth Olson** (University of Wisconsin, Madison)

### **Oral History in the Digital Age: Project Reflections, New Directions**

**01-02**

**Narragansett B**

**Douglas Boyd** (University of Kentucky), chair

10:15 **Douglas Boyd** (University of Kentucky), Creating OHMS (Oral History  
Metadata Synchronizer): Enhancing Access to Oral History Online

10:45 **Mary Larson** (Oklahoma State University), Of Shoals and Safe Harbors: Current Ethics  
Discussions in Oral History

11:15 **Brooke Bryan** (Antioch College), A Closer Look at Community Partnerships

11:45 **Dean Rehberger** (Michigan State University), Oral History In the Digital Age:  
Sustaining the Project

### **ChinaVine's EduVine: A Curriculum on Learning about Cultural Identity**

**01-05**

Sponsored by the Folklore and Education Section

**Providence II**

**Kristin G. Congdon** (University of Central Florida, retired), chair

10:15 **Doug Blandy** (University of Oregon), EduVine as Open Education

10:45 **Diane Kuthy** (Towson University), Building and Sustaining Communities of Learners

11:15 **Jing Li** (Anhui University of Science and Technology), Chinese Kites and EduVine Kites

11:45 **Kristin G. Congdon** (University of Central Florida), Exploring Lessons in Cultural Identity  
Using EduVine

### **Old and New, Rural and Urban in Japan**

**01-06**

**Providence III**

**Henry Glassie** (Indiana University, emeritus), chair

10:15 **Bin He** (Tokyo Metropolitan University), The Present Situation of Japanese Shinto:  
A Case Study of New Year's Decorations of Shinto

- 10:45 **Takashi Takahara** (Aichi University), *The Metamorphosis of a Tradition: An Artisan's Response to Transformative Times*
- 11:15 **Kiyomi Wada** (Tokyo Metropolitan University), *Constructing New Cultural Customs of Elderly People in Japan's Modern Metropolises: A Case Study in Jujonakahara Area, Kita-Ku, Tokyo Prefecture*
- 11:45 **Yuko Nakamura** (University of Wisconsin, Milwaukee), *Identifying "Common" Places as Cultural Resources: An Experimental Study on the Transmission of People's Systems to Evaluate Vernacular Places*

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**01-08 Colonialism, Nation Building, and Ethnomarkers**

**Waterplace I**

Sponsored by the Eastern Asia Folklore Section

**Margaret Capili Magat** (independent), chair

- 10:15 **Sofiya Zahova** (Bulgarian Academy of Sciences), *Ethnographic Interpretations on the Montenegrin Folk Costume: Interplay between Identity, Science, and Political Discourses*
- 10:45 **Phuc Anh Nguyen** (Tokyo Metropolitan University), *The Rebirth of Myths of Hung Kings in Contemporary Vietnam*
- 11:15 **John Charles Van Orman** (Ozarka College), *Skin, Bone, and Hair: Organic Components as Units of Measure in the Construction and Evaluation of Altaian Long Lutes*
- 11:45 **Margaret Capili Magat** (independent), *Follow that Cheese: Tracing the Evolution of Queso de Bola or Edam Cheese and Its Consumption and Role in Filipino and Filipino American Cultural Practices*

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**01-09 Music, Dance, Theater**

**Providence IV**

**Holly Everett** (Memorial University of Newfoundland), chair

- 10:15 **James W. Kimball** (State University of New York, Geneseo), *Saunders's School for the Violin and the Art of the Old-Time Square-Dance Caller*
- 10:45 **To Lan Nguyen** (The Institute of Sino-Nom Studies), *Folklore Factor in Academic Performance: Case Study on "Quan Phuong Tap Khanh," the Tuong Play of Vietnam*
- 11:15 **Daniela Ivanova-Nyberg** (independent), *Balkan Night Northwest: Analytical Observations on the Repertoire*
- 11:45 **Holly Everett** (Memorial University of Newfoundland), *Baptists, Catholics, and the Silver Strip: Music and Counterhegemony in Texas's Cajun Lapland, 1900–50*

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**01-11 Medieval and Early Modern Appropriations of the Past**

**Bristol**

Sponsored by the Medieval Folklore Section

**Fredericka A. Schmadel** (Indiana University), chair

- 10:15 **Fredericka A. Schmadel** (Indiana University), *Myth and Monotheists: 13th-Century Recruiting Texts for Sufi and Beguine Mystics*
- 10:45 **Joanna B. Spanos** (The Ohio State University), *Decoding Messages from the Vernacular English Herbals*
- 11:15 **Winifred Gleeson Keaney** (George Mason University), *The Culture of Women in The Distaff Gospels*
- 11:45 **Charlotte Artese** (Agnes Scott College), *The Pivotal Folktale Survival in Hamlet*

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**01-12 An Iconography of the Criminal Body in the West**

**Waterplace III**

**Melissa Schrift** (East Tennessee State University), chair

- 10:15 **Francesca Matteoni** (University of Hertfordshire), *The Criminal Corpse in Pieces*  
 10:45 **Sarah Tarlow** (University of Leicester), *Curious Afterlives: The Enduring Appeal of the Criminal Corpse*  
 11:15 **Zoe Dyndor** (University of Leicester), *The Gibbet in the Landscape*  
 11:45 **Melissa Schrift** (East Tennessee State University), *Execution and the Disembodied Criminal*

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**Discourses of Belief and Genre, Part I: Negotiating Thresholds of Culture**

01-14

Sponsored by the Nordic-Baltic Folklore Section

**Waterplace II**

**Lotte Tarkka** (University of Helsinki), chair

- 10:15 **Frog** (University of Helsinki), *Continuity through Transformation: Conditions and Consequences of Sustaining Folklore in Changing Contexts*  
 10:30 **Ergo-Hart Västrik** (University of Tartu), *Constructing the Supernatural by Narrating: Discourses of Belief and Disbelief in Narratives about the Seto Peko Cult*  
 10:45 **Lotte Tarkka** (University of Helsinki), *Lastness, Displacement, and Othering: The Tropology of a Changing Tradition*  
 11:00 **Kristel Kivari** (University of Tartu), *Place Legends and Geology: The Format of Vernacular Theory*  
 11:15 **Heidi Haapoja** (University of Helsinki), *The New Wave Kalevalaic Rune Singing: Ancient Voices from the Past?*  
 11:30 **Irina Sadovina** (University of Tartu), *Vernacular Interpretations and Strategies of Institutionalisation of Vedic-Based Beliefs in Russia*  
 11:45 **Ülo Valk** (University of Tartu), discussant

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**2:00–4:00 p.m.**


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**Professional Development Workshop: New Partnerships for Public Folklore Programs**

02-01

Sponsored by Preserving America's Cultural Traditions (PACT)

**Narragansett A**

**Sally Van de Water** (Smithsonian Institution), chair

**Amy Kitchener** (Alliance for California Traditional Arts), **Marsha MacDowell** (Michigan State University)

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**Cultural Sustainability Projects in Northern New England**

02-02

**Narragansett B**

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

**Michael A. Lange** (Champlain College), **Matthew McCourt** (University of Maine, Farmington), **Gabriel Perkins** (University of Maine, Farmington)

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**The Building Speaks: Liberating the Narrative through the Storywalks App**

02-03

**Narragansett C**

**Hanna Griff-Sleven** (Museum at Eldridge Street), chair

**Anna Pinkas** (City University of New York), **Carlin Wragg** (Ralph Applebaum Associates Media)

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**The Folklore of Mormon Teenagers: Creative Dating, Pioneer Treks, "Especially for Youth" Summer Camp, and Missionary Work**

02-04

Sponsored by the Children's Folklore Section

**Providence I**

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

- 2:00 **Spencer L. Green** (Pennsylvania State University, Harrisburg), Creative, Not Procreative, Dating: Celibate Mormon Youth and Singles Dating Practices in a Sex Dating Economy
- 2:30 **Kristi Young** (Brigham Young University), Tales of Pushing and Pulling: Liminality and Pilgrimage in Narratives of Modern Martin's Cove Handcart Treks
- 3:00 **Jared S. Rife** (Pennsylvania State University, Harrisburg), Especially for Youth: Latter-Day Saints Youth Contemporary Legends
- 3:30 **Brant W. Ellsworth** (Pennsylvania State University, Harrisburg), On Being Human Redux: Mormon Missionary Folklore in the 21st Century

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**02-05 Media: Vanishing Orchards and the Rhode Island Folklife Project**

**Providence II**

Sponsored by the Public Programs Section

**Ann Hoog** (American Folklife Center, Library of Congress), chair

- 2:00 **Ann Hoog** (American Folklife Center, Library of Congress), The Rhode Island Folklife Project: Sounds and Photos from 1979
- 2:15 **Michael E. Bell** (Rhode Island Historical Preservation and Heritage Commission, retired), Film: *Vanishing Orchards: Apple Growing in Rhode Island*
- 3:15 **Peter Bartis** (American Folklife Center, Library of Congress), discussant

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**02-06 Narrating on the Internet: Social Media and Society**

**Providence III**

**Timothy H. Evans** (Western Kentucky University), chair

- 2:00 **Andrew Peck** (University of Wisconsin, Madison), Jokin' in the First World: Incongruity and Digital Humor in the #FirstWorldProblems Controversy
- 2:30 **Steve Stanzak** (Indiana University), Vernacular Poetry and Criticism of an Internet Community
- 3:00 **Rosalynn Rothstein** (independent), Uncivilization, the Dark Mountain Project, and Evolving Apocalyptic Narratives
- 3:30 **Timothy H. Evans** (Western Kentucky University), Internet Memes and Online Aesthetics in Lovecraftian Fan Culture

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**02-07 Folklore as a Discipline: Policy, Boundary, History**

**Providence IV**

**Jerrold Hirsch** (Truman State University), chair

- 2:00 **Richard Alexander Allen** (University of Iceland), Ulster Says No: Gencarella's Critical Folklore Studies and Cultural Sustainability
- 2:30 **Merrill Kaplan** (The Ohio State University), Folklore and Medieval Studies?
- 3:00 **Ann K. Ferrell** (Western Kentucky University), "We Want No Prefaces, and No Footnotes; We Don't Care Where the Story Comes From": Joel Chandler Harris, the Folklore Debates, and the Marketplace
- 3:30 **Jerrold Hirsch** (Truman State University), Lizzie Labels, Folklore Theory, and Popular Culture in the 1920s

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**02-08 Being Mexican in Estados Unidos**

**Waterplace I**

**Kristina G. Downs** (Indiana University), chair

- 2:00 **Patrick John Mainelli** (University of Nebraska, Omaha), From "Blue Moon" to "Luna Azul": Tradition Reimagined in Omaha's Mariachi Culture
- 2:30 **Rachel V. Gonzalez** (Indiana University), Relocating "Latino" Folklore: Quinceañeras in America's Heartland



- 3:00 **Yessica Garcia Hernandez** (California State University, Los Angeles), *Buchon Style: The New Mexican American Material Culture*
- 3:30 **Kristina G. Downs** (Indiana University), *Pocahontas on the Border: The Princess Pocahontas Pageant in Laredo, Texas*

**Womanhood and Livelihood****02-11****Bristol**

**Rachel Mabe** (University of North Carolina, Chapel Hill), chair

- 2:00 **Sarah Wright** (George Mason University), *Mothers, Daughters, Communication, and Embodiment: Storytelling and Family Narratives about the Body*
- 2:30 **Carrie Hertz** (Niagara University), *The Sustainable White Wedding Dress: Fashioning a Living in Modern Commodity Culture*
- 3:00 **Lilli Tichinin** (Western Kentucky University), *The Complex World of Women's Folk Art Cooperatives: Community Threads*
- 3:30 **Rachel Mabe** (University of North Carolina, Chapel Hill), *A Life in Objects*

**Continuity and Discontinuity in Indigenous Cultural Sustainability****02-12****Waterplace III**

**Tim W. Frandy** (University of Wisconsin, Madison), chair

- 2:00 **Hilary Leathem** (University of Chicago), *Elsie Clews Parsons's *Mitla* Revisited*
- 2:30 **Kathleen Kuo** (Indiana University), *Sonic Negotiations, Past and Present: A Study of Stickgame Songs from the Flathead Reservation*
- 3:00 **Tim W. Frandy** (University of Wisconsin, Madison), *"These Canoes Carry Culture": Ojibwe Birchbark Canoes and Cultural Wellness*
- 3:30 **Thomas A. DuBois** (University of Wisconsin, Madison), *"Dalle Leai Buorre Eallit Dahje Birget": Improvised Economic Strategies within a Commitment to Cultural Maintenance—Lessons from Johan Turi in Early 20th-Century Sami*

**Discourses of Belief and Genre II: Constructing Images and Imagining Culture****02-14**

Sponsored by the Nordic-Baltic Folklore Section

**Waterplace II**

**Karina Lukin** (University of Helsinki), chair

- 2:00 **Ülo Valk** (University of Tartu), *Generic Boundaries and Social Uses of Magic in Assam*
- 2:15 **Margaret Lyngdoh** (University of Tartu), *Spirit Appeasement and Corpse Animation: Funerary Rites of the Lynggam Subcommunity of the Khasis*
- 2:30 **Eila Stepanova** (University of Helsinki), *Karelian Lamenters and Collectors: Inspiring Interest and "Giving" Laments*
- 2:45 **Ulla Savolainen** (University of Helsinki), *Creating the Past in the Present: Karelian Child Evacuees and Reminiscing about the Lost Home*
- 3:00 **Anastasiya Astapova** (University of Tartu), *When the President Comes: Power Relations and Irony in Narratives about Window Dressing*
- 3:15 **Karina Lukin** (University of Helsinki), *Collecting Antiquities and Mythologies*
- 3:30 **Frog** (University of Helsinki), discussant

**4:00–6:00 p.m.****AFS Mixer****Narragansett lobby**

Cash bar

**4:15–6:15 p.m.**

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**Omni lobby**      **Sabor Latino Tour**  
Preregistration required

**Providence I**      **World Café**  
Sponsored by the International Issues Committee  
  
Katherine Borland (The Ohio State University), facilitator

**7:00–8:00 p.m.**

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**Narragansett A/B**      **Opening Ceremonies**

**8:00–9:00 p.m.**

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**Narragansett A/B**      **Opening Plenary Address**  
  
Jeff Todd Titon (Brown University), introduction  
  
Rory Turner (Goucher College), Digging in the Dirt of the Landscape of  
Cultural Sustainability

**9:00–11:00 p.m.**

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**Narragansett lobby**      **Welcome Reception**  
Cash bar

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## PROGRAM SCHEDULE: THURSDAY

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7:00–8:00 a.m.

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

**South County**

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8:00–10:00 a.m.

**Poster Exhibition: Opening Reception and Discussion**

**03-00**

**Narragansett lobby**

**Carrie Hertz** (Niagara University), curator

**Marsha Bols** (Museum of International Folk Art), **Tom Walker** (Goucher College), and  
**Steve Zeitlin** (City Lore, Inc.), discussants

**James Tyler Chadwell** (George Mason University), A Communion of Queers: Identity and  
Community through Shared Meals

**Esther Gelabert** (Belies Consulting), Collection, Place, and Environment: An Integrated  
Approach in Catalonia, Spain

**Angus Kress Gillespie** (Rutgers University), Traditions of the Garinagu at the New Jersey Folk Festival

**Sarah M. Gordon** (Indiana University), Narratives Unearthed: The Afterlife of a Uranium  
Mine in Canada's Northwest Territories

**Jason Baird Jackson** (Indiana University), Material Culture and Festival: The William C.  
Sturtevant Choctaw Collection at the National Museum of Natural History

**Thomas G. Richardson** (Indiana University), Old-Time Music in Toronto: Ways of Seeing

**Children's Folklore in the 21st Century: Folklorists of Childhood Respond to the Newtown Tragedy**

**03-01**

Sponsored by the Children's Folklore Section and the New Directions in Folklore Section

**Narragansett A**

**Elizabeth Tucker** (Binghamton University), chair

8:00 **Simon J. Bronner** (Pennsylvania State University, Harrisburg), "The Shooter Has  
Asperger's": Autism, Belief, and "Wild Child" Narratives

8:30 **John Price** (Pennsylvania State University, Harrisburg), Making the Play: The Folklore of  
Youth Socialization and Behavior in Little League Baseball

9:00 **Elizabeth Tucker** (Binghamton University), The Endangered Child: Choking Games in the  
Online Childhood Underground of YouTube

9:30 **Trevor Blank** (State University of New York, Potsdam), Cooking Up Creepypasta: Emerging  
Themes in Digital Narratives of the Supernatural

**Festive Strategies for Sustaining Culture in Three Louisiana Communities**

**03-02**

**Narragansett B**

**Marcia Gaudet** (University of Louisiana, Lafayette, emerita), chair

8:00 **Barry Jean Ancelet** (University of Louisiana, Lafayette), The Play Is Deep and Wide:  
Strategies for Survival in the Grand Marais Mardi Gras

8:30 **Carl Lindahl** (University of Houston), The Festive Art of Survival in Basile, Louisiana

9:00 **Marcia Gaudet** (University of Louisiana, Lafayette, emerita), The Blessing of the Boats in  
Dulac, Louisiana

**Preserving America's Cultural Traditions (PACT) Meeting**

**03-03**

Sponsored by Preserving America's Cultural Traditions (PACT)

**Narragansett C**

**03-04 Negotiating Cultural Sustainability in Families**

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**Providence I**

Patricia Sawin (University of North Carolina, Chapel Hill), chair

- 8:00 **Carol Silverman** (University of Oregon), Negotiating Gender, Selecting Traditions: Romani Macedonian Women in New York City
- 8:30 **Paulina Guerrero** (Indiana University), Women's Occupational Traditions in the Watermen Communities of the Chesapeake Bay
- 9:00 **Kelsey Michael** (University of North Carolina, Chapel Hill), Performance of the Personal in North Alabama Weddings
- 9:30 **Patricia Sawin** (University of North Carolina, Chapel Hill), The Challenge of Cultural Sustainability in International Adoptive Families

**The Folk-Popular Culture Continuum: The Enduring Importance of Narváez and Laba's Model in the Age of Digital Entertainment and Information**

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**03-05**

**Providence II**

Sponsored by the Graduate Student Section

Stephen E. Wall (Memorial University of Newfoundland), chair

- 8:00 **Benjamin Staple** (Memorial University of Newfoundland), Conversations with Robin Hood: Folklore and Power in Pirate Communities
- 8:30 **Ed Millar** (Memorial University of Newfoundland), "Maybe It's Not as Bad as They Say": New Jersey, Popular Culture, and Tourism
- 9:00 **Stephen E. Wall** (Memorial University of Newfoundland), The Tabasco Sauce Label: A Misogynistic Legend Transformed by Popular Culture
- 9:30 **Brent Augustus** (Memorial University of Newfoundland), "What Would You Do When...?": Ostensive Play in the Zombie Apocalypse Narrative

**03-06 Drawing Deeply From the Well of Culture: Sustainable Educational Practices**

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**Providence III**

Sponsored by the Folklore and Education Section

Maureen K. Porter (University of Pittsburgh), chair

- 8:00 **Linda Deafenbaugh** (University of Pittsburgh), Developing the Capacity for Tolerance: A Dynamic Sequence for Implementing Folklife Education
- 8:30 **Maureen K. Porter** (University of Pittsburgh), A Sustainable Sense of Place: Model Ground to Stand Upon
- 9:00 **Nancy Gift** (Berea College), Sustainability and the Great Commitments
- 9:30 **Ruth Olson** (University of Wisconsin, Madison), discussant

**Comfort Food and Cultural Sustainability: Foodways as Sustenance, Continuity, and Resource in Uncomfortable Times, Part I**

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**03-07**

**Providence IV**

Sponsored by the Foodways Section • See also 04-07

Diane I. Tye (Memorial University of Newfoundland), chair

- 8:00 **Michael Owen Jones** (University of California, Los Angeles), "Stressed" Spelled Backwards is "Desserts": Self-Medicating Moods with Foods
- 8:30 **Diane I. Tye** (Memorial University of Newfoundland), From Fried Boloney to Stuffed Boloney Rolls: Finding Comfort in a Mystery Meat
- 9:00 **LuAnne Roth** (University of Missouri), Cinematic Comfort Foods: Image, Association, Memory, and Madeleines
- 9:30 **Jacqueline S. Thursby** (Brigham Young University), The Folk Supper: Traditions and Meanings

**Faces of Tradition: The Role of the Individual in Chinese Performing Arts****03-08****Washington**

Levi Gibbs (Dartmouth College), chair

- 8:00 **Charlotte D'Evelyn** (University of Hawai'i, Mānoa), Grasping Intangible Heritage: Folk Artists on Record in Inner Mongolia, China
- 8:30 **Levi Gibbs** (Dartmouth College), How to Become a Song King: The Role of Singing Contests in the Reification of Chinese Folksingers
- 9:00 **Emily Wilcox** (University of Michigan), Representative Works: Authoring Tradition in Chinese Dance
- 9:30 **Sue M. C. Tuohy** (Indiana University), discussant

**Old Hags and Commie Rags: Nordic and Nordic American Song****03-09****Newport**

Sponsored by the Nordic-Baltic Folklore Section

Jason Schroeder (University of Wisconsin, Madison), chair

- 8:00 **Jason Schroeder** (University of Wisconsin, Madison), "Forgive Me Comrades for My Boldness": A Swedish Railway Worker's Songbook
- 8:30 **B. Marcus Cederström** (University of Wisconsin, Madison), Signe Aurell: Working-Class Song and Poetry in the Upper Midwest
- 9:00 **Anna Rue** (University of Wisconsin, Madison), Reconstructed Histories: The Völva Kona and Norwegian American Folk Music

**Reconsidering Objecthood: Material(ity), Subjectivity, and the Ontogenesis of Form****03-10****Kent**

Matthew L. Hale (Indiana University), chair

- 8:00 **Puja Batra-Wells** (The Ohio State University), Virtual Realities: The Posthuman Ethics of Digital Afterlife and the Case of Nirbhaya
- 8:30 **Matthew L. Hale** (Indiana University), The Citational Body: Fandom, Materiality, and the Phenomenology of Textuality
- 9:00 **Suzanne Barber** (Indiana University), Feminist Human/Dog Cocreation: Nature-Culture Rhetoric and Folkloristic Posthumanism
- 9:30 **Willow G. Mullins** (Washington University in St. Louis), discussant

**Sustaining Your Documentary Collections: Finding an Archival Home****03-11****Bristol**

Sponsored by the Archives and Libraries Section

Nicole Saylor (American Folklife Center, Library of Congress), chair

Todd Harvey (American Folklife Center, Library of Congress), **Bertram Lyons**  
(American Folklife Center, Library of Congress)

**Popular Culture, Fandom and Play****03-12****Blackstone**

Monica Foote (Indiana University), chair

- 8:00 **Christy Williams** (Hawai'i Pacific University), Mapping Fairy Tale Space: Genre and Geography in ABC's *Once Upon a Time*
- 8:30 **Jeremy Stoll** (independent), Of Fans and Folk: Sustaining Community in India's Comics Culture
- 9:00 **K. Brandon Barker** (Indiana University), Ping-Pong: A New Folk Illusion and Its Complication of Director/Actor Roles
- 9:30 **Monica Foote** (Indiana University), Simulation Games: Role Playing, Identity Formation, and Power

**03-13 Community Sustenance through Cultural Engagement**

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**Executive Board Room**

**Fariha I. Khan** (University of Pennsylvania), chair

- 8:00 **Wanda G. Addison** (National University), Black History Month Programs: Cultural Sustainability through Performance
- 8:30 **Bryan Orthel** (Kansas State University), Sustaining Self and Culture: Examples of Self-Identity in Three American Communities
- 9:00 **Lesley Ham** (Pennsylvania State University, Harrisburg), Cultural Maintenance through Dance: The Croatian Americans of Steelton, Pennsylvania
- 9:30 **Fariha I. Khan** (University of Pennsylvania), Bangladeshi American Youth: Migration, Memory, and Social Change

**10:15 a.m.–12:15 p.m.**

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**04-01 National Heritage Fellows: How Does Federal Recognition Affect Cultural Sustainability?**

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**Narragansett A**

Sponsored by the Public Programs Section and the 2013 Annual Meeting Planning Committee

**Maggie Holtzberg** (Massachusetts Cultural Council and Lowell National Historical Park), chair

**Nick Benson** (John Stevens Shop), **Harold A. Burnham** (H. A. Burnham Boatbuilding and Design), **Norman Kennedy** (Marshfield School of Weaving), **Dudley Laufman** (Two Fiddles), **Molly Neptune Parker** (Maine Indian Basketmakers Alliance)

**04-02 Santería's Sexualities: Race, Religion, and Politics in Cuba**

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**Narragansett B**

Sponsored by the Chicana/o Folklore Section; the Folklore Latino/a, Latinoamericano, y Caribeño Section; the LBTQA Section; the Socialist and Post-Socialist Area Studies Section; and the Women's Section

**Solimar Otero** (Louisiana State University), chair

- 10:15 **Aisha Beliso-De Jesús** (Harvard Divinity School), Sensing Empire and Bittersweet Distinctions in Havana Santería
- 10:45 **Solimar Otero** (Louisiana State University), Cuentos: Coconstructing Race, Gender, and Sexuality in Santería Storytelling
- 11:15 **Cory Thorne** (Memorial University of Newfoundland), Saluting the Orishas in a Havana Gay Bar: Queering the Sacred and Secular in a New Gay-Positive Cuba
- 11:45 **Martin Tsang** (Florida International University), Afro Chinese Identity and Religion in Cuba: Ethnicity, Race, Gender and Sexuality

**04-03 A Conversation with Dan Ben-Amos**

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**Narragansett C**

Sponsored by the AFS Oral History Project

**Dan Ben-Amos** (University of Pennsylvania), **Amy Shuman** (The Ohio State University)

**04-04 Directions in Folklore Theory and Practice**

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**Providence I**

**Elliott Oring** (California State University, Los Angeles), chair

- 10:15 **Peter Hoelsing** (Clafin University), Sound Management: Methods for Musical Sustainability in Uganda
- 10:45 **Laura Pearce** (University of North Carolina, Chapel Hill), World Systems Theory in the Study of Culture

- 11:15 **John B. LeSieur** (Western Kentucky University), The Dual Nature of Cultural Resources
- 11:45 **Elliott Oring** (California State University, Los Angeles), Genes, Memes, and Folklore

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**Inscribed on the Body: Disability, Art, Violence, Performance**

04-05

Providence II

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

- 10:15 **Christine Elyse Blythe** (Memorial University of Newfoundland), Disability and Narratives of Mormon Identity
- 10:45 **Jared Miracle** (Texas A&M University), Suffering Voice and Body: An Aesthetic of Thresholds in Fighting, Blues, and Vodou
- 11:15 **Phyllis M. May-Machunda** (Minnesota State University, Moorhead), Aesthetic Communicative Strategies in African American Youth Rhythmic Performance Genres: A View from Embodied, Multisensory, Communicative Performance Analysis
- 11:45 **Martha C. Sims** (The Ohio State University), Marked with Meaning: Adapting, Maintaining, and/or Sustaining the Art and Culture of Tattoos

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**Sandylore, Part I: Cultural Knowledge as a Resource for Response to Natural Disaster**

04-06

See also 05-06

Providence III

**Kay F. Turner** (Brooklyn Arts Council), chair

**Deenps Bazile** (Ayiti Fasafas), **Eileen Condon** (Center for Traditional Music and Dance), **Erzuli Guillaume** (Ayiti Fasafas), **Christopher Mulé** (Staten Island Arts), **Puja Sahney** (Indiana University)

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**Comfort Food and Cultural Sustainability: Foodways as Sustenance, Continuity, and Resource in Uncomfortable Times, Part II**

04-07

Sponsored by the Foodways Section • See also 03-07

Providence IV

**Lucy Long** (Center for Food and Culture), chair

- 10:15 **Jillian Gould** (Memorial University of Newfoundland), Hole in the Middle or Whatever You Call It: Kitchen Comfort with Fried Bread and Eggs
- 10:45 **Robert Smith** (Southern Cross University), Dog's Eye and Dead Horse: How Can Australians Find Comfort in Such Food?
- 11:15 **Lucy Long** (Center for Food and Culture), Comfort Food in Culinary Tourism
- 11:45 **Krishnendu Ray** (New York University), discussant

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**Intangible Cultural Heritage at the intersection of Politics, Globalization, and Technology in Contemporary Malawi**

04-08

Washington

**Lisa Gilman** (University of Oregon), chair

- 10:15 **Lisa Gilman** (University of Oregon), Invigorating Indigenous Cultural Practices in Malawi: The National Scope
- 10:45 **Boston Soko** (Mzuzu University), The Formation of the Mzimba Heritage Foundation
- 11:15 **Lupenga Mphande** (The Ohio State University), Ingoma Performance and Ngoni Cultural Renewal
- 11:45 **John Fenn** (University of Oregon), Tangle-Free Cultural Heritage Work: Wireless Technologies and Media in Mzimba, Malawi

**04-09 Public Folklore, Pedagogy, and Production: An International Case Study**

**Newport**

Sponsored by the Folklore and Education Section, the Nordic-Baltic Folklore Section, and the Public Programs Section

James P. Leary (University of Wisconsin, Madison), chair

Arndís Hulda Auðunsdóttir (University of Iceland), Trausti Dagsson (University of Iceland), Sæbjörg Gísladóttir (University of Iceland), Nancy Groce (American Folklife Center, Library of Congress)

**04-10 The Spook Who Sat by the Door: A Performative Interpretation of the Folkloric Appropriation of Black Subjects**

**Kent**

Kern Michael Jackson (University of South Alabama), chair

Nicholas Baham (California State University, East Bay), Joseph A. Brown, SJ (Southern Illinois University)

**04-11 Teaching Folklore with Film**

**Bristol**

Mary Magoulick (Georgia College), chair

Peter Harle (University of Minnesota), Katie L. Peebles (Marymount University), Theresa Vaughan (University of Central Oklahoma)

**04-12 Feasting on Granny's Flesh: Little Red Riding Hood's Pedagogical Possibilities in the General Education Classroom**

**Blackstone**

Linda J. Lee (University of Pennsylvania), chair

- 10:15 Robin Gray Nicks (University of Tennessee), Wolves, Girls, and Wolf Girls: Teaching "Red Riding Hood," Teaching Analysis
- 10:45 Adam Zolkover (independent), Teaching Freud with Fairy Tales: Dreams and David Kaplan's "Little Red Riding Hood"
- 11:15 K. Elizabeth Spillman (Pennsylvania State University), "Once Upon a Time I...": Teaching Memoir through Fairy Tales
- 11:45 Linda J. Lee (University of Pennsylvania), Revising Red: Adaptation as Interpretation in ATU 333, "Little Red Riding Hood"

**04-13 Examining Traditional Performance Forms**

**Executive Board Room**

Thomas A. Green (Texas A&M University), chair

- 10:15 Yaching Hung (National Cheng Kung University), The Transition of Recording Taiwanese Opera
- 10:45 Julian Antonio Carrillo (Indiana University), La Maroma Campesina: The Revival of Rural Circus in the Mixtec, Mexico
- 11:15 Ehsan Estiri (Western Kentucky University), The Ancient Iranian Bonfire Festival as an Act of Protest
- 11:45 Thomas A. Green (Texas A&M University) and Zhang Guodong (Southwest University, PRC), I Am the Greatest Boxer: Chinese Festival Drama as Martial History

**04-14 Sustaining Place**

**South County**

Carolyn E. Ware (Louisiana State University), chair



- 10:15 **Willow G. Mullins** (Washington University in St. Louis), The Folkloristics of Death: Group, Sustainability, and Absence in the Film "Welcome to Pine Point"
- 10:45 **Charlie Groth** (Bucks County Community College), Fishing in the Mainstream: (In)visibility, Embeddedness, and Sustainability
- 11:15 **Stephanie May de Montigny** (University of Wisconsin, Oshkosh), Sustaining Community: The Grand Opera House of Oshkosh, Wisconsin
- 11:45 **Carolyn E. Ware** (Louisiana State University), Herriot Country: Veterinary Tourism as Pilgrimage

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**11:00 a.m.–5:00 p.m.**

**Artists' Marketplace: Native to Newcomer**

**Waterplace lobby**

**Fatuma Ahmed** (Somali basketmaking, Hartford, CT), **Larry Antonuk**, (fly tyer, Marlborough, NH), **Barbara Beeler** (Shaker oval boxes, Contoocook, NH), **Daphne Board** (shoemaker, Holyoke, MA), **Allen Hazard** (Wampum maker, Charleston, RI), **Skip Healey** (flute and fife maker, E. Greenwich, RI), **Yary Livan** (Cambodian pottery, Lowell, MA), **Masiti Mohamed** (Somali Bantu embroidery, Burlington, VT), **Molly Neptune Parker** (Passamaquoddy basketmaker, Princeton, ME), **Jonathan Perry** (Wampanoag soapstone pipes, burl bowls, and hammered copper jewelry, N. Dartmouth, MA), **Theresa Secord** (Penobscot basketmaker, Waterville, ME), **Fatima Vejzovic** (Bosnian weaving, Hartford, CT)

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**12:15–2:00 p.m.**

**Cultural Diversity Committee Brown Bag**

**Narragansett C**

**Open Meeting for Working Group on Folklore and Historic Preservation Policy**

**Providence I**

**Section Business Meetings**

**See below**

Archives and Libraries: Newport  
 British Folk Studies: Providence III  
 Children's Folklore: Providence II  
 Folk Narrative: Kent  
 Folklore and Creative Writing: Executive Board Room  
 Independent Folklorists Meet and Greet Information Exchange Session: Blackstone  
 Music and Song: Washington  
 New Directions in Folklore (formerly NewFolk@AFS): South County  
 Nordic-Baltic Folklore: Bristol

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**2:00–4:00 p.m.**

**Cultural Sustainability: Successful Organizational Models**

**05-01**

Sponsored by the AFS Annual Meeting Committee

**Narragansett A**

See also AS220 Tour, Thursday, 4:15–6:15 p.m.

**Rory Turner** (Goucher College), chair

**Jane Beck** (The Vermont Folklife Center), **Umberto Crenca** (AS220), **Laura Orleans** (The Working Waterfront Festival), **Howard L. Sacks** (Kenyon College), **Theresa Secord** (Maine Indian Basketmakers), **Gregory L. Sharrow** (Vermont Folklife Center)

**05-02 Folklore and the Production of Local Knowledge in Rural and Ethnic China**

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**Narragansett B** Sponsored by the Eastern Asia Folklore Section

Jing Li (Gettysburg College), chair

- 2:00 **Mark Bender** (The Ohio State University), Revisiting the Pluriverse: Cosmographic Epics from Southwest China
- 2:30 **Xiangzhen Li** (Shandong University), Constructing a Local Folk Belief Knowledge System: A Case Study on Xiangtuo in Hebei Province, China
- 3:00 **Junxia Wang** (East China Normal University), Between Self and Family: Women in Village Ji and Their Practices in Constructing and Maintaining Two Different Kinds of Neighborhood Relations
- 3:30 **Jing Li** (Gettysburg College), "The Authentic (Zhenshi) Story of My Hometown": Indigenous (Yushengtai) Minority Films and the Renarrating of China's National Other in the New Century

**05-03 A Conversation with Don Yoder**

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**Narragansett C** Sponsored by the AFS Oral History Project

Margaret Kruesi (American Folklife Center, Library of Congress),  
**Leonard Norman Primiano** (Cabrini College), **Don Yoder**  
(University of Pennsylvania, emeritus)

**05-04 Perspectives on the History and Study of Folklore**

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**Providence I**

Patricia A. Turner (University of California, Los Angeles), chair

- 2:00 **Emily E. Senefeld** (University of Virginia), "We Shall Not Be Moved": Highlander Folk School's Radical Uses of Appalachian Folk Culture in the 1930s
- 2:30 **Chia-hui Lu** (University of Pennsylvania), Identity or Diversity? A Study of Folklore Studies in Taiwan
- 3:00 **John Laudun** (University of Louisiana, Lafayette), Computing Folklore Studies: An Exploration of the Intellectual Landscape and History of Folklore Studies over the Past Century
- 3:30 **Patricia A. Turner** (University of California, Los Angeles), Desperately Craving Heroes: Common Narrative Impulses in African American and Jewish Contemporary Legends

**Curatorial Conversations: Cultural Heritage Representation and the Smithsonian Folklife Festival**

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**05-05**

**Providence II**

Sojin Kim (Smithsonian Institution), chair

Olivia Cadaval (Smithsonian Institution), **James Count Early** (Smithsonian Institution),  
**Amy Horowitz** (The Ohio State University), **Daniel Sheehy** (Smithsonian Institution),  
**Cynthia Vidaurri** (Smithsonian Institution), **Steve Zeitlin** (City Lore, Inc.)

**05-06 Sandylore, Part II: Assessing the Damage and Recovery**

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**Providence III**

See also 04-06

Nancy Solomon (Long Island Traditions), chair

**Lisa Colburn** (National Oceanic and Atmospheric Administration), **Molly Garfinkel**  
City Lore, Inc. and Place Matters), **Ellen McHale** (New York Folklore Society),  
**Tom Van Buren** (ArtsWestchester)

**Foodways: Sustaining and Creating Community****05-07**

Sponsored by the Foodways Section

**Providence IV****Michael Lange** (Champlain College), chair

- 2:00 **Caitlin Marie McCaffery** (Pennsylvania State University, Harrisburg), Tasting through Tiki: The Rise, Fall, and Revival of Tiki-Themed Restaurants in America
- 2:30 **M. Dustin Knepp** (University of Central Arkansas), Building Cohesion and a Sense of Community through Tamaladas
- 3:00 **Heather Hoyt** (Arizona State University), Cooking Up Cultural Interest: Rhetoric of Middle Eastern Cookbooks
- 3:30 **Yvonne R. Lockwood** (Michigan State University, emerita), Squeak and Slime: The Role of Viili and Juusto in Finnish America

**◊ What Do Folklorists Do? We Teach****05-08**

Sponsored by the Folklore and Education Section, the Independent Folklorists Section, and the Public Programs Section

**Washington****Anne Pryor** (Wisconsin Arts Board), chair

- 2:00 **Nelda R. Ault** (independent), Then I Heard Their Story and They Became People, Not Problems: Folklorists, Refugees, and Building Communities
- 2:07 **Jennifer Bell** (Center for Development, Acculturation, and Resolution Services) and **Nadia De Leon** (Stanford University), Using Seven Practical Ideas to Build Cultural Awareness
- 2:14 **Natasha Agrawal** (Carroll Robbins Elementary School, Trenton, NJ), Training Teachers to Connect with Elementary School Children from the Thai-Burmese Refugee Camps
- 2:21 **Anne Pryor** (Wisconsin Arts Board), Local Culture Pedagogy
- 2:28 **Jade D. Banks** (Mind-Builders Creative Arts Center), The Folk Culture Intern Model and Teen Engagement in The Will to Adorn Project
- 2:35 **Richard Burns** (Arkansas State University), A State Folklore Society and Its Community-Based Initiatives
- 2:42 **Deborah A. Bailey** (Missouri Folk Arts Program), Teaching Culture is a Two-Way Street, or "Why Exactly Are We Going to the Stearnsy Bear Shop?"
- 2:49 **Gregory Hansen** (Arkansas State University), discussant

**The Best Humor Panel of All Time****05-09****Newport****Moira L. Marsh** (Indiana University), chair

- 2:00 **Miyuki Hirayama** (Ritsumeikan University), Humor and Intertextuality: The Role of Verse in Rakugo Comic Storytelling
- 2:30 **Giovanna P. Del Negro** (Texas A&M University), "My Name is Guy, and I Am Not Canadian!": Humor, Quebec Sovereignty, and Canadian Nationalism
- 3:00 **Greg Kelley** (University of Guelph, Humber), "Your Kind of Place": Branding in Children's Folklore
- 3:30 **Moira L. Marsh** (Indiana University), The Best Practical Joke of All Time

**Indigeneity, Ethnicity, and Sacred Music Making in the Americas****05-10****Kent****Peter J. García** (California State University, Northridge), chair

- 2:00 **Peter J. García** (California State University, Northridge), Musical Performance and Cultural Sustainability in La Fiesta de San Francisco in Magdalena, Sonora
- 2:30 **Sarah Quick** (Winthrop University), Music and Cultural Sustainability at the Lac Ste. Anne Pilgrimage in Alberta, Canada

- 3:00 **Jesus Ramos** (Southern Methodist University), Social Constructions of Ethnicity in New Spanish Sacred Music

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**05-11 The Aesthetics of Shaping Text: Case Studies in Creative Nonfiction and Ethnography**

**Bristol**

**Darcy E. Holtgrave** (University of Missouri), chair

- 2:00 **Claire Schmidt** (Missouri Valley College), Preservation: Because I Can  
2:30 **Jackson Medel** (University of Missouri), A Desert River Trip  
3:00 **Alison Balaskovits** (University of Missouri), Holy Jezebel, the Lady of Small Things: Narratives of Almost Motherhood, Stories of Murder  
3:30 **Anand Prahlad** (University of Missouri), James Brown's Hair: Writing Disability and Time

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**05-12 From the Archives: The Rewards and Challenges of Digitizing Large Folklore Collections**

**Blackstone**

Sponsored by the Archives and Libraries Section

**Andy Kolovos** (Vermont Folklife Center), chair

**Jon Lohman** (Virginia Folklife Program), **Pauleena MacDougall** (Maine Folklife Center), **Margaret Mills** (The Ohio State University), **Josh Parda** (Maine Folklife Program), **Lorraine Sakata** (University of California, Los Angeles), **Katrina Wynn** (Maine Folklife Center)

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**05-13 Diversity and Sustainability in the French and Francophone Tale Tradition**

**Executive Board Room**

**Anne E. Duggan** (Wayne State University), chair

- 2:00 **Charlotte Trinquet** (Rollins College), Rapunzel, What's Wrong With Your Hair? A Spatiotemporal Analysis of the Motifs in ATU310  
2:30 **Lewis C. Seifert** (Brown University), The Tales of Ti-Jean: Hybrid Origins and Paradoxical Meanings  
3:00 **Philip Whalen** (Coastal Carolina University), The Gender Politics of Burgundian Festival Puppetry  
3:30 **Anne E. Duggan** (Wayne State University), Métissage and the French Tale Tradition: The Impact of Galland's Translation of *The Arabian Nights*

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**05-14 The Folk in Literature and the Literary Folk**

**South County**

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

- 2:00 **Amber N. Slaven** (University of Louisiana, Lafayette), Inverted Pilgrimage in *Sir Gawain and the Green Knight*  
2:30 **Linda Kraus Worley** (University of Kentucky), The Wild Man (and Woman) in a 19th-Century Fairy Tale by the Austrian Author Marie von Ebner-Eschenbach  
3:00 **Larry Ellis** (Arizona State University), Narrative Lore and Memory in Eudora Welty's *The Robber Bridegroom*  
3:30 **Stephen D. Winick** (American Folklife Center, Library of Congress), The Creation Myths of Stratford-Upon-Aspen, or, Shakespeare Is Quoting Us

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**4:00–5:00 p.m.**

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**Waterplace Folklore Studies in a Multicultural World Reception and Book Launch for Trevor Blank's *The Last Laugh***

Sponsored by the Andrew W. Mellon Foundation and hosted by the University of Illinois Press, University Press of Mississippi, and University of Wisconsin Press

4:00–6:00 p.m.

**AFS Mixer** **Narragansett lobby**  
Cash bar

4:15–6:15 p.m.

**Executive Director's Meeting with Section Conveners** **Blackstone**

**Spirits of Benefit Street Tour** **Omni lobby**  
Preregistration required

**AS220 Tour** **Omni lobby**  
Preregistration required

4:30–6:00 p.m.

**Graduate Student Mixer** **South County**  
Sponsored by the Graduate Student Section • For students only

6:00–7:30 p.m.

**AFS Fellows Reception for Students and Fellows** **Narragansett C**  
Sponsored by the AFS Fellows and the Graduate Student Section • For students and AFS Fellows only

8:00–9:30 p.m.

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

Margaret Kruesi (American Folklife Center, Library of Congress),  
Leonard Norman Primiano (Cabrini College), chairs

Don Yoder (University of Pennsylvania, emeritus), Religion and Folk Art:  
Reflections on Key Concepts in Folklife Studies

Gerald L. Pocius (Memorial University of Newfoundland), discussant

**Lecture Sponsored by the Space, Place, and Landscapes Section** **Blackstone**

Debra Lattanzi Shutika (George Mason University), chair

Kent Ryden (University of Southern Maine), Running in Place: Mapping the Invisible  
Landscape, 20 Years On

**The Phillips Barry Lecture** **Providence I**  
Sponsored by the Music and Song Section

Margaret Steiner (Indiana University), Stephen D. Winick  
(American Folklife Center, Library of Congress), chairs

**Nancy Jean Ballard** (independent), Helen Hartness Flanders and Phillips Barry:  
A Historical Perspective on the Flanders Ballad Collection

**8:00–10:00 p.m.**

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**South County**      **Women’s Section Meeting**

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**9:00 p.m.–1:00 a.m.**

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**Providence III**      **Instrumental Jam Session**  
Sponsored by the Music and Song Section

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**Executive Board Room**      **Vocal Jam Session**  
Sponsored by the Music and Song Section

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**9:30–11:00 p.m.**

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**Narragansett lobby**      **Foodways Section Reception**

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## PROGRAM SCHEDULE: FRIDAY

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8:00–10:00 a.m.

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### ◊/Media Session: Cross Sections of Folklore Research

06-01

Narragansett A/B

**Cassie Rosita Patterson** (The Ohio State University), chair

- 8:00 **Zilia Clara Estrada** (Indiana University), Lucille Bertuccio: A Lifetime's Repertoire of Activist Expression for Sustainability, Justice, and Peace
- 8:07 **Cassie Rosita Patterson** (The Ohio State University), Industry, Identity, and Murals in Portsmouth, Ohio
- 8:14 **M. Lee Alexander** (College of William and Mary), The Power of Sisu: Nordic Folk Elements as Assertion of National Identity in Tove Jansson's Illustrations of *The Hobbit*
- 8:21 **Kyosuke Kashiwagi** (University of Ulsan), Sustainability of Rural Areas: The Importance of Culture in Japan's Agricultural Policy
- 8:28 **Todd D. Richardson** (University of Nebraska, Omaha), Some of My Best Friends Are Characters on Teevee Shows
- 8:35 **Minhua (Angela) Hung** (independent), Tradition and Transformation in the Dai Peacock Dance of China
- 8:42 **Karen E. Miller** (University of Maine, Orono), Food for Thought: Somali Proverbs as Material Culture
- 8:49 **Rachel C. Hopkin** (Nevada Humanities), Media: Musical Migrants: A BBC Radio Project

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### Connecting Public Folklore to Critical Heritage Studies: Issues, Challenges, and Opportunities for Dialogue

06-03

Narragansett C

Sponsored by the Public Programs Section

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

- 8:00 **Michelle L. Stefano** (Maryland Traditions and University of Maryland, Baltimore County), What the UNESCO Paradigm for Safeguarding Intangible Cultural Heritage Can Learn from Public Folklore Work in the US: Examples from Maryland Traditions
- 8:30 **Robert Baron** (New York State Council on the Arts), Public Folklore Dialogism and Critical Heritage Studies
- 9:00 **Gregory Hansen** (Arkansas State University), Heritage Studies and Public Folklore: A Tale of Two Traditions
- 9:30 **Meredith Holmgren** (Smithsonian Institution), Navigating the Nexus of Folk Music and Cultural Policy

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### Fairies, Demons, and Wordsworth, Oh My!: The Intersection of Supernatural Folk Belief, Narrative, and Literature

06-04

Providence I

Sponsored by the Folk Narrative Section

**Sara Baer Cleto** (The Ohio State University), chair

- 8:00 **Victoria Harkavy** (George Mason University), The Demons that Define Us: Supernatural Legends and Jewish Sense of Identity
- 8:30 **Brittany Warman** (The Ohio State University), "Her Eyes Were Wild": Fairylore and the Gothic Aesthetic in Romantic Poetry
- 9:00 **Sara Baer Cleto** (The Ohio State University), Wordsworth, the Folk, and Folklore: Strategies of Appropriation and Adaptation
- 9:30 **Stephen D. Winick** (American Folklife Center, Library of Congress), discussant

**06-05 Subcultures and Resistance on the World Wide Web**

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**Providence II**

**Robert Glenn Howard** (University of Wisconsin, Madison), chair

- 8:00 **William Westerman** (Goucher College), Why Hacktivism Matters: A Folkloristic Analysis
- 8:30 **Kyle Joseph James** (Goucher College), Couchsurfing and Calamity
- 9:00 **Robert Glenn Howard** (University of Wisconsin, Madison), Gun Net: The Digital Folk-Culture of Firearms

**Blue Ridge Cultural Sustainability in Old Time Music, Guitar Making, Ethnoveterinary Medicine and African Roots and Influences**

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**06-06**

**Providence III**

**Cece Conway** (Appalachian State University), chair

- 8:00 **William Ritter** (Appalachian State University), Old Time Musician Wayne Ledford: Jumping the Seven-Rail Fence
- 8:30 **Tim McWilliams** (Appalachian State University), Traditional and Innovative Guitar Maker and Player Wayne Henderson
- 9:00 **Shawn Terrell** (Appalachian State University), Ethnoveterinary Medicine in the Blue Ridge along the North Carolina and Tennessee Border
- 9:30 **Cece Conway** (Appalachian State University), Carolina Chocolate Drops and Regional Concerts Invigorate Cultural Sustainability

**Filming the Mayo Ya Festival: Report and Footage from the 2013 Ethnographic Field School in Bluefields, Nicaragua**

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**06-07**

**Providence IV**

**Katherine Borland** (The Ohio State University), chair

**Erin Allen, Alex Baldwin, Margaret Bissler, Matthew Campbell, Yu Fan, Claudia Mira, Taylor Saltsman, Erin Tobin, and Rachel Wishkowski** (The Ohio State University)

**Then, Now, and When?: Studies in Cape Breton Folklore, Sustainability, and Cultural Change**

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**06-08**

**Washington**

**Jodi McDavid** (Cape Breton University), chair

- 8:00 **Laura Sanchini** (Memorial University of Newfoundland and Canadian Museum of Immigration at Pier 21), Carvings and Ceilidhs: Space, Place, and Vernacular Architecture at the Sunset Art Gallery
- 8:30 **Ian Hayes** (Memorial University of Newfoundland), Reclaiming the Past or Dismissing the Present?: The Struggle for Cultural Legitimacy at the Cape Breton Gaelic College of Arts and Crafts
- 9:00 **Jodi McDavid** (Cape Breton University), Is the Sacred Sustainable?: Charting the Cultural and Environmental Impacts on Mi'kmaq Holy Places
- 9:30 **Ian Brodie** (Cape Breton University), Reflexive Esotericism and the Tourist Complex: Pizza, Painted Bridges, and the Cape Breton Context

**06-09 Unconventional Approaches to Myth**

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**Newport**

**Dan Ben-Amos** (University of Pennsylvania), chair

- 8:00 **Robert A. Segal** (University of Aberdeen), Myth as Play
- 8:30 **William Hansen** (Indiana University), Mythic Gaps
- 9:00 **Gregory Schrempp** (Indiana University), Myth as Classic Category and as Fuzzy Set



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**Sustainability as Community Healing: Theory, Practice, and Policy in the Ritual Process** **06-10**  
**Kent**

Caitlin O'Shea Farley (Goucher College), chair

- 8:00 **Jordanne Ryan** (Goucher College), Necessary Evil: Violence and the Ethics of Transforming Culture  
 8:30 **Caitlin O'Shea Farley** (Goucher College), Clashes Between Healing Rituals: Implications of the Upheaval of Folk Medicine Practices in an Age of Modern Medicine  
 9:00 **Amy Skillman** (Goucher College), "Magnificent Healing": Sustaining Health Dignity for Refugee and Immigrant Women  
 9:30 **Benjamin Bean** (Goucher College), Liberating the "I" Through Music: A Case Study of Rastafarians in the Philadelphia Reggae Scene

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**Vernacular Religious Practice: Local Spaces, Global Contexts** **06-11**  
**Bristol**

Suzanne Godby Ingalsbe (Indiana University), chair

- 8:00 **Katharine R. M. Schramm** (Indiana University), Paantu in Praxis: The Visiting Deities of Miyako, Okinawa  
 8:30 **Suzanne Godby Ingalsbe** (Indiana University), Community Memory and Personal Practice on Display: Sustaining Culture in the Vernacular Museum  
 9:00 **Gabrielle A. Berlinger** (Indiana University), Ritual Homemaking and the Search for Belonging: Sukkot in South Tel Aviv  
 9:30 **Leonard Norman Primiano** (Cabrini College), discussant

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**Real Gardens, Imaginary People and Places: The Cultural/Literary Exchange** **06-13**  
**Executive Board Room**

Sponsored by the Folklore and Literature Section

Shelley A. Ingram (University of Louisiana, Lafayette), chair

- 8:00 **Brenna Heffner** (University of Louisiana, Lafayette), Edmund Spenser's Married Chastity: Ovid, Feminist Coding, and Rhetorical Androgyny in Book III of *The Faerie Queene*  
 8:30 **Jennifer Spitulnik** (University of Missouri), We Know We Belong to the Land: *Oklahoma!* and the Performance of National Identity

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**Gaps in the Record: Charting the Performance of Rupture** **06-14**  
**South County**

Kristiana Willsey (Indiana University), chair

- 8:00 **Kate Horigan** (Indiana University), The Performance of Rupture in Post-Katrina Narratives  
 8:30 **Marie Cieri** (Rhode Island School of Design), Impressionistic Map of the Katrina/Rita Diaspora  
 9:00 **Kristiana Willsey** (Indiana University), From Catharsis to Theater: The Poetics and Pragmatics of Narrative Breakdown  
 9:30 **Amy Shuman** (The Ohio State University), discussant

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**10:15 a.m.–12:15 p.m.**

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**The Francis Lee Utley Memorial Lecture of the AFS Fellows** **07-01**  
**Narragansett A/B**

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

Jay Mechling (University of California, Davis, emeritus), Folklore and the Cultural Contradictions of Capitalism

**11:00 a.m.–5:00 p.m.**

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**Waterplace lobby      Artists' Marketplace: Native to Newcomer**

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**Fatuma Ahmed** (Somali basketmaking, Hartford, CT), **Larry Antonuk**, (fly tyer, Marlborough, NH), **Barbara Beeler** (Shaker oval boxes, Contoocook, NH), **Daphne Board** (shoemaker, Holyoke, MA), **Allen Hazard** (Wampum maker, Charleston, RI), **Skip Healey** (flute and fife maker, E. Greenwich, RI), **Yary Livan** (Cambodian pottery, Lowell, MA), **Masiti Mohamed** (Somali Bantu embroidery, Burlington, VT), **Molly Neptune Parker** (Passamaquoddy basketmaker, Princeton, ME), **Jonathan Perry** (Wampanoag soapstone pipes, burl bowls, and hammered copper jewelry, N. Dartmouth, MA), **Theresa Secord** (Penobscot basketmaker, Waterville, ME), **Fatima Vejzovic** (Bosnian weaving, Hartford, CT)

**12:15–2:00 p.m.**

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**Providence I      AFS Fellows Business Meeting**

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**See below      Section Business Meetings**

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Chicana/o Section and Folklore Latino, Latinoamericano, y Caribeño: Kent  
Eastern Asia Folklore: Providence II  
Folk Arts and Material Culture: Blackstone  
Folk Belief and Religious Folklife: Providence IV  
Folklore and Education: Washington  
Medieval Folklore: Providence III  
Politics, Folklore, and Social Justice: Bristol  
Socialist and Post-Socialist Area Studies: Newport  
Storytelling: Executive Board Room

**2:00–4:00 p.m.**

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**08-01      Our Survival/Notre Survivance: The Franco Americans in New England**

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**Narragansett A**      Sponsored by the 2013 Annual Meeting Planning Committee

**Winifred Lambrecht** (Rhode Island School of Design), chair

**Louise Beaudoin Brown** (musician, Richmond, VT), **Carmen (Beaudoin) Bombardier** (musician, Burlington, VT), **Daniel Boucher** (musician and composer, Bristol, CT), **Cindy Larock** (musician and dancer, Lewiston, ME), **Marianne Valentin** (musician, Manville, RI)

**08-02      Talking Folklore: A Conversation with Leaders in the Field**

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**Narragansett B**

**Pravina Shukla** (Indiana University), chair

**Luisa Del Giudice** (Italian Oral History Institute), **Lee Haring** (Brooklyn College, emeritus), **John H. McDowell** (Indiana University), **Margaret A. Mills** (The Ohio State University)

**08-03      Song, Place, and Sustainability**

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**Narragansett C**

**Ian Russell** (University of Aberdeen), chair

2:00      **Ray Allen** (Brooklyn College), Mermaid Avenue: Woody Guthrie's Coney Island Songs

- 2:30 **Mark F. DeWitt** (University of Louisiana, Lafayette), Singing for “La Mèche Perdue”: Reconciling Economic, Environmental, and Cultural Imperatives in Louisiana
- 3:00 **Chris Goertzen** (University of Southern Mississippi), Sustainable Fiddling at the Texas State Championship
- 3:30 **Ian Russell** (University of Aberdeen), Small but Perfectly Formed? The Role of the Microfestival in Sustaining Traditional Singing in the United Kingdom and Ireland

**Paving Divergent Paths: Reflections on the 30th Anniversary of Jack Zipes’s *Fairy Tales and the Art of Subversion***

08-04

Providence I

Jennifer Schacker (University of Guelph), chair

- 2:00 **Jennifer Schacker** (University of Guelph), L. Frank Baum, Fairy Tale Discourse, and the History of Folklore
- 2:30 **Nancy Canepa** (Dartmouth College), The Everyday Marvelous of Giambattista Basile’s Neapolitan Fairy Tales
- 3:00 **Christine A. Jones** (University of Utah), French Versions of Subversion
- 3:30 **Molly Clark Hillard** (Seattle University), Victorian Literature and Fairy Tale Methodologies

**Framing Foodways: Modes and Meanings of Public Contestation**

08-05

Providence II

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

- 2:00 **Sheila M. Bock** (University of Nevada, Las Vegas), Popular Cookbooks and the Traditionalization of Healthy Soul Food
- 2:30 **Danille Elise Christensen** (The Ohio State University), “Putting Up Fruit for Lizzie”: Home Canning, Social Networks, and the Virtuous Exchange
- 3:00 **Maria Kennedy** (Indiana University), The Cider Poetic: Rhetorics of Agricultural Ideals in Britain
- 3:30 **Joy Fraser** (George Mason University), How Haggis Became Scottish: Culture, Contestation, and the Making of a National Dish

**Reclamation and Revitalization**

08-06

Providence III

Rhonda Dass (Minnesota State University, Mankato), chair

- 2:00 **Masao Ayabe** (Tokyo Metropolitan University), Secularizing Commonalities: Latent Discrepancies behind the Revitalization Movement of the Lisu in Northern Thailand
- 2:30 **Cheikh Lo** (Indiana University), Rethinking the World Heritage List in Saint Louis of Senegal
- 3:00 **Eric Cesar Morales** (Indiana University), The Hula Girl and the Vahine: Dehomogenizing While Globalizing Polynesia
- 3:30 **Rhonda Dass** (Minnesota State University, Mankato), Momentum in the Movement: Revitalization and Sustainability in Grassroots Activism

**Sustainable Models: Case Studies and Perspectives on Field Schools**

08-07

Providence IV

Sponsored by the Public Programs Section

Guha Shankar (American Folklife Center, Library of Congress), chair

Meghann E. Jack (Memorial University of Newfoundland), Gerald L. Pocius (Memorial University of Newfoundland), Arijit Sen (University of Wisconsin, Milwaukee), Kim Stryker (George Mason University), Chelsea Wait (University of Wisconsin, Milwaukee)

**08-08 Material Creativities: Art, Heritage, and Value(s)**

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**Washington**

Phoebe Millerwhite (First Street Gallery Art Center), chair

- 2:00 **Karen Singer Jabbour** (independent) and **Alan A. Jabbour** (independent), Shell Decoration in Southern Cemeteries: An Odyssey
- 2:30 **Renee Nicole Pinkston** (Western Kentucky University), Massey Springs Resort: Vernacular Architecture and Archaeological Investigations of Historic Spring Resort Hotels in Western Kentucky
- 3:00 **Jefferson Currie II** (Vollis Simpson Whirligig Park and Museum), Vollis Simpson's Whirligigs: Changing the Language of "Folk" Art
- 3:30 **Phoebe Millerwhite** (First Street Gallery Art Center), Art's a Journey, Not a Destination: The Function of Narrative in Contemporary Art Practice

**08-09 Folklore and Social Politics: Swedish Cases 1930–2010**

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**Newport**

Sponsored by the Nordic-Baltic Folklore Section

**Barbro Klein** (Swedish Collegium for Advanced Study), chair

- 2:00 **Barbro Klein** (Swedish Collegium for Advanced Study), Confrontations on the Village Roads: Storytelling, Social Hierarchies, and the Formation of the Swedish Welfare State
- 2:30 **Jonas Engman** (Stockholm University), The Laughing Lieutenant: Military Parades, Carnevalesque Humor, and the Transformations of the Swedish Navy
- 3:00 **Georg Drakos** (Stockholm University), "Creative Aging" and Narrative Coherence
- 3:30 **James P. Leary** (University of Wisconsin, Madison), discussant

**When Therapists Meet Folklorists in the Field: A Training Session for Trauma-Informed Ethnography**

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**08-10**

**Kent**

**Glenn Hinson** (University of North Carolina, Chapel Hill),  
**Amy Bauman** (clinical social worker)

**08-11 Contemporary Legend**

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**Bristol**

**David Stanley** (Westminster College) chair

- 2:00 **Jacob Lorrin Buechler** (Western Kentucky University), The Highway Is Alive Tonight: The Use of Landscape, Race, Gender, and Participation in US Supernatural Roadway Legends
- 2:30 **Michael Robert Evans** (Unity College), Sock v. Toy: Legends and the Role of Newspapers
- 3:00 **Tom Mould** (Elon University), Welfare Narratives and the Challenges of Contemporary Legend Research
- 3:30 **David Stanley** (Westminster College), Cell Lore: Contemporary Phone Legends

**08-12 Meanings/Uses of Sacred Spaces and Objects**

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**Blackstone**

Sponsored by the Folk Belief and Religious Folklife Section

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

- 2:00 **Ernest Julius Mitchell** (Harvard University), Mapping Mother Catherine's Manger: Space and Spirit in Zora Neale Hurston's New Orleans
- 2:30 **Joseph Sciorra** (Queens College), Miracles in a Land of Promise: Transmigratory Experiences and Italian American Ex-Votos

- 3:00 **Marion Bowman** (The Open University), Spiritually Shopping Around: Material Culture and Expressions of Belief and Value in Glastonbury
- 3:30 **Leonard Norman Primiano** (Cabrini College), The Sacred and the Mundane: Catholic Kitsch in the Sacramental Imagination

**Cultural Sustainability in Performance Practice****08-13****Executive Board Room****Tomie Hahn** (Rensselaer Polytechnic Institute), chair

- 2:00 **Sharon Kivenko** (Harvard University), Personhood, Performance, and Play in Malian Dance
- 2:30 **Tomie Hahn** (Rensselaer Polytechnic Institute), Moving Forward! Sustaining Ephemeral Performance Practices
- 3:00 **Corinna Campbell** (Williams College), Playing the Changes: Performing Flexible Identifications

**Stories from the Margins: Interactions of Traditional and Personal Narrative in Alternative Cultural Groups****08-14****South County**

Sponsored by the Storytelling Section

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

- 2:00 **Joseph D. Sobol** (East Tennessee State University), New American Folktales, or Transitional Artifacts? Folklore in the ESL Classroom
- 2:30 **Jo Radner** (American University), Receiving a Golden Garland: Folktales as Gifts across Cultures
- 3:00 **Delanna Reed** (East Tennessee State University), A Round Peg in a Square Hole: Lesbian Teachers Fitting In
- 3:30 **Simina Mistreanu** (University of Missouri), Roma of the Heartland: Tradition and Transition in a Romani Clan of Wichita, Kansas

**4:00–6:00 p.m.****AFS Mixer****Narragansett lobby**

Cash bar

**4:15–6:15 p.m.****Spirits of Benefit Street Tour****Omni lobby**

Preregistration required

**Education Happy Hour****Omni Hotel bar**

All are welcome

**5:30–6:30 p.m.****Wayne State University Press New Book and Journal Reception****Providence I****6:30–7:30 p.m.****Public Programs Section Business Meeting****Narragansett C**

**7:00–9:00 p.m.**

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**South County**                      **Mediterranean Dance Workshop**  
Sponsored by the Mediterranean Studies Section

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**7:30–8:30 p.m.**

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**Narragansett C**                      **Public Program Section Mixer for Students and Young Professionals**  
Sponsored by the Public Program Section and Graduate Student Section

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**8:00–10:00 p.m.**

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**Providence I**                      **Indiana University Reception**

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**Providence II**                      **Memorial University of Newfoundland Reception**

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**Newport**                      **University of Missouri Reception**

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**9:00–11:00 p.m.**

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**Kent**                      **The Ohio State University Dessert Reception**

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**9:00 p.m.–1:00 a.m.**

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**Providence III**                      **Instrumental Jam Session**  
Sponsored by the Music and Song Section

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**Executive Board Room**                      **Vocal Jam Session**  
Sponsored by the Music and Song Section

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## PROGRAM SCHEDULE: SATURDAY

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7:30–9:00 a.m.

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### **Breakfast of (Folklore) Champions**

**Blackstone**

Sponsored by the AFS Fellows • Preregistration required

**Jane Beck** (Vermont Folklife Center), **Dan Ben-Amos** (University of Pennsylvania),  
**Burt Feintuch** (University of New Hampshire), **Maria Herrera-Sobek**  
(University of California, Santa Barbara)

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8:00–10:00 a.m.

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### **Cultural Policy and Sustainability in the Face of Societal Change**

**09-01**

**Narragansett A**

**Maureen Loughran** (American Routes), chair

- 8:00 **Erica Haskell** (University of New Haven), Walls or Bridges?: Cultural Institutions in the Aftermath of War in Bosnia
- 8:30 **Clifford Murphy** (Maryland State Arts Council), Unsustainable Industry: Finding Living Traditions Amidst the Razing of Sparrows Point Steel Mill
- 9:00 **Maureen Loughran** (American Routes), Sociospatial Justice in Urban Musical Experience
- 9:30 **Bradley Hanson** (Brown University), Culture Bearing: The Body in Intangible Heritage

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### **The Interests of Intangible Cultural Heritage and Issues of Cultural Sustainability, Part I**

**09-02**

**Narragansett B**

Sponsored by the Eastern Asia Folklore Section • See also 10-02

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

- 8:00 **Nankuaimodege** (Xinjiang Normal University), Sulde: From Empirical Symbol to Folklore Culture
- 8:30 **Dandan Zhao** (Zhejiang University), Fire Dance as Intangible Cultural Heritage in Zhejiang, China
- 9:00 **Liyang Wang** (East China Normal University), Discourses in Safeguarding Intangible Cultural Heritage in China
- 9:30 **Juwen Zhang** (Willamette University), Exploring the Key Folklore Elements in Cultural Sustainability

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### **Place and Folklore: A Mutual Relationship**

**09-03**

**Narragansett C**

Sponsored by New Directions in Folklore Section and the Space, Place, and Landscapes Section

**Casey R. Schmitt** (University of Wisconsin, Madison), chair

- 8:00 **Elijah Gaddis** (University of North Carolina, Chapel Hill), "This is Your Stage, This is Your Scene": Place and North Carolina Hardcore
- 8:30 **Mira Johnson** (FolkArtPA), "It Stimulates the Sole": Walking the Pilgrim's Path and the Creation of Sacred Place
- 9:00 **Casey R. Schmitt** (University of Wisconsin, Madison), The Tactical Trail: Sense of Place and Place of Practice
- 9:30 **David J. Puglia** (Pennsylvania State University, Harrisburg), Placing the "Hon" in Baltimore: Urban White Identity, Boosterism, and the Stigmatized Vernacular

**09-04**      **◇ Tales from Out of School: Folklore and Education in Non-K-12 Settings**

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**Providence I**      Sponsored by the Folklore and Education Section**Betty J. Belanus** (Smithsonian Institution), chair

- 8:00 **James Abrams** (Open-Hearth Project), Theme Work: Ethnography and Languages of Solidarity in a Labor Classroom
- 8:07 **Camila Bryce-LaPorte** (Mission for Christ Church), Mission for Christ Weekend School: Engaging Youth in a Multicultural World
- 8:14 **Susan Eleuterio** (independent), Foklife Education for Lifelong Learners
- 8:21 **Lisa Overholser** (New York Folklore Society), Engaging Community with the New York Folklore Society's Youth Community Documentation Project
- 8:28 **Rebecca Smith** (Western Kentucky University), Cooperative Learning: Girl Scout/Folklorist Partnerships
- 8:35 **Sally Van de Water** (Smithsonian Institution), The Will to Adorn Youth Access Project: Engaging Teens in Reflexive Ethnography
- 8:42 **Jan Rosenberg** (Heritage Education Resources), discussant
- 8:49 **Bonnie Sunstein** (University of Iowa), discussant

**09-05**      **Ukrainian Folk Heritage and Identity in Material Culture Practice**

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**Providence II****Jennifer Dickinson** (University of Vermont), chair

- 8:00 **Natalie Kononenko** (University of Alberta), Collecting Ukrainian Heritage: Peter Orshinsky and Leonard Krawchuk
- 8:30 **Franklin Sciacca** (Hamilton College), (Re)Imagining the Ritual Towel among Post-USSR Eastern Slavs: Politicization and Commodification of the Traditional Rushnyk
- 9:00 **Jennifer Dickinson** (University of Vermont), Whither the Shpor?: One Hundred Years of Kitchen Redesign and Social Change in a Ukrainian Village
- 9:30 **Veronica Aplenc** (University of Pennsylvania), discussant

**09-06**      **Folklore of World War I**

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**Providence III****James I. Deutsch** (Smithsonian Institution), chair

- 8:00 **James I. Deutsch** (Smithsonian Institution), The Wild Deserters of No Man's Land: A Ghoulish Legend of the Great War
- 8:30 **Aaron Walker** (Smithsonian Institution), There's a Long, Long Nail A-Grinding: Soldiers' Parodies of a World War I Sentimental Ballad
- 9:00 **Tad Tuleja** (independent), Whizz-Bangs and Café Colonels
- 9:30 **Robert A. Rothstein** (University of Massachusetts, Amherst), Singing on Both Sides of the Front Lines

**09-07**      **Varieties of Revivalism: Adaptive Reuse of Southern Culture**

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**Providence IV****Kelley D. Totten** (Indiana University), chair

- 8:00 **Jesse Pearlman Karlsberg** (Emory University), Folklorization and Sustainability in the 20th-Century Spread of Sacred Harp Singing
- 8:30 **Amy Slade** (George Mason University), History and Current State of Appalachian Clogging
- 9:00 **Devin Brienne Payne** (Western Kentucky University), Louisville Shotgun Houses: An Ethnographic and Vernacular Approach to Contemporary Living Spaces
- 9:30 **Kelley D. Totten** (Indiana University), Making History: Heritage and Social Reform at the John C. Campbell Folk School



**Texts in Contexts****09-08****Washington****Rosemary V. Hathaway** (West Virginia University), chair

- 8:00 **Derek Sherman** (The University of Findlay), *The Fairy of the Past and the Present: A Comparative Analysis of the Shakespearean Fairy vs. the Disney Fairy*
- 8:30 **Suzanne MacAulay** (University of Colorado, Colorado Springs), *Communities and the Public Imaginary: Ten Years of the "Poetry of the Wild" Project*
- 9:00 **Katie Dimmery** (University of Michigan), *Farmers, Authors, Writers, and Priests: Textual Production in Rural Southwest China*
- 9:30 **Rosemary V. Hathaway** (West Virginia University), *Death by Folklore: The Legend That Killed Nella Larsen's Literary Career*

**Talking Up the Maritimes: Medicine, Music, Migrants, and Myth of Return****09-09****Newport****Nicholas Hartmann** (Memorial University of Newfoundland and Western Kentucky University), chair

- 8:00 **Tara Simmonds** (Memorial University of Newfoundland), *The Role of Role: Exploring the Concept of "Role" within Allopathic, Complimentary and Alternative Medicine, and Vernacular Health Beliefs and Practices*
- 8:30 **Kenneth Jay Perlman** (independent), *"I'd Get the Tune into Me Head": Oral Music Learning Among Traditional Fiddlers on Prince Edward Island*
- 9:00 **Mu Li** (Memorial University of Newfoundland), *The Ethnic Cultural Sustainability in Newfoundland's Chinese Restaurants*
- 9:30 **Nicholas Hartmann** (Memorial University of Newfoundland and Western Kentucky University), *"I Never Considered Myself an Albertan": Reflecting Home, Family, and Work in the Narratives of Newfoundland Oil and Gas Workers*

**Sustaining Intention: Fostering Disposition, Dialogue, and Collaboration****09-10****Kent****Nancy L. Watterson** (Cabrini College), chair

- 8:00 **Nancy L. Watterson** (Cabrini College), *Hands-On Justice: Exploring Somatic Solidarity through Comparative Movement and Martial Arts*
- 8:30 **Darryl Mace** (Cabrini College), *Composing Disposition: Teaching Inclusion through Active Engagement*
- 9:00 **Michael Murray** (Bard High School Early College, Newark, NJ), *Responding to Selves, Responding to Others: Place-Based Writing to Learn*

**Love, Gender, Trauma****09-11****Bristol****Fernando Orejuela** (Indiana University), chair

- 8:00 **Anika Wilson** (University of Wisconsin, Milwaukee), *Come and Divorce Me in Court Because You Are Divorcing Me: Love, Law, and Narrative in Malawi*
- 8:30 **Sandra Mizumoto Posey** (Metropolitan State University of Denver) and **Megan Fowler** (Metropolitan State University of Denver), *Sidestepping Sex: How Swinging and Polyamory Reinforce Dominant Relationship Norms*
- 9:00 **Joy M. Salyers** (North Carolina Folklife Institute), *The Trauma of Belonging: When Community Traditions Hurt Individuals*
- 9:30 **Fernando Orejuela** (Indiana University), *Keeping Miami's X-Rated Rap Soundscape Alive: Sexualizing Children's Hip Hop Performances*

**09-13 Ethnographic Immersion in the Cultures of Work**

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**Executive Board Room**

Jacqueline McGrath (College of DuPage), chair

- 8:00 **Cassie Bower** (The Ohio State University), "Many Thanks from Me, the Bus Company, and My Ex-Wife": Performance of Authority and Autonomy in Bus Drivers' Announcements
- 8:30 **Montana C. Miller** (Bowling Green State University), "No Shit There I Was...": NSTIWTIWDG Stories Among Skydivers
- 9:00 **Nichole Procopenko** (George Mason University), Occupational Folklore: The Bike Messenger Community—Dichotomies of Work and Resistance
- 9:30 **Jacqueline McGrath** (College of DuPage), Labor Lore in a Digital Age: An Ethnography of Unionism in 21st-Century America

**09-14 Life and Healing, Death and Afterlife**

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**South County**

Sabina Magliocco (California State University, Northridge), chair

- 8:00 **Shannon K. Larson** (Indiana University), Turning on the Light: Séance Room Narratives in Victorian Britain as Tools for Social Transformation
- 8:30 **Nancy C. McEntire** (Indiana State University), Healing Trees in the 21st Century: The Power of Belief
- 9:00 **Johannes Mueske** (University of Zurich), In Search of Curious Cures: On the History of Folk Medicine in Switzerland—Towards the Emerging and Disappearing of a Field
- 9:30 **Sabina Magliocco** (California State University, Northridge), Animal Afterlives

**10:15 a.m.–12:15 p.m.**

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**10-01 Cultural Sustainability in New American Communities across New England**

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**Narragansett A**

**Maggie Holtzberg** (Massachusetts Cultural Council and Lowell National Historical Park), **Gregory L. Sharrow** (Vermont Folklife Center), and **Lynne Williamson** (Institute for Community Research), chairs

**Mohamed Abdi** (Somali Bantu Community Association of Vermont), **Mohamed Bulle** (Master drummer, Somali Bantu Community Association), **Yary Livan** (Cambodian master ceramicist), **Linda Sopheap Sou** (Angkor Dance Troupe), **Nyima Tashi** (Tibetacoc), **Jampa Tsondue** (Tibetacoc)

**10-02 The Interests of Intangible Cultural Heritage and Issues of Cultural Sustainability, Part II**

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**Narragansett B**

Sponsored by the Eastern Asia Folklore Section • See also 09-02

Ziying You (The Ohio State University), chair

- 10:15 **Sue M.C. Tuohy** (Indiana University), Histories, Experiences, and Impacts of Promoting Culture, the Arts, and Heritage in China: A Local and Regional Case
- 10:45 **Bo Zhang** (Beijing Union University), To Help or to Make Trouble: Local Impacts of Intangible Cultural Heritage Protection on the West Beijing Ceremony
- 11:15 **Ziying You** (The Ohio State University), Contentious Local Responses to Intangible Cultural Heritage Protection in Hongtong, Shanxi, China
- 11:45 **Mark Bender** (The Ohio State University), discussant

**Sustainability through Chronicling Folklore History****10-03**

Sponsored by the American Folklore Society and the Folklore and History Section

**Narragansett C**

Jill Terry Rudy (Brigham Young University), chair

Dan Ben-Amos (University of Pennsylvania), Simon J. Bronner  
(Pennsylvania State University, Harrisburg), Anthony Buccitelli  
(Pennsylvania State University, Harrisburg), Rosemary Levy Zumwalt  
(Agnes Scott College)

**Situating Place in Folklore Studies****10-04**

Sponsored by the Space, Place, and Landscapes Section

**Providence I**

Debra Lattanzi Shutika (George Mason University), chair

- 10:15 Kent Ryden (University of Southern Maine), The Accidental Folklorist: Hans Kurath's  
*Linguistic Atlas of New England* and the Invisible Landscape of a Regional Past  
10:45 Katherine Roberts (University of North Carolina, Chapel Hill), Walking in Suburbia  
11:15 Debra Lattanzi Shutika (George Mason University), A Needful Place: Immigrants,  
Suburbia, and the Multicultural Ideal

**Fairy Tale Studies: Sustainability, Continuity, and Where We Go From Here, Part I****10-05**

See also 11-05

**Providence II**

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

- 10:15 Donald Haase (Wayne State University), The History and Future of Fairy Tale Studies  
10:45 Maria Tatar (Harvard University), Making Something from Nothing  
11:15 Jeana Jorgensen (Butler University), When Fairy Tales Learned to Count:  
Digital Fairy Tale Scholarship  
11:45 Jennifer Orme (Ryerson University), Can a Dirty Fairy Send Queer Theory to the  
Fairy Tale Studies Ball?

**Circulation, Embodiment, and Cultural Critique: Eroding the US-Mexico Borderlands****10-06****Providence III**

Russell C. Rodríguez (Alliance for California Traditional Arts), chair

- 10:15 Olga Nájera-Ramírez (University of California, Santa Cruz), Dancing Mexicanidades:  
Politics of Identity in Transnational Cultural Productions  
10:45 Alex E. Chávez (University of Illinois, Chicago), From Potosí to Tennessee:  
Clandestine Desires and the Poetic Border  
11:15 Martha Gonzalez (University of Washington, Seattle), Mixing in the Kitchen:  
Collective Songwriting as Knowledge Production  
11:45 Russell C. Rodríguez (Alliance for California Traditional Arts), The Mariachi Art World:  
Illuminating Hidden Aspects from Below

**Building and Sustaining Academic and Public Sector Programs****10-07****Providence IV**

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

- 10:15 ♦ Maida Owens (Louisiana Folklife Program), New State Folklife Program Strategies I:  
Working with a New Budget Reality  
10:22 ♦ Susan Roach (Louisiana Tech University), New State Folklife Program Strategies II:  
Piecing Research into an Online Publication

- 10:45 **Sean Galvin** (LaGuardia Community College), Student Ethnographies and Web 2.0  
 11:15 **Helen A. Regis** (Louisiana State University) and **Shana Walton** (Nicholls State University), "Map Your Jazz Fest": Creating a Sustainable Research Partnership  
 11:45 **Mark Y. Miyake** (State University of New York, Empire State College), Teaching Folklore Studies and Creating a Folklore Program at the State University of New York

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**10-08 Tradition and the Traditions of Costume**

**Washington**

**Alessandra Anne Dreyer** (Western Kentucky University), chair

- 10:15 **Surya Dhanavath** (Osmania University), Impact of Dress and Ornaments on Banjara Women in Andhra Pradesh, India: A Study  
 10:45 **Rosa Thornley** (Utah State University), Just Crazy Get-Ups: Codifying Social Norms by Dressing Up for Park Valley, Utah's Ritualized Performance of Shivaree  
 11:15 **Terri Van Orman** (Goucher College), Manifestations of Cultural Sustainability in Ukrainian Traditional Clothing  
 11:45 **Alessandra Anne Dreyer** (Western Kentucky University), "Hey Macklemore, Can We Go Thrift Shopping?": The Changing Role of the Thrift Shop in Folk Culture

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**10-09 Studies in Paremiology**

**Newport**

**Wolfgang Mieder** (University of Vermont), chair

- 10:15 **Erik A. Aasland** (Fuller Graduate School of Intercultural Studies), The Angel Cannot Deviate from the Path: Theological Dissonance with Hyperbolic Sections of Kazakh Proverbs  
 10:45 **Jennifer Gipson** (University of Wisconsin, Madison), Did the Revolution Kill the Proverb Play?: Grandville's *Cent Proverbes* in 19th-Century France  
 11:15 **Allan Babunga Kasangandjo** (African Proverbs Working Group), The Use of African Proverbs in Bantu Ritual Ceremonies  
 11:45 **Wolfgang Mieder** (University of Vermont), "Idleness Is the Beginning of All Philosophy": Friedrich Nietzsche's Aphoristic Antiproverbs

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**10-10 More than Measuring: A Conversation with Dennie Palmer Wolf**

**Kent**

Sponsored by Local Learning: The National Network for Folk Arts in Education; the Folklore and Education Section, the Public Programs Section, and the Independent Folklorists Section

**Paddy Bowman** (Local Learning), **Lisa Rathje** (independent),  
**Dennie Palmer Wolf** (WolfBrown)

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**10-11 The Spellbinders Reunion: A Revival Storytelling Community Remembered**

**Bristol**

Sponsored by the Storytelling Section

**Milbre E. Burch** (University of Missouri), chair

**Len Cabral** (independent), **Bill Harley** (independent), **Marc Levitt** (independent),  
**Valerie Tutson** (independent)

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**10-12 New Nordic Food Stories of Terroir**

**Blackstone**

**Hanne Pico Larsen** (Columbia University), chair

- 10:15 **Håkon Jönsson** (Lund University), The Greatest Story Never to be Told: Culinary Tourism in Post-Lutheran Sweden

- 10:45 **Hanne Pico Larsen** (Columbia University), Snail and Nasturtium: Embodying the North through Food Narration  
 11:15 **Susanne Österlund-Pötzsch** (The Society of Swedish Literature in Finland), Islands in the Sun: Introducing a Nordic Island Terroir  
 11:45 **Amy Trubek** (Vermont University), discussant

**Harry Potter****10-13****Executive Board Room**

Kerry Noonan (Champlain College), chair

- 10:15 **Joseph Patrick Deragisch** and **Lauren Renee Hammond** (California State University, San Marcos), Student Culture and Folklore in the Harry Potter Series  
 10:45 **Amanda Lizbeth Mendoza** and **Diana Orozco** (California State University, San Marcos), Harry Potter through the Eyes of the Chicana/o and Mexican Communities: Contrasts and Parallels in Marginalization  
 11:15 **Angelika Walker** (University of Nebraska, Omaha), "Swish and Flick": Harry Potter Participatory and Performative Fandom

**"This Is What They Did to Us": Race and Gender in the Construction, Destruction, and Reconstruction of Pinhook, Missouri****10-14****South County**

David Todd Lawrence (University of St. Thomas), chair

- 10:15 **Elaine J. Lawless** (University of Missouri), Gendered Perceptions of Place: The Pinhook, Missouri, Story of Building a Town and Losing It  
 10:45 **David Todd Lawrence** (University of St. Thomas), Urbanormativity and Black Invisibility in the Destruction of Pinhook, Missouri  
 11:15 **Carl Lindahl** (University of Houston), discussant

**12:15–2:00 p.m.****MAFA (Middle Atlantic Folklife Association) Brown Bag Meeting****Providence IV****The Will to Adorn Open Meeting: African American Dress and the Aesthetics of Identity****Providence I****Section Business Meetings****See below**

Dance and Movement Analysis: Kent  
 Folklore and Literature: Providence II  
 Foodways: Newport  
 Graduate Students: Providence III  
 History and Folklore: Bristol  
 LGBTQA: South County  
 Mediterranean Studies: Washington  
 Space, Place, and Landscapes: Blackstone

**2:00–4:00 p.m.****The Commonwealth of Culture****11-01**

Sponsored by the AFS Fellows

**Narragansett A/B**

Jeff Todd Titon (Brown University), chair

**Burt Feintuch** (University of New Hampshire), **Lee Haring** (Brooklyn College, emeritus), **Mary Hufford** (Virginia Polytechnic Institute), **Dorothy Noyes** (The Ohio State University), **Nicholas R. Spitzer** (Tulane University)

**11-03** **“Everything Here is a Work in Progress”: Prototyping as Practice in Community-Driven Museum Exhibit and Program Development**

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**Narragansett C**

**Suzanne Seriff** (Museum of International Folk Art), chair

**C. Kurt Dewhurst** (Michigan State University), **Laura Marcus Green** (Museum of International Folk Art), **Selina Morales** (Philadelphia Folklore Project), **Diana N’Diaye** (Smithsonian Institution)

**11-05** **Fairy Tale Studies: Sustainability, Continuity, and Where We Go from Here, Part II**

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**Providence II**

See also 10-05

**Donald Haase** (Wayne State University), chair

2:00 **Sadhana Naithani** (Jawaharlal Nehru University), Continuity and Sustainability

2:30 **Cristina Bacchilega** (University of Hawai’i, Mānoa), Conceptualizing Contemporary Adaptations in a Worldly Fairy Tale Web: Promises and Challenges

3:00 **Uli Marzolph** (Enzyklopädie des Märchens), *The Arabian Nights* Forever: Three Hundred Years of Studying *The Thousand and One Nights*

3:30 **Bill Ellis** (Pennsylvania State University, Hazleton), *Princess Tutu*: Anime as Creative Fairy Telling

**11-06** **Drop(ping) on Down in Florida Again: Revisiting Fieldwork and Returning to Communities**

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**Providence III**

**Blaine Quincy Waide** (Florida Folklife Program), chair

2:00 **Peggy Bulger** (American Folklife Center, Library of Congress and Florida Folklife Program, retired), Dropping Back Down: From the Field to the Archive to the iPod

2:30 **Dwight DeVane** (Florida Folklife Program, retired), Back in the Sunshine: An Odd Chance to Reconsider Fieldwork 30 Years Later

3:00 **Blaine Quincy Waide** (Florida Folklife Program), A Folklorist’s Florida Paradise: The Good Fortune and Challenges of Inheriting a Fieldwork Legacy

**11-07** **Birds of a Feather: Public Folklorists Teaching in Universities**

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**Providence IV**

Sponsored by the Public Programs Section

**Lisa L. Higgins** (Missouri Folk Arts Program), chair

**Brent Björkman** (Kentucky Folklife Program), **Janet Gilmore** (University of Wisconsin, Madison), **Andrea Graham** (University of Wyoming), **Jon Kay** (Indiana University), **Rachelle H. Saltzman** (Oregon Folklife Network)

**11-08** **Negotiating Gender: Ordering and Reordering the World**

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**Washington**

**Barbara Hillers** (Harvard University), chair

2:00 **Afsane Rezaei** (Western Kentucky University), Inverted Religious Orders and Hierarchies in Two Iranian Muslim Women’s Rituals

2:30 **Linda Pershing**, **Amanda Lenox**, and **Melissa Martinez** (California State University, San Marcos), Negotiating Gender and Mother-Daughter Relationships in *Brave*, Pixar’s 2012 Fairy Tale Film

- 3:00 **Varalakshmi Ramisetty** (Osmania University), Cultural Sustainability of the Koya Women in Andhra Pradesh, India
- 3:30 **Barbara Hillers** (Harvard University), From Mother to Son: The Transmission of "Feminine" and "Masculine" Folktales in the Repertoires of Peig Sayers and Her Son, Mícheál Ó Gaoithín

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**Performing and Sustaining Place and Land in the Mediterranean**

11-09

Newport

- Incoronata Inserra** (University of Hawai'i, Mānoa), chair
- 2:00 **Maria Hnaraki** (Drexel University), Performing the Olive: A Greek Green Culture
- 2:30 **Y. Ozan Say** (Indiana University), Sour Dispute, Sweet Almond: Cultural Sustainability on Imbros
- 3:00 **Meltem Turkoz** (Işık University), Place Stewardship, Global Markets, and Olive Oil Palate in Aegean Turkey
- 3:30 **Incoronata Inserra** (University of Hawai'i, Mānoa), Sustaining Local Culture in Southern Italian Tammurriata Folk Songs

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**Festival and Ritual: Tourism Light and Dark**

11-11

Bristol

- Willie Smyth** (Washington State Arts Council), chair
- 2:00 **Jared Lee Schmidt** (Minnesota State University, Mankato), A Shared Sacred Space
- 2:30 **Lynda Daneliuk** (Memorial University of Newfoundland), Cultural and Touristic Sustainability in New Orleans: The Case for Dark Tourism
- 3:00 ♦ **Jeannie Banks Thomas** (Utah State University), Legend Tripping and Tourism in Salem, Massachusetts
- 3:30 ♦ **Willie Smyth** (Washington State Arts Commission), Trance or Dance in Bali: A New Spiritual Tourism Capital

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**Advances in Folklore Scholarship: Diaspora and Belonging**

11-12

Blackstone

Sponsored by the Women's Section, the Chicano/a Section, and the Folklore Latino, Latinoamericano, y Caribeño Section

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

**Norma E. Cantú** (University of Missouri, Kansas City), **Olga Nájera-Ramírez** (University of California, Santa Cruz), **Solimar Otero** (Louisiana State University), **Debra Lattanzi Shutika** (George Mason University)

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**Stigmatized Vernacular Continued: Disability and Folklore**

11-14

South County

- Olivia Caldeira** (Memorial University of Newfoundland), chair
- 2:00 **Andrea Kitta** (Eastern Carolina University), Untellability and the Stigmatized Vernacular among Dancers with Chronic Pain
- 2:30 **Erika Brady** (Western Kentucky University), Teaching Ethnographic Skills to University Students on the Autistic Spectrum
- 3:00 **Amy Shuman** (The Ohio State University), Rethinking Communicative Competence and an Argument for the Significance of Disability Studies in Folklore
- 3:10 **Olivia Caldeira** (Memorial University of Newfoundland), Disability and Deception: A Double Stigma or Creative Competence?
- 3:40 **Bonnie O'Connor** (Hasbro Children's Hospital and Brown University), discussant

**4:15–5:00 p.m.**

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**Narragansett A/B      Candidates' Forum**

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**5:00–6:00 p.m.**

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**Narragansett A/B      Annual Business Meeting**

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**6:00–7:00 p.m.**

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**Narragansett A/B      Presidential Address**

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Michael Ann Williams (Western Kentucky University), chair

Diane E. Goldstein (Indiana University), Vernacular Turns: Narrative, Local Knowledge, and the Changing Context of Folklore

**9:00 p.m.–1:00 a.m.**

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**Providence III      Instrumental Jam Session**

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Sponsored by the Music and Song Section

**Executive Board Room      Vocal Jam Session**

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Sponsored by the Music and Song Section



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## ABSTRACTS: PLENARY ADDRESSES

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Wednesday, 8:00–9:00 p.m.

**Opening Plenary Address**

**Narragansett A/B**

Jeff Todd Titon (Brown University), introduction

Rory Turner (Goucher College)

**Digging in the Dirt of the Landscape of Cultural Sustainability**

Cultural sustainability as a term directs our attention to the interrelationships between its two constituting key words and the varied inquiries and practices that flow from their juxtaposition. As much utopian as nostalgic, cultural sustainability offers itself as a space from which a renewed sense of vigor and purpose could arise in our professional engagement with the span of human creativity. In this talk, I will reflect on some of the implications of this term, especially for those interested in folklore's methods, subject matters, and perspectives. The field of cultural sustainability is certainly not a discipline in a narrow sense. I see it rather as a shifting terrain created through extension and attention given the polymorphous dynamics of its ancestry and constituent elements. If it is a terrain, some survey of its landscape may prove helpful. Even more, following sustainability's lineage in ecology, some attention to the soil that conditions the sustainability or lack thereof of cultural and ecological vitality may nurture our interest in the topic and help us discern topics and projects worth doing.

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Friday, 10:15 a.m.–12:15 p.m.

**The Francis Lee Utley Memorial Lecture of the AFS Fellows**

**Narragansett A/B**

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

Jay Mechling (University of California, Davis, emeritus)

**Folklore and the Cultural Contradictions of Capitalism**

The notion of "sustainability"—which crosses the realms of the natural sciences, social sciences, and humanities and shows up in public policy debates in the United States and abroad—requires a value system and behavior often at odds with the values of late capitalism, with its emphasis on consumption, pleasure, and narcissism. Weber, Veblen, and other intellectuals recognized this contradiction in the late 19th century. Almost a century later, Daniel Bell's book *The Cultural Contradictions of Capitalism* (1976) revived the debate just in time for the culture wars. This lecture poses a deceptively simple question: is folklore the friend or enemy of sustainability? Attempting to answer this question requires the folklorist to link the microsociology of knowledge, the usual realm of folklore studies, to the macrosociology of knowledge, especially to questions of national character.

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Saturday, 6:00–7:00 p.m.

**Presidential Address**

**Narragansett A/B**

Michael Ann Williams (Western Kentucky University), chair

Diane E. Goldstein (Indiana University)

**Vernacular Turns: Narrative, Local Knowledge, and the Changing Context of Folklore**

This talk will explore changes in scholarly and popular attitudes toward the vernacular over the last 40 years, particularly through examination of the rise of intellectual, bureaucratic, and popular interest in narrative and local knowledge. Cross-disciplinary interests in narrative and the vernacular are not neutral; to the contrary, they constitute the subject in ways that are sometimes quite divergent from community values and those folklorists would be likely to support. Using examples from medicine and law, this paper will examine this new cultural acceptance or even veneration of certain aspects of the vernacular; the positive and negative impacts of this new attitude on communities; and the real, imagined, and potential role our discipline does, can, should, or should not play in this changing context for folklore and folklore studies.

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## ABSTRACTS: SECTION-SPONSORED LECTURES

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Thursday, 8:00–9:30 p.m.

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### **The Don Yoder Lecture in Religious Folklife**

**Narragansett A**

Sponsored by the Folk Belief and Religious Folklife Section

**Margaret Kruesi** (American Folklife Center, Library of Congress), **Leonard Norman Primiano** (Cabrini College), chairs

**Don Yoder** (University of Pennsylvania, emeritus)

### **Religion and Folk Art: Reflections on Key Concepts in Folklife Studies**

Focusing on Roman Catholicism and Protestantism in the transatlantic world, this paper surveys the development of folk art studies in relation to both organized religion and folk spirituality in Europe and America. Details will be provided on just how these two major Western traditions differ in their attitudes to the arts. After a discussion of the post-Vatican II aesthetic, liturgical, and devotional rapprochement of the two traditions, the lecture closes with the usual professorial suggestions for further research.

**Gerald L. Pocius** (Memorial University of Newfoundland), discussant

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### **Lecture Sponsored by the Space, Place, and Landscapes Section**

**Blackstone**

**Debra Lattanzi Shutika** (George Mason University), chair

**Kent Ryden** (University of Southern Maine)

### **Running in Place: *Mapping the Invisible Landscape*, 20 Years On**

Twenty years after the publication of his pioneering *Mapping the Invisible Landscape*, Kent Ryden will reflect on the role of place studies in folklore. Place and space have been small, if persistent, areas of study in the discipline in recent decades: this book was among the first to lodge studies of place within folklore. Grounding his remarks in readings from *Mapping the Invisible Landscape* and his subsequent work, Ryden will offer remarks on writing the lived experience of landscape.

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### **The Phillips Barry Lecture**

**Providence I**

Sponsored by the Music and Song Section

**Margaret Steiner** (Indiana University), **Stephen D. Winick** (American Folklife Center, Library of Congress), chairs

**Nancy Jean Ballard** (independent)

### **Helen Hartness Flanders and Phillips Barry: A Historical Perspective on the Flanders Ballad Collection**

"Katy Cruel," a regimental marching song during the Revolutionary War, was the first song Mrs. Flanders ever collected; she heard it in a committee meeting she was attending in her hometown of Springfield, Vermont. What had begun as a volunteer assignment for the state of Vermont became a lifelong passion. Thirty years later, Mrs. Flanders had amassed the largest collection of

folksongs and ballads in New England. However, she did not work alone. During the early years and until his death in 1937, Phillips Barry was her mentor. This study will examine letters between Flanders and Barry and will show his focus on collecting ancient ballads and his determination for Vermont to beat Virginia in a contest over which state had collected the most Child ballads.

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## ABSTRACTS: SPECIAL EVENTS

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**Wednesday, 8:00 a.m.–5:00 p.m.**

**Folklore Studies in a Multicultural World Workshop**

**Executive Board Room**

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

**Erika Brady** (Western Kentucky University), **Tom Mould** (Elon University), **Dorothy Noyes** (The Ohio State University), mentors

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

A day-long, preconference 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, as well as individual sessions pairing each author with a 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 about the series.

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**Wednesday, 2:00–4:00 p.m.**

**Professional Development Workshop: New Partnerships for Public Folklore Programs**

**Narragansett A**

Sponsored by Preserving America's Cultural Traditions (PACT)

**Sally Van de Water** (Smithsonian Institution), chair

**Amy Kitchener** (Alliance for California Traditional Arts), **Marsha MacDowell** (Michigan State University)

One of the primary lessons of the two 2012 workshops cosponsored by PACT and the Public Programs Section that focused on concerns and issues facing public folklorists is the need for more, and better, partnerships between public sector folklore and allied fields, including health care, museums, and social services. This workshop, inspired by the "Leadership, Succession, and Transition in Public Folklore" report, presents case studies of partnerships in the public sector between folk arts organizations and other fields that resulted in new and exciting collaborations. This panel responds to some of the questions raised in the 2012 workshops: what kinds of new partnerships are available, and how do we, as a field, go about establishing those partnerships?

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**Wednesday, 4:15–6:15 p.m.**

**Tour: Sabor Latino**

**Omni Hotel lobby**

Preregistration required

**Marta V. Martinez** (Rhode Island Latino Arts), guide

Providence and its adjacent communities have been a haven for immigrants for generations. Fleeing Massachusetts and religious intolerance, Roger Williams and his followers first settled on land secured from the Narragansetts in 1636; Williams named the settlement Providence.

Since then, Irish, Franco American, Italian, Southeast Asian, African and Latino immigrants have added their cultural flavor to the city and its surrounding communities. Today, Providence has a Latino population of more than 40 percent. RI Latino Arts, a nonprofit cultural organization, is offering conference participants a taste of several Latino foods: Dominican (Foo(d) @AS220, Empire Street, by special arrangement), Mexican (¡Viva Mexico!, Washington Street) and a choice of two Latino foods truck (Mijos Tacos and Johnny's Chimi Truck) on Kennedy Plaza.

**Providence I**

**World Café**

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Sponsored by the International Issues Committee

**Katherine Borland** (The Ohio State University), facilitator

Come discuss the issues that matter in folklore scholarship in diverse locations and meet and engage with the recipients of the AFS international travel grants. The World Café (<http://www.theworldcafe.com>) is a method of facilitating important conversations that draws on the power of small group and face-to-face interaction, adds a dimension of cross-fertilization, and taps into the collective wisdom of the people in the room. All AFS members with an interest in international issues are encouraged to attend.

**Thursday and Friday, 11:00 a.m.–5:00 p.m.**

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**Waterplace lobby**

**Artists' Marketplace: Native to Newcomer**

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**Fatuma Ahmed** (Somali basketmaking, Hartford, CT), **Larry Antonuk**, (fly tyer, Marlborough, NH), **Barbara Beeler** (Shaker oval boxes, Contoocook, NH), **Daphne Board** (shoemaker, Holyoke, MA), **Allen Hazard** (Wampum maker, Charleston, RI), **Skip Healey** (flute and fife maker, E. Greenwich, RI), **Yary Livan** (Cambodian pottery, Lowell, MA), **Masiti Mohamed** (Somali Bantu embroidery, Burlington, VT), **Molly Neptune Parker** (Passamaquoddy basketmaker, Princeton, ME), **Jonathan Perry** (Wampanoag soapstone pipes, burl bowls, and hammered copper jewelry, North Dartmouth, MA), **Theresa Secord** (Penobscot basketmaker, Waterville, ME), **Fatima Vejzovic** (Bosnian weaving, Hartford, CT)

The marketplace provides an opportunity for conference-goers to connect with some of the area's finest traditional artists, watch them demonstrate their work, and help sustain their traditions through purchasing high quality art. Artists include National Heritage Fellow Molly Neptune Parker from Maine, and other Maine Indian basket weavers. Textile artists, bag and basket makers, and embroidery from newcomer groups are featured as well as New England Native wampum and fingerweaving, Cambodian pottery, Iranian lace, and other traditional art forms. Several of the featured artists are participating in panels and forums.

**Thursday, 4:15–6:15 p.m.**

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**Omni Hotel lobby**

**Tour: AS220**

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Preregistration required • See also 05-01

**Bert Crenca** (AS220), guide

AS220, a nonprofit arts center featuring over 40 affordable artists' live-in and work studios in two different locations in downtown Providence, is an international model of cultural development and sustainability. Founded in 1985 "on the principle that freedom of expression is crucial for the development of strong communities and individual spirits,"

AS220 presents unjuried and uncensored performances and exhibitions that are open to the public. AS220 features four rotating galleries, a performance space, a black box theatre, an award-winning youth program, a recording studio, a print shop, a darkroom and media arts lab, a high-tech fabrication and electronics lab, as well as an AS220 owned, and recommended, bar and restaurant. For more information, see <http://www.as220.org/>.

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**Thursday and Friday, 4:15–6:15 p.m.**

**Tour: Spirits of Benefit Street**

**Omni Hotel lobby**

Preregistration required

**Michael E. Bell** (Rhode Island Historical Preservation and Heritage Commission, retired), guide

Benefit Street is renowned because of its architecture. But behind (sometimes, beneath) the Georgian mansions and Federalist homes lie things more sinister. Back Street, the rude path dotted with small family burial plots behind the homes along the river on South Main Street, was improved and renamed Benefit Street in the 1750s. Some contend that moving the dead (or just building on top of them) started the spirit activity, known to Poe and Lovecraft, that is still evident.





**01-01 Forum: Public Programs Section Idea Fair.** The session will provide a unique forum for soliciting comments and advice from colleagues aimed at improving programs/projects and finding other folklorists or organizations with whom to collaborate. Colleagues will circulate among idea stations based on this year's theme of cultural sustainability, vetting ideas and finding project collaborators. Expected outcomes include the formation of working groups on themes and issues presented and increased visibility for important programming themes. Station leaders will spearhead discussions on partnerships in folklore and education, the evolving career landscape for the next generation of public folklorists, and collaborations between folklorists and needs-based organizations, among other topics.

**01-02 Paper Session: Oral History in the Digital Age: Project Reflections, New Directions.**

This panel presents and discusses some of the major themes that emerged from the Oral History in the Digital Age project from the perspective of four authors whose articles were featured in the recent special issue of the *Oral History Review* dedicated to the OHDA project. Individual papers on this panel will discuss the central role of ethics in the digital age, the development of free and open source digital tools to enhance archival access to oral histories online, the navigation of community partnerships, and the OHDA project in terms its long-term sustainability.

**01-05 Paper Session: ChinaVine's EduVine: A Curriculum on Learning about**

**Cultural Identity.** EduVine is a curriculum grounded in the ChinaVine website and designed to teach participants about their own cultural identity as they learn about China's folklore and culture. Panel members will discuss varying aspects of the curriculum including its cultural context, its open source materials, its technological tools, its nonprescriptive approach, and the ways in which it worked in a pilot program with students and preservice teachers. Challenges and successes will be analyzed.

**01-11 Paper Session: Medieval and Early Modern Appropriations of the Past.**

Adaptations of earlier traditional works often reveal more about the culture of the adapter than they do about the culture in which the original source was created. This panel considers how medieval and early modern authors appropriate works written or set in the distant—frequently pre-Christian—past to serve the needs and audiences of their own times. These papers examine the use of mythical biblical figures by medieval mystics, discuss the merger of traditional narratives with scientific works, investigate how ancient wisdom texts are made relevant to the concerns of medieval women, and analyze Shakespeare's use of a medieval source.

**01-12 Paper Session: An Iconography of the Criminal Body in the West.** This panel explores the cultural meanings of the criminal body in the West through historical and multidisciplinary frameworks. Authors situate the criminal body at different historical junctures in the West to examine its varied and changing symbolic import. Centering analyses on the criminal body at the time of, or after, execution, authors focus on the ways in which the criminal corpse is displayed and managed for social, political, magical, and medicinal powers and purposes. Papers draw from archaeological and landscape studies as well as ethnographic sources, including newspapers, medical literature, and museum displays.

**01-14 Paper Session: Discourses of Belief and Genre, Part I: Negotiating Thresholds of Culture.**

The Universities of Helsinki and Tartu have coordinated to organize two sessions addressing diverse aspects of what enables cultural sustainability in relation to two key concepts of folklore research. The greatest hurdle for the sustainability of culture is maintenance and adaptation to alternative or changing cultural environments. Session I approaches this topic from different angles, including long-term perspectives on maintaining folklore through history, the translation of established models to new ways of thinking or new cultures, and the transfer of resources from archives to new users/functions without a direct continuity from traditional users.

**02-02 Forum: Cultural Sustainability Projects in Northern New England.** Three projects in northern New England center on cultural sustainability. One explores the stewardship that Vermont sugar makers feel over their knowledge of how to sugar, the land on which they gather sap, and their Vermont identity linked, as it is, to sugaring. Two projects in the western Maine mountains involve compiling an inventory of local, grass roots sustainability practices and sharing these activities through web and mobile platforms: one, by making local historical film and audio footage searchable and available; the other, by asking residents what they do to take care of local woods, wildlife, lakes, streams, and human neighbors.

**02-03 Forum: The Building Speaks: Liberating the Narrative through the Storywalks App.** This forum will provide an opportunity for folklorists working in museums and cultural institutions to explore the technology of “the app” and how it can enhance tours and exhibitions. Segments of the app will be played at the forum and there will be a discussion of the backstory on what its developers were trying to achieve. The creators of the app and folklorists will lead the discussion, and evaluation of the notion of the app as the redeemer of the voices of our fieldwork will take place.

**02-04 Paper Session: The Folklore of Mormon Teenagers: Creative Dating, Pioneer Treks, “Especially for Youth” Summer Camp, and Missionary Work.** The Church of Jesus Christ of Latter-day Saints (LDS or Mormon) is socially characterized by its promotion of conservative, traditional values and by its large families. This panel will analyze the performance, meaning, and function of folklore that originates among teenagers of this religion. Individual papers explore the function of Mormon creative dating, themes of liminality and pilgrimage in teenage pioneer reenactments, the purpose of urban legends shared during “Especially for Youth” summer camps, and the meaning of Mormon missionary folklore in the 21st century.

**02-05 Media: *Vanishing Orchards* and the Rhode Island Folklife Project.** From July to December 1979, the American Folklife Center, in cooperation with several Rhode Island cultural agencies, conducted a field research project in Rhode Island concentrating on various ethnic, regional, and occupational traditions. The resulting documentation includes audio interviews and photographs of the Steere family, owners and operators of a fruit orchard in Greenville, Rhode Island, since 1930. That orchard is featured in the new documentary film *Vanishing Orchards: Apple Growing in Rhode Island*. This session includes an overview of the 1979 project followed by a showing of the film. After the film, discussants will address the subject of family farms, agriculture, and changing neighborhoods; documentation of this changing landscape through fieldwork and archives; and the genesis of this documentation coming out of the collaboration of multiple Rhode Island cultural agencies.

**02-12 Paper Session: Continuity and Discontinuity in Indigenous Cultural Sustainability.** This panel explores issues of continuity, discontinuity, and revitalization within the broader context of cultural sustainability in indigenous communities, including Zapotec, Salish, Kootenai, Ojibwe, and Sami people. Each paper explores how community insiders perceive tradition, continuity, change, and revival within their own community, calling attention to the exogenous perceptions of these cultural processes that occur within nonindigenous and scholarly communities. We will further look at a range of critical approaches toward cultural sustainability in indigenous communities, with focus on how both community insiders and scholars regard continuity and discontinuity in terms of sustained culture.

**03-01 Paper Session: Children’s Folklore in the 21st Century: Folklorists of Childhood Respond to the Newtown Tragedy.** At the American Folklore Society’s annual meeting in 2000, the Children’s Folklore Section sponsored a panel in response to the Columbine tragedy of 1999. In the aftermath of the horrifying tragedy at Newtown in 2012, in which 20 children and 6 teachers died at the hands of a late-adolescent shooter, this panel again gathers folklorists of childhood to re-examine the use and urgency of children’s and adolescents’ folklore for youth

and adults. Our presentations address diverse aspects of contemporary children's folklore, but all of them reflect the need for folklorists to analyze how children's culture develops and changes, particularly in relation to intertwined roles of play and violence in youth folk practices.

**03-02 Paper Session: Festive Strategies for Sustaining Culture in Three**

**Louisiana Communities.** The concept of cultural sustainability applies to folklore studies in a number of ways, including the sustainability of traditional expressive culture as it navigates the currents of modernization and change. The papers in this session contribute to a deeper understanding of cultural sustainability by considering and interrogating the beliefs, values, and dynamics that affect the continuity of cultural celebrations in three communities in Louisiana—Grand Marais, Basile, and Dulac. In these communities, the importance of Mardi Gras and related rituals/celebrations serves as a barometer of cultural and social sustainability.

**03-04 Paper Session: Negotiating Cultural Sustainability in Families.**

Folklorists understand that “creating the future out of the past” involves agency and choice. Yet talk about “cultural sustainability” can cast “endangered cultural resources” as threatened only externally and their preservation as an unquestioned good. Comparison of varied families—Romani Macedonian Muslims in NYC, Chesapeake Bay watermen, Northwest Alabama Church of Christ families, and those constituted through international adoption—reveals the influence of changing gender roles, education, and career and immigration opportunities. Certain elements—religion, expressive culture, occupation, celebration, language—may be transferrable; others may not. Family members actively negotiate which practices and beliefs are most essential and manageable to perpetuate.

**03-05 Paper Session: The Folk–Popular Culture Continuum: The Enduring Importance of Narváez and Laba’s Model in the Age of Digital Entertainment and Information.**

Enduring efforts to apply folkloristic methodologies to the realm of mass-mediated popular culture find their roots in the work of Narváez and Laba’s folklore–popular culture continuum. The panelists seek to problematize issues of gender and power, subversion and appropriation in digital media, representation in tourism, and ostensive play that exist along this continuum. We also seek to explore the continuum as an educational tool, as popular culture generates significant interest in folkloristics among undergraduates. Making use of Narvaez and Laba’s continuum in teaching transforms mass media–driven curiosity into a body of prior knowledge with which students can engage new material.

**03-06 Paper Session: Drawing Deeply From the Well of Culture: Sustainable**

**Educational Practices.** To live sustainability we must draw deeply from the well of culture, an embodied practice that must be infused into our educational system at every level. Sustainability is about identifying, meeting, and cultivating human capacities across generations in ways that bring stakeholders together to honor social justice, tolerance, dignity, respect, voice, and agency as habitual thoughts and actions. We see pedagogy that is grounded (literally and culturally) in place-based education principles and fortified by folklife standards and practices as the key. We share research narratives and dynamic visualizations of concepts and their relationships toward fostering these capacities and sustaining change.

**03-07 Paper Session: Comfort Food and Cultural Sustainability: Foodways as Sustenance, Continuity, and Resource in Uncomfortable Times, Part I.** Comfort food is “food that comforts or affords solace” (OED). While this definition seems straightforward, the concept is not. It raises numerous questions about the nature of food and its relationship to nostalgia, memory, family, community, modernity, and tradition. Based in ethnography, this two-part panel series will explore the concept, the processes by which comfort foods become comforting, current manipulations of the concept in popular culture, and the meanings and implications it has for contributing to the endurance of cultural resources and identities. See also 04-07.

**03-08 Paper Session: Faces of Tradition: The Role of the Individual in Chinese Performing Arts.** Along with recent scholarly literature spanning folklore studies, ethnomusicology, and dance ethnology that focuses on the role of individuals in larger traditions, questions have emerged with regard to representativeness and individual agency. This panel examines various means through which individuals come to represent traditions, becoming, in a sense, "faces of traditions." Based on recent ethnographic fieldwork in China spanning genres including instrumental music, folksong, and classical dance and on relevant theoretical analysis, the panelists will explore how CD albums (zhuanji), singing contests, and "representative pieces" (daibiaozuo) secure a place for individual performers, lineages, and/or subgenres within larger traditions and broader repertoires.

**03-09 Paper Session: Old Hags and Commie Rags: Nordic and Nordic American Song.** This panel explores the ways in which song and poetry influence alternative histories and how identities are constructed and performed within Nordic and Nordic American folklife. By looking at individuals who find themselves on the periphery—whether because of class, gender, or even cultural traditions—each presentation examines how song and poetry influence, form, and create alternative histories while displaying Nordic and Nordic American identities. These three presentations examine and document historical and contemporary perspectives of Nordic people at home and abroad while contributing to the understanding of Nordic identity, culture, and folklife.

**03-10 Paper Session: Reconsidering Objecthood: Material(ity), Subjectivity, and the Ontogenesis of Form.** In "Materials Against Materiality," Tim Ingold argues against what he calls the hylomorphic model of making, which conceives of substance as the sum of matter (hyle) and form (morphe). While form is conceptualized as an active and dynamic a priori "pattern in the mind" (Glassie 1975), substance is conceived as a tabula rasa void of any form-shaping properties. This model produces an understanding of objects as closed and static forms, rather than as "substances-in-becoming." Building on Ingold's critique of the hylomorphic model, this session will consider objecthood, not as a fait accompli, but as an ongoing achievement.

**03-11 Forum: Sustaining Your Documentary Collections: Finding an Archival Home.** Documentation is a crucial aspect of ethnography, encompassing fieldwork, event documentation, and other activities that provide material evidence of expressive culture. Use of these materials beyond that of the fieldworker depends upon a continuum of dedicated involvement that extends from ethnographer to archivists to users. This session is for those considering donating to an archives their personal fieldwork or fieldwork created by organizations. Presenters will discuss how ethnographers can determine what to do with materials and how they can work with archivists to identify a repository. A recent donor to the American Folklife Center will discuss her experience.

**04-01 Forum: National Heritage Fellows: How Does Federal Recognition Affect Cultural Sustainability?** A moderated conversation among five National Heritage Fellows about the meaning of national recognition and federal funding in the context of sustaining traditional arts practice. Joining us will be the following National Heritage Fellows: Norman Kennedy, Scottish singer, weaver, and storyteller (VT, 2003); Harold A. Burnham, master shipwright (MA, 2012); Molly Neptune Parker, Passamaquoddy basketmaker (ME, 2012); Nick Benson, stone inscriber and calligrapher (RI, 2007); and Dudley Laufman, dance caller and musician (NH, 2009). In an ever-increasing environment of mass production, how significant have National Heritage Awards been in sustaining viable work as a traditional artist?

**04-02 Paper Session: Santería's Sexualities: Race, Religion, and Politics in Cuba.** Anthropologist Jafari S. Allen's call for a multidimensional approach to studying the connections between the terms queer/black/diaspora is firmly rooted in his experiences of doing fieldwork on sexuality, race, and gender in contemporary Cuba. This panel converses with Allen's theoretical

approach with an emphasis on the important role that Afro Cuban religions play in creating personhood and reality. In analyzing our fieldwork, we remark on how subjects like the colonial past, religious tourism, Afro Chinese oricha worship, and queer popular culture are reinterpreted through Santería's framing of sexualities on the island.

**04-06 Forum: Sandylore, Part I: Cultural Knowledge as a Resource for Response to**

**Natural Disaster.** Two forums, Sandylore I and II, address the impact of Superstorm Sandy in 2012 and other major storms affecting New York and neighboring states in the past two years. Our first forum discusses the impact of storms on local communities and traditional artists, and raises issues concerning the importance of cultural knowledge in building a more rigorous understanding of our human relation to natural forces. The forum brings lessons that tradition bearers, artists, and community leaders can teach us about preparing for and coping with the storms to come.

**04-07 Paper Session: Comfort Food and Cultural Sustainability: Foodways as Sustenance, Continuity, and Resource in Uncomfortable Times, Part II.** See 03-07.

**04-08 Paper Session: Intangible Cultural Heritage at the Intersection of Politics, Globalization, and Technology in Contemporary Malawi.** This panel investigates efforts at sustainable cultural invigoration in Malawi by focusing on the initiatives of the Ngoni ethnic group in the Mzimba District. It situates Ngoni efforts within the national context, in which the ratification of the 2003 UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage and other factors have contributed to renewed interest in the future of indigenous cultural practices. Issues that will be addressed across the presentations include the politicization of cultural promotion efforts, the challenges of revitalizing language and cultural practices that have largely died out, the utilization of emerging technologies in cultural preservation efforts, and the collaboration across national borders between Ngonis in Malawi and those of neighboring countries.

**04-09 Forum: Public Folklore, Pedagogy, and Production: An International Case Study.**

Recognizing the international nature of our field, and committed to the development of "whole folklorists" competent in all phases of our discipline's practice, this forum combines the presentation and discussion of documentary methods and a range of public productions on workers' cultures emerging from a fall 2012 graduate course—Public Folklore: American Perspectives, Icelandic Possibilities—in the Department of Folkloristics and Ethnology at the University of Iceland. Our intention is to provide a case study and an internationally applicable, worker-centered model of a "studio" course, as well as to stimulate vigorous discussion regarding the methods, challenges, and possibilities of kindred production- and community-oriented public folklore courses in several universities and nations.

**04-10 Forum: The Spook Who Sat by the Door: A Performative Interpretation of the Folkloric Appropriation of Black Subjects.**

A reenactment of a classic folkloric front-porch interview that characterized many of the cultural programs of the 1930s New Deal Works Progress Administration and the beginnings of folklore as an academic discipline will be performed. The staged dialogue will uncover the fundamental relationship of power that exists between a folklorist and a black subject, as one participant moves toward the enhancement of a career and the other falls into a deeper experience of obscurity. At issue is the persistent "invisibility" of folklore's black subjects in spite of the commercialization and commodification of their histories and cultures.

**04-11 Forum: Teaching Folklore with Film.** This forum will explore ways in which folklore and film overlap and inform us in today's world, especially in an educational context. Films can be very effective in classrooms today because students connect with their powerful visual element. This medium also embraces (is indeed dependent upon) innovation, not only in technology, but also

in content. Yet films also help us connect to ancient stories and genres. Film thus demonstrates especially well the concept of cultural sustainability. Film is used in virtually every academic discipline today, yet we are still negotiating how films can best enhance teaching and learning.

**04-12 Paper Session: Feasting on Granny's Flesh: Little Red Riding Hood's Pedagogical Possibilities in the General Education Classroom.** The presentations in this session consider a variety of pedagogical approaches to using fairy tales in general education classrooms. Students from nonliterature majors who are reluctant to read longer, seemingly more challenging texts will often enthusiastically read fairy tales—only to find that these narratives challenge their expectations about what a fairy tale is and what it can mean. We consider various ways that a single tale type—"Little Red Riding Hood" (ATU 333)—can be incorporated into different college courses, including composition, humanities, and literature courses. Each paper focuses on a specific lesson plan or assignment and considers how engaging with fairy tales more generally—and with specific versions of "Little Red Riding Hood" more particularly—explicitly addresses challenges presented by the general education classroom.

**05-01 Forum: Cultural Sustainability: Successful Organizational Models.** This forum brings together founders and managers of nonprofit folk arts related organizations that have successfully maintained themselves over many years in spite of economic crises, municipal and state government shifts or other political changes, decreasing funding opportunities, and other impediments. Created as visions and dreams of the possible, developed through personal dedication and relentless effort, maintained through judicious choices and connections, all of the organizations represented have survived through strategic and creative decisions and are examples of sustainability. These visionaries will share some of their thoughts and strategies. What can we learn from them about shifting strategies, partnerships, and other tools for survival in an ever-changing global economic and political climate?

**05-02 Paper Session: Folklore and the Production of Local Knowledge in Rural and Ethnic China.** The hardly disputable factor of state power in mediating local traditions of the rural and the ethnic, two major sources for the state-run folklore projects in China, has contributed to an imbalanced attention in folklore scholarship (especially inside China). By focusing on the less studied processes of knowledge production at the grassroots level or by the increasingly divergent alternative forces in China's current social-political climate, this panel explores how these actors and forces engage in constructing and representing the rural and the ethnic through folklore in a more intimate and visible way.

**05-05 Forum: "Curatorial Conversations": Cultural Heritage Representation and the Smithsonian Folklife Festival.** The Smithsonian Folklife Festival has influenced research, publications, and public programs related to the presentation of living cultural heritage and the advocacy of cultural democracy. "Curatorial Conversations" is a collaborative publication project that brings together for the first time the expertise of program staff—past and present—to examine the festival's changing practices and to bear on issues of intangible cultural heritage policy, cultural tourism, sustainable development and environment, and identity. In this session, panelists discuss their varied experiences and reflect on the challenges, impacts, and shifting significance of the festival's cultural representation practices over time and beyond the event.

**05-06 Forum: Sandylore, Part II: Assessing the Damage and Recovery.** This forum is the second of two sessions on Sandylore. In the aftermath of Superstorms Sandy and Lee, cultural ethnographers in the Mid-Atlantic and New England regions faced several issues over their roles in documenting, advocating, and helping to preserve both tangible and intangible traditions reflecting the coastal culture in these areas. In this forum, participants will share their experiences in working with boat builders, fishermen and baymen, farmers, and coastal community residents so that we can begin to develop a more systematic coordinated approach to disaster recovery, one that will enable the field to respond to the next disaster.



◆ **05-08 Diamond Session: What Do Folklorists Do? We Teach.** Folklorists in both public and academic venues interact with learners of all types. We teach participants core folkloristic concepts in order to support community ethnographic work. Seven presentations will illustrate how folklife education occurs in multiple forms and myriad places, and with many functions. Venues include universities, state folklore societies, a community scholar program, a folklife festival, and K–12 classrooms. Topics include training teens to practice reflexive ethnography, educators to teach local culture, community members to study their communities, and teachers and volunteers to work effectively with refugee communities.

**05-10 Paper Session: Indigeneity, Ethnicity, and Sacred Music Making in the Americas.**

This session presents three case studies based on sacred music and ceremonial practices that originated in colonial Catholic liturgical and paraliturgical rituals that have persisted into the present. Each paper considers music as it circulates within and through social transformations and ritual space, emphasizing ethnic constructions as well as spiritual sustainability and social renewals. These case studies draw on perspectives from critical border studies to envisage a transmodern world that moves and operates beyond a Eurocentric analytical frame, but, further, exemplify cultural sustainability. Specifically, the panel investigates how societies contain, transform, and mark diverse identities through the music affiliated with their religious practices.

**05-11 Paper Session: The Aesthetics of Shaping Text: Case Studies in Creative Nonfiction and Ethnography.**

Growing out of the increasing appreciation for creative writing as an ethnographic tool and the reflexive turn in ethnography, this panel brings together four creative readings by folklorists who seek to complicate their research through creative nonfiction. As a genre, creative nonfiction is distinguished by its use of literary techniques to deliver and explore the boundaries between the objective and subjective elements in narration. This genre includes forms that are often ethnographic in nature. This panel explores the use of creative nonfiction to enhance and trouble ethnographic accounts in first-person narratives ranging from personal essays to memoirs to hybrid forms.

**05-12 Forum: From the Archives: The Rewards and Challenges of Digitizing Large Folklore Collections.**

This forum consists of a discussion of the panelists' experiences with digitizing large analog collections of folklore and oral history, such as those held by Vermont Folklife Center, Maine Folklife Center, Virginia Folklife Program, and the archives of Afghanistan and Tajikistan. In keeping with the theme of this year's conference, we will explore important issues relating to the preservation of and access to cultural heritage in the 21st century. Each of the participants is involved in some aspect of digitizing analog folklore materials, and each has faced many challenges in doing so.

**05-13 Paper Session: Diversity and Sustainability in the French and Francophone Tale Tradition.**

In his discussion of "cultural sustainability," David Throsby insists on the importance of the cross-generational heritage of a cultural tradition, as well as the need for "cultural diversity," which, much like biodiversity, is "important in maintaining cultural systems." Given such notions of cultural sustainability, the tale tradition provides excellent ground for considerations in this area. This panel will examine the ways in which the French and francophone tale tradition transmutes into different forms spatially over geographical areas and temporally across generations, and how it diversifies through the infusion of non-French traditions.

**06-03 Paper Session: Connecting Public Folklore to Critical Heritage Studies: Issues, Challenges, and Opportunities for Dialogue.**

Public folklore strongly resonates with what is internationally understood as "heritage studies," particularly since it primarily addresses ongoing traditions rooted in the past rather than historical practices. Generally, both disciplines seek to uncover the complexities of representing the past in the present, as well as sustaining heritage in association with communities. Recently, "critical heritage studies" has emerged as a movement to critically investigate heritage-making institutions, policy structures, and the relationships

of experts with community practitioners, both locally and globally. This session explores how public folklore scholarship and practice can contribute to heritage studies (and vice versa), considering how public folklore approaches the conceptualization, interpretation, mediation, and safeguarding of heritage in the US.

**06-04 Paper Session: Fairies, Demons, and Wordsworth, Oh My!: The Intersection of Supernatural Folk Belief, Narrative, and Literature.** The line between literature and folklore has been perceived as a rigid barrier that separates the creative expressions of individuals from those that circulate anonymously, but this is frequently not the case. The poems and narratives discussed in this panel are all animated by folk beliefs of the supernatural and spirit worlds and reveal how individuals from seemingly disparate backgrounds can share similar cultural anxieties and attempt to resolve those tensions through shared tactics, particularly belief in magical others and otherworlds.

**06-06 Paper Session: Blue Ridge Cultural Sustainability in Old-Time Music, Guitar Making, Ethnoveterinary Medicine, and African Roots and Influences.** This session on Southern Appalachia explores different forces influencing cultural sustainability in the region. Wayne Ledford carries on family old-time music traditions. NEA Fellow Wayne Henderson passes on traditional and innovative guitar-making techniques to his daughter, along with music influenced by E. C. Ball, Maybelle Carter, and Doc Watson. Ethnoveterinary animal husbandry practices are declining due to veterinary medical institutionalization and economically unavailable vets, but locals still carry on sustainable practices. In the late 19th century, the African roots of banjo playing were obscured, but they are regaining recognition through the global success of the Carolina Chocolate Drops, apprentices of black fiddler and NEA Fellow Joe Thompson, and through ongoing black banjo concerts in the region.

**06-07 Forum: Filming the Mayo Ya Festival: Report and Footage from the 2013 Ethnographic Field School in Bluefields, Nicaragua.** This forum will report on work conducted in the Bluefields, Nicaragua Ethnographic Field School of May 2013. Participants in the field school engaged in film documentation of the Mayo Ya festival—which highlights English-speaking Creole traditions—interviewing organizers, participants, and tourists about their perspectives on festival tradition and change. We will present and discuss fragments of our film documentary as well as discuss the overall experience of attempting to do collaborative ethnography in a foreign country, capture the dynamics of a festival, and understand the struggles over cultural identity and representation that animate the local community.

**06-08 Paper Session: Then, Now, and When?: Studies in Cape Breton Folklore, Sustainability, and Cultural Change.** Cultural sustainability is central to academic and community discussions on Cape Breton Island, Nova Scotia. The location of two cultural Canada Research Chairs at Cape Breton University is indicative of the value external bodies place on Cape Breton culture. Using four different case studies set in the region, the researchers examine formal and informal cultural institutions and their roles as cultural protectors, sustainers, and creators of meaning. The authors address the issue of cultural sustainability as lived in the multiple populations of modern Cape Breton (First Nations, Scots, Acadians, and the multicultural urban) through their art, music, belief, and foodways.

**06-09 Paper Session: Unconventional Approaches to Myth.** In the last 30 years or so, theorizing about myth and analyzing its contents and its performance in society have reached a degree of stagnation and conventional frameworks. From the psychoanalytical approaches of the early decades of the 20th century, to the “Myth and Ritual” theories of the 1930s, and to the functional, structural, and semiotic analyses of later years, the scholarly discourse about myth has been cast into anticipated theoretical patterns, from which we would like to attempt to break away. These three papers question some of these conventional assumptions about myth. Each of the panelists takes his own route of refreshing theorizing about myth.



**06-10 Paper Session: Sustainability as Community Healing: Theory, Practice, and Policy**

**in the Ritual Process.** Ritual plays a variety of roles in community and often aids in the transformation and transition of identity, time, and place. As the world at once grows and shrinks and as conflicts between identities arise, people often seek comfort in ritual to maintain a sense of health. Through examining multiple communities, these papers assess the roles of expressivity and performance rituals as antidotes to dominant and hegemonic sources of representation. They consider the collisions that occur between cultural practices in the worlds of media, medicine, personal narrative, and music as members fight to sustain the health of their communities.

**06-11 Paper Session: Vernacular Religious Practice: Local Spaces, Global Contexts.**

Studies of the Jewish religious holiday Sukkot in Israel, a Japanese festival nationally designated as intangible folk-cultural property, and a local US church museum recognized by the Vatican explore a variety of vernacular religious practices as they construct, play with, challenge, and embrace authoritative recognition mechanisms stemming from religious/governmental bodies. These local examples resonate with global circumstances, highlighting creative resistance within broad cultural systems. Focusing on religious practices of individuals and small groups engaged with ritual performance and religious material culture, the research draws on Primiano's concept of vernacular religion and privileges emic understandings of belief.

**06-13 Paper Session: Real Gardens, Imaginary People and Places: The Cultural/Literary Exchange.**

Anthropologist Ruth Behar argues that writers "end up, as the poet Marianne Moore would say, planting real people and places in the imaginary gardens of our books." This panel explores the harvesting, if you will, of those gardens: the always active exchanges between folk culture and literature, particularly the reciprocal movement of imaginary peoples and places from literature back into the gardens of the real. We explore not only how literature is shaped by folklore, but also how it in turn works to shape the ways people live in their worlds, in their regions, and their nations.

**06-14 Paper Session: Gaps in the Record: Charting the Performance of Rupture.**

Leading scholars in recent years have turned their attention not only to what Amy Shuman terms "narrative entitlement," but also the entitlement to narrative "failure"; for example, Carl Lindahl describes the "right to be wrong" in Katrina survivors' narratives. This panel explores narrative and other artistic expression that emerges from, transcends, and ultimately restages trauma, rupture, and fragmentation. To what extent do narrators key stories as authentic by incorporating evidence of rupture, and how does this transform their relationship and ours to those stories? This panel pursues this line of questioning from the entry point of aesthetics: where do we locate the slippage between overwhelming emotion and the performance of that emotion? How do we—and how should we—differentiate between breakdown and breakthrough into performance in narratives of trauma?

**08-01 Forum: Our Survival/Notre Survivance: The Franco Americans in New England.**

Franco Americans in New England have maintained their identity in the face of language loss and other cultural assimilation efforts. Whether coming to New England from Acadia in the 18th and 19th centuries or later on from Québec to work as loggers or in factories, Franco Americans are inevitably associated with New England. In Canada as in the US, Franco Americans mingled with other immigrants, particularly Scottish (Acadia) and Irish (Québec); these interactions have influenced traditional life in New England, including performing art forms that were traditionally shared within family circles, such as stories, fiddle tunes, chansons à répondre, step dancing, and culinary practices. The forum will address issues of cultural sustainability by engaging bearers of Franco American traditions from Maine, Vermont, and Rhode Island in a moderated conversation.

**08-02 Forum: Talking Folklore: A Conversation with Leaders in the Field.** This forum features a conversation with a few prominent folklorists who will reflect on their respective careers, and meditate on the past and future of our discipline. This year's forum will focus on international

scholarship and fieldwork by looking at the “life of learning” and the choices, chances, and triumphs of participants Luisa Del Giudice, Lee Haring, John McDowell, and Margaret Mills. Pravina Shukla will facilitate this exchange about their academic and public work, their fieldwork, and their involvement in our field and our scholarly society over the past several decades.

**08-04 Paper Session: Paving Divergent Paths: Reflections on the 30th Anniversary of Jack Zipes’s *Fairy Tales and the Art of Subversion*.** Frequently challenging disciplinary boundaries, characterized by methodological and theoretical diversity, stirring debate about the meaning and significance of “canonical” texts, fairy tale studies shows all the signs of intellectual vibrancy. This panel commemorates and traces some specific lines of influence of a study published 30 years ago, when fairy tale studies was in its disciplinary infancy: Jack Zipes’s *Fairy Tales and the Art of Subversion* (1983). Members of this panel seek to isolate some of the most significant and enduring questions raised in *Art of Subversion* and to trace the influence of that study, even as we have followed divergent paths.

**08-05 Paper Session: Framing Foodways: Modes and Meanings of Public Contestation.** By investigating public constructions of healthy soul food, virtuous canning, sustainable brewing, and “Scotch” haggis in the United States and the United Kingdom, this panel explores how the framing of food is intertwined with broader debates about civil society, social justice, and the allocation of material and discursive resources. Individuals and institutions employ frames of authenticity, heritage, and community to revalue people and practices in the contexts of health and environmental activism, tourism, nation building, and the celebration of all things retro. These public representations of foodways link culture and environment in ways that are sometimes playful, but always contested.

**08-07 Forum: Sustainable Models: Case Studies and Perspectives on Field Schools.** The forum addresses the topic of field schools from the distinctive perspective of instructors and students at several institutions where such programs are produced, both in the US and abroad. The forum format offers participants and audience members the opportunity to address, in a dialogic fashion, fundamental issues such as aims and scope, teaching methodologies, the limits and potential of such approaches, and emerging challenges. The session will take up the crucial question of whether and how the ethnographic approach to the study of people, places, and things can help sustain the field, practitioners, and the communities with whom we work.

**08-09 Paper Session: Folklore and Social Politics: Swedish Cases 1930–2010.** This session explores folklore in the light of sociopolitical transformations during the past 80 years in Sweden. By analyzing folklore and utilizing folkloristic perspectives, the papers attempt to capture structures of expectations, ideological moods, and social imaginaries linked to shifts in political actions and social policies. Concentrating on the years around 1930 (when the welfare state was being formed), the late 1970s (when the welfare state was taken for granted), and the recent years’ shifts toward neoliberalism and privatization, the papers take up anecdotes, surreptitious humor during military parades, and attempts to use narrating as a resource in the care of old people.

**08-10 Forum: When Therapists Meet Folklorists in the Field: A Training Session for Trauma-Informed Ethnography.** Folklorists often find themselves working with peoples whose lives have been marked by traumatic encounters (natural disaster, racial violence, refugee flight, and more). Yet when folklorists are trained in ethnography, we’re not trained to think about how traumatic encounters can frame our consultants’ life experiences, such that even the seemingly simple telling of trauma stories can negatively affect their emotional well-being. Nor are we trained to think about our own vulnerabilities as the holders of these stories. This workshop invites clinical social workers to join folklorists in addressing these issues, offering hands-on training in building a trauma-informed ethnographic practice.

**08-12 Paper Session: Meanings/Uses of Sacred Spaces and Objects.** This panel considers the meaning, use, and significance of spaces, places, and objects within vernacular religious life in contemporary and historical, as well as literary and ethnographic perspectives. The papers each examine the evocative nature of vernacular architecture and material culture for individuals who might consider themselves traditionally “religious” or contemporaneously “spiritual.”

**08-13 Paper Session: Cultural Sustainability in Performance Practice.** The concept of cultural sustainability as related to the performing arts has to contend with the particular dynamism inherent to music, dance, and theatrical performance. Culturally sustainable practices are only identifiable through time and changing circumstances, while elements of continuity, temporal considerations, and social structural forms emerge as being of no less importance. This panel addresses the social and creative practices through which culturally situated performances are generated and endure. The presentations draw from a range of cultural genres—Surinamese Maroon, Japanese, and Malian dance, and experimental improvisation and puppet performances—to reveal the particular issues of sustainability in practice.

**08-14 Paper Session: Stories from the Margins: Interactions of Traditional and Personal Narrative in Alternative Cultural Groups.** This panel will explore a range of evocative and provocative uses of traditional and personal narratives in nonmainstream communities as components of their tense struggles between self-definition and the accommodation of dominant cultural forms. Formal and informal storytelling occasions provide means of accessing and also self-consciously amplifying aspects of marginal communities’ expressive energies, in order to bring light to the boundary zones where immigrant, sexual, or cultural minority groups intersect with dominant institutional structures. Forum panelists will report on their work with five such culturally fertile boundary zones between marginal and mainstream groups and environments.

**09-01 Paper Session: Cultural Policy and Sustainability in the Face of Societal Change.** Change, it is said, is one of the only constants in life. However, change is not often perceived as a positive agent in the construction of cultural policy. How do cultures adapt to and institutions and individuals respond to change? The new trend toward sustainability acknowledges the pressure of societal change on culture, whether from political, economic, or structural forces, and offers a different path. The papers in this panel will explore these flashpoints in cultural policies and cultural communities in relation to the goals and processes of sustainability in the face of societal change.

**09-02 Paper Session: The Interests of Intangible Cultural Heritage and Issues of Cultural Sustainability, Part I.** Cultural sustainability is essentially the issue of the continuity of traditions which, in turn, lies in the validity and vitality of folklore elements in cultural transmission and transformation. Whether in form or content, a tradition that is rooted in the fundamental beliefs in a culture carries the vitality and sustains through social changes; one that is based on temporal trends reveals the validity and does not sustain along with the core cultural values. This presentation discusses the issue of identifying elements that are core to a cultural identity so as to understand its role in cultural sustainability and in safeguarding intangible cultural heritage.

**09-03 Paper Session: Place and Folklore: A Mutual Relationship.** This panel examines the relationship of constant and mutual re-formation between folklore and place. Celebrating the foundational work of Ryden, Glassie, Hufford, Johnstone, Jones, and others, panelists will present original fieldwork to demonstrate how shared experience promotes shared culture, and how collective or cooperative actions taken in or at a specific location can guide, promote, or constrain subsequent avenues for action and expression. Case studies include the place and “scene” of North Carolina hardcore music culture, pilgrimage in Ireland’s County Mayo, hiking tactics on Wisconsin state park trails, and the regional “Hon” identity of working-class Baltimore.

◇ **09-04 Diamond Session: Tales from Out of School: Folklore and Education in Non-K–12 Settings.** Panelists in this Diamond session will discuss their involvement in one of the best kept secrets in folklore and education: some of the most effective folklore teaching and learning happens outside of the K–12 classroom. Questions to be explored include: What can folklore programs developed for Boy and Girl Scouts, after-school, weekend school, and adult education settings offer learners that K–12 classroom-based programs cannot? How does this programming supplement, augment, or enhance K–12 education and help create a lifelong folklore learning experience? Are folklore and education programs in these settings more or less sustainable than in the K–12 classroom?

**09-05 Paper Session: Ukrainian Folk Heritage and Identity in Material Culture Practice.** The papers on this panel all consider practices surrounding the production, use, and collection of domestic material culture in Ukraine and in the Ukrainian diaspora. Each of the papers explores a specific area of material culture (folk art collecting, ritual towel production, vernacular architecture, and foodways). Through recontextualization and social change, items that had been or continue to be part of everyday life acquire significance beyond their practical uses and become a means of articulating relationships, whether between the members of a family, between the various regions of Ukraine, or between Ukrainians in the diaspora and their Ukrainian homeland.

**09-06 Paper Session: Folklore of World War I.** As the centennial of the First World War approaches, this panel seeks to investigate some of the most revealing expressions of folk culture that emerged from “the war to end all wars.” The four presentations will analyze examples from several sides of the conflict—including the folklore generated by American, British, Austro-Hungarian, and Polish troops. Several folklore genres, especially legends and folksongs, will illustrate some of the anxieties, frustrations, allegiances, and humor experienced and shared by a wide range of First World War military personnel.

**09-10 Paper Session: Sustaining Intention: Fostering Disposition, Dialogue, and Collaboration.** What might lessons in diversity and inclusivity, reflective writing assignments, and martial arts workshops have in common? As innovative and integrative approaches to community-based learning, they offer compelling strategies for folklorists and other educators to develop stance, disposition, reflexivity, and deliberative dialogue—skills for acting in the world. This panel explores various community learning initiatives and exercises of intention, broadly conceived, as tools to introduce compassionate, creative, and critical learning across the disciplines. For those of us concerned with helping students learn about sustainable practices—lifelong attitudes and strategies for being civically engaged—we explore together teaching processes and pedagogical reflections.

**10-02 Paper Session: The Interests of Intangible Cultural Heritage and Issues of Cultural Sustainability, Part II.** This panel addresses experiences and responses to Intangible Cultural Heritage (ICH) protection in local contexts in contemporary China. After UNESCO drafted its 2003 ICH convention, state and other actors have found diverse ways to reframe preexisting efforts to protect or promote local culture so as to fit UNESCO’s framework and regulations. This new “global” cultural landscape is shaped from the top down. Focusing on this recent phenomenon, this panel explores the history of and local responses to ICH protection in both discourse and practice to encourage dialogue among the “stakeholders” and to actively engage local communities in heritage making and cultural sustainability.

**10-03 Forum: Sustainability through Chronicling Folklore History.** This forum invites reflection and discussion on our meeting theme, cultural sustainability, in conjunction with the 125th anniversary of the American Folklore Society. Sponsored by the Folklore and History Section, this discussion will explore the effects of various media on compiling and presenting the history of folklore scholarship. Participants have produced folklore history in books, biographies,

scholarly articles, university courses, institutional surveys, and academic journals, both print and online. The conversation will evaluate historiographic accomplishments of the past decades and assess current needs and trends. The forum promotes the creation of various forms of folklore history for a more sustainable disciplinary future in a more sustainable culture.

**10-04 Paper Session: Situating Place in Folklore Studies.** Theoretical approaches to space and place have long been the purview of human and cultural geographers, but folklorists have made important contributions to this body of scholarship. One could argue that folklore is at its core a geographic discipline: stories and cultural practices give life and meaning to the places we live. At the same time, documenting sense of place is a core aspect of cultural sustainability. The papers in the panel explore the centrality of sense of place to folklore and cultural sustainability in three distinct scenarios.

**10-05 Paper Session: Fairy Tale Studies: Sustainability, Continuity, and Where We Go From Here, Part I.** Since the 1960s, the fairy tale's relentless production and reception have fueled the burgeoning field of fairy tale studies. Now, scholars face a massive global corpus of folktales and fairy tales, a shape-shifting genre, and critical questions about the sustainability of fairy tale studies as a multidisciplinary field. This two-part panel series considers strategies for sustaining the field's momentum. The first panel focuses on characteristics that shaped contemporary fairy tale studies and new perspectives, methods, and directions having the potential to shape its future. The second panel focuses on the geocultural/political perspectives necessary for maintaining the field's sociocultural and academic significance. See also 11-05.

**10-06 Paper Session: Circulation, Embodiment, and Cultural Critique: Eroding the US-Mexico Borderlands.** Treated both literally and conceptually, the borderlands analytic has been tended to with attention to the racial, gendered, political-economic, and sexual violences of bordered life, and thought of as an ethereal contact zone giving rise to shifting identities. Privileging of the latter understanding by way of an elaborate semiotics of popular culture, however, has regrettably produced disembodied perspectives of everyday life. With this brand of cultural theory in mind, the panel presenters explore questions around the regrounding of cultural analysis through ethnographic work committed to mapping the complex cartographies and circulations of lived life.

**10-10 Forum: More than Measuring: A Conversation with Dennie Palmer Wolf.**

Honing evaluation strategies and research skills is essential for folklorists working in many settings. To commemorate the 20th anniversary of Local Learning and our annual professional development workshop cosponsored with the Folklore and Education Section, conference attendees are invited to a conversation with the distinguished evaluator of arts and cultural organizations and programs Dennie Palmer Wolf of WolfBrown, an international arts consulting firm. Author of *More Than Measuring: Program Evaluation as an Opportunity to Build the Capacity of Communities* and *Building Creative Capital* (both online at [www.wolfbrown.com](http://www.wolfbrown.com)), she will include her work with City Lore as a case study to demonstrate how organizations focused on traditional arts and culture might approach evaluation and research in ways that are consistent with their values.

**10-11 Forum: The Spellbinders Reunion: A Revival Storytelling Community Remembered.**

This forum brings together several prominent storytelling voices from The Spellbinders, a storytelling revival support group formed in the early 1980s in Providence, RI. The four panelists are true community scholars: all work full time in local, regional, and national settings as performers, workshop leaders, and arts enrichment specialists in schools, libraries, religious or corporate settings, and community arts venues, reflecting to audiences key themes of local and community lore. Each has distinctive repertoires and stylistic signatures, with ethnographic and autoethnographic sensibilities. They will remember early formative efforts and reflect on paths traveled with professional storytelling since.

**10-12 Paper Session: New Nordic Food Stories of Terroir.** This panel aims to explore the growing interest in locality and food and its connection to practices and ideas concerning roots and heritage by looking at issues such as narratives, social media, performance, and the process of how traditional food practices are reinvented and given new meanings. Building on case studies from the Nordic countries, we would particularly like to bring light to how commoditization, marketing, and consumer trends interact with everyday life and traditional practices.

**10-14 Paper Session: "This Is What They Did to Us": Race and Gender in the Construction, Destruction, and Reconstruction of Pinhook, Missouri.** Focusing on the destruction of the African American town of Pinhook, MO, during the Heartland Flood of 2011, this session will engage the ways in which race, gender, and class are revealed as critical factors in disasters and their aftermaths. Working from narratives of displaced residents, this session will highlight how women have taken the lead in performing "care work" necessary to sustaining a community of displaced residents and to their eventually rebuilding the town. It will also examine the role that rural and racial invisibility played in the destruction of this small town. A 20-minute excerpt from a documentary film in process will begin the session.

**11-01 Forum: The Commonwealth of Culture.** Much in the air today are arguments over enclosures such as copyright that limit the free flow of ideas in the digital, cultural, and/or creative commons. Folklorists, who have a long history of considering culture as a shared good, have a great deal to contribute to cultural sustainability through commons strategizing. Topics include how conversational genres bring into being community membership and stewardship; problems posed by identity politics in plural societies and transnational intangible cultural heritage; public radio as a sonic commons threatened by enclosure; and cultural integrity to address loss and cultural disturbance. Audience discussion encouraged!

**11-03 Forum: "Everything Here is a Work in Progress": Prototyping as Practice in Community-Driven Museum Exhibit and Program Development.** This forum provides an opportunity for folklorists working in museums and galleries to share with each other a new prototype of exhibit development where authority is truly shared among partners, and community-centered collaboration, experimentation, and exchange is at the heart of exhibit design. Presentations on innovative, cocreated community projects from the Philadelphia Folklore Project, the Gallery of Conscience at the Museum of International Folk Art, the Smithsonian Office of Folklife Programs, and the Michigan State University Museum will kick start the discussion, facilitated by two prototype gurus in our field.

**11-05 Paper Session: Fairy-Tale Studies: Sustainability, Continuity, and Where We Go from Here, Part II.** See 10-05.

**11-06 Paper Session: Drop(ping) on Down in Florida Again: Revisiting Fieldwork and Returning to Communities.** Current and past folklorists with the Florida Folklife Program will discuss the expanded reissue *Drop on Down in Florida: Field Recordings of African American Traditional Music, 1977-1980*. Panelists will share their experiences revisiting fieldwork and communities a generation later in order to bring increased public attention to field recordings. Making existing materials accessible and giving them back to a community are among the best approaches for celebrating folklife resources, yet such a project also has unexpected outcomes. Re-engaging communities ultimately renews fieldwork relationships and empowers public folklorists to highlight the continuity and sustainability of expressive traditions in our programs.

**11-07 Forum: Birds of a Feather: Public Folklorists Teaching in Universities.** The occasions for the public-university hybrid folklorist to teach on the university campus typically expand the walls of the classroom, whether students are engaged in practicum courses, internships, and assistantships, or as volunteers, service learners, work-study students, or field school participants. In this forum, public folklorists housed at six public universities will discuss their experiences



teaching undergraduate and graduate students. Topics will include content and theory, best practices and worst experiences, challenges and successes, formal and informal settings, supervision, guidance, and leadership. The forum will seek to “articulate the theory of our practice” (or the theories of our practices).

**11-09 Paper Session: Performing and Sustaining Place and Land in the Mediterranean.**

This panel addresses issues of cultural sustainability in the Mediterranean by exploring the local ethics of place and land, as well as by assessing the local responses to globalization, development, and large-scale tourism. From the central role of olive cultivation in everyday life and culture in Greece and Turkey, to the debate surrounding tourism development on the island of Imbros, Turkey, and to the shifting ethics of place in the Southern Italian tammurriata folk songs, these papers offer diverse Mediterranean perspectives on sustaining local culture.

**11-12 Forum: Advances in Folklore Scholarship: Diaspora and Belonging.** This forum features two recent books that explore the interplay of migration, community, displacement, and belonging. Authors Debra Lattanzi Shutika (*Beyond the Borderlands*, winner of the 2012 Chicago Folklore Prize) and Solimar Otero (*Afro-Cuban Diasporas in the Atlantic World*) will present their central arguments and discuss their forthcoming works. Discussants Olga Nájera-Ramírez and Norma Cantú will synthesize, contextualize, and assess the authors’ collective contributions to the field. Lisa Gabbert and Lisa Gilman will chair an open discussion with an eye toward identifying advances in folklore scholarship.

**11-14 Paper Session: Stigmatized Vernacular Continued: Disability and Folklore.** Building on the recent special issue of the *Journal of Folklore Research* (2012) on the “Stigmatized Vernacular,” this panel more specifically explores folklore and disability as a stigmatized vernacular. Issues we will discuss include untellability, critical pedagogy, ethnography, communicative competence, and performance. This panel argues that folklorists would benefit from conversations about disability and that the study of disability belongs within folklore.





**Aasland, Erik A.** (Fuller Graduate School of Intercultural Studies) **The Angel Cannot Deviate from the Path: Theological Dissonance with Hyperbolic Sections of Kazakh Proverbs.**

Researchers have explored the relationship between proverbs and various religious texts, but have given scant attention to the question of how theological understanding can affect proverb interpretation. In this paper, I explore instances when theological dissonance inhibits Kazakhs from recognizing the hyperbolic aspects in Kazakh proverbs both in the classical period (1850–1900) and today. Hyperbole gives emotional emphasis to the primary thought (Clinton 2007). Yet, in the examples that I consider, Kazakhs disagree with the proverb theologically and insist on interpreting the hyperbole literally. These disputed proverbs that address significant issues continue to be used in discourse and collections nevertheless. **10-09**

◇ **Abrams, James** (Open-Hearth Project) **Theme Work: Ethnography and Languages of Solidarity in a Labor Classroom.** The meanings of heritage, conceived as expressions and outcomes of social practice, as opposed to things with inherent value, are both emergent and context specific. My presentation will discuss the linguistic means by which a small group of workers from the coal and steel industries in western Pennsylvania explored, debated, and developed discourses of solidarity in a labor education classroom. The discussion also addresses the role of ethnography in grounding an experience-near heritage curriculum for the purpose of mutual learning and critical citizenship. **09-04**

**Addison, Wanda G.** (National University) **Black History Month Programs: Cultural Sustainability through Performance.** Implications embedded in programs during Black History Month access desires for the cultural recognition of African American contributions to and history within the United States. Equally important at these events is the implicit furthering of knowledge and connection to the past, the sustainability of African American heritage and culture. Concepts of “home” as historical, national, and individual community infuse each performance and support and encourage connections that in turn insist on the removal of myopic considerations of cultural subjectivity and sustainability. Black History Month re-vision “home” through counterstories of blackness in America and of Americanness in black America. **03-13**

◇ **Agrawal, Natasha** (Carroll Robbins Elementary School, Trenton, NJ) **Training Teachers to Connect with Elementary School Children from the Thai-Burmese Refugee Camps.** Thousands of refugee families from the Thai-Burma border have been resettled in the United States. Elementary school-aged children from these families face immense emotional and psychological challenges in adapting to a new cultural environment and in learning a new language. Many of these children were born in prison-like refugee camps. Some children may have witnessed violence and suffered from malnutrition. In this presentation, I will address the need to raise teachers’ awareness of the special challenges faced by refugee learners and how to offer instructional strategies that begin by validating these children’s life experiences. **05-08**

◇ **Alexander, M. Lee** (College of William and Mary) **The Power of Sisu: Nordic Folk Elements as Assertion of National Identity in Tove Jansson’s Illustrations of *The Hobbit*.** Finnish author Tove Jansson created distinctly Nordic folklore-inspired illustrations for the first Finnish edition of *The Hobbit*. Though controversial among scholars for what some consider inappropriate departure from the text, I argue that Jansson captivated Tolkien’s characters differently but appropriately, partly because of Tolkien’s well-documented love of Finnish language and lore and because of his acknowledgment of their profound influence on his work, and partly because of the illustrations’ role in expressing Sisu (the Finnish spirit of determination, which Bilbo exemplifies) at a crucial time, providing culturally affirming access to readers. This Diamond presentation will include critical examination of key Jansson illustrations and their Nordic folk roots. **06-01**

**Allen, Ray** (Brooklyn College) **Mermaid Avenue: Woody Guthrie's Coney Island Songs.**

This query will examine Woody Guthrie's neglected postwar work, focusing specifically on lyrics he wrote between 1943 and 1954 when he lived in Brooklyn's Coney Island neighborhood. Culled from the Guthrie Archive by his daughter Nora, his lyrics were set to music in 2003 by the Klezmatics, a New York-based klezmer ensemble. A close read of his Coney Island lyrics confirms that Guthrie's songwriting legacy extended well beyond his early *Dust Bowl Ballads* years, as he continued to reflect on a multitude of social, political, and spiritual subjects. They also reveal his growing interest in Jewish history and culture following his marriage to Marjorie Greenblatt Mazia, the daughter of the well-known Yiddish poet and activist Aliza Greenblatt. **08-03**

**Allen, Richard Alexander** (University of Iceland) **Ulster Says No: Gencarella's Critical Folklore Studies and Cultural Sustainability.**

This paper looks at Stephen Olbrys Gencarella's idea of critical folklore studies and its compatibility with cultural sustainability. Gencarella calls for folklorists to tackle hegemonic forms of folklore in an effort to help subaltern groups. In doing so, it could happen that a folklorist contributes to the destruction of a form of folklore. This paper will look at Protestant traditions in Northern Ireland that are highly contentious and that could be described as hegemonic. By doing so, the paper will attempt to answer, and create discussion about, the question of whether folklorists should always strive for cultural sustainability. **02-07**

**Ancelet, Barry Jean** (University of Louisiana, Lafayette) **The Play Is Deep and Wide: Strategies for Survival in the Grand Marais Mardi Gras.**

The notion of sustainability applies to folklore in a number of ways, including the sustainability of traditional expressive culture as it navigates the currents of modernization and change. The participants in the country Mardi Gras run in Grand Marais, Louisiana, have devised strategies that are enabling them to survive a number of transitions, including changing leadership and evolving social mores. This paper examines the ways in which the practice of extending the carnivalesque play at the heart of their tradition factors in the community's cultural and social survival strategies, within and beyond Mardi Gras. **03-02**

**Artese, Charlotte** (Agnes Scott College) **The Pivotal Folktale Survival in Hamlet.**

*Hamlet* excludes nearly all of the folktale materials in Shakespeare's ultimate source, Saxo Grammaticus's 12th-century *Gesta Danorum*. The one folktale motif that remains is "Message of death fatal to sender" (Motif K1612). This episode in the play happens offstage, but it marks a key shift. After Hamlet alters the letter Rosencrantz and Guildenstern bear commanding his death to order their executions instead, he returns to Denmark to finally take action against his adversaries. The lone surviving folktale motif advances the play to a final stage that is more plot driven, like folk narrative itself. **01-11**

**Astapova, Anastasiya** (University of Tartu) **When the President Comes: Power Relations and Irony in Narratives about Window Dressing.**

This paper is based on narratives collected by the author in 2012–2013 in Vitebsk, Belarus. According to these narratives, when the president, Alexander Lukashenko, visited this city in 2012, the population was forced to create a perfect "window dressing" image of Vitebsk. The narratives usually have a particular structure including humorous elements and criticisms of the government. The study focuses on the forms of these "eyewash" stories in contemporary Belarus. It offers a complex analysis of how they function in mass media and the discourse of power within the broader context of window-dressing narratives both in literature and folklore. **02-14**

**Augustus, Brent** (Memorial University of Newfoundland) **"What Would You Do When...?":**

**Ostensive Play in the Zombie Apocalypse Narrative.** Recent years have seen increasing interest in the zombie apocalypse narrative. Though belief in the inevitability is mixed, pop culture representations of the zombie apocalypse demonstrate that it is currently prominent in the public's mind. This apocalyptic narrative contains a mix of complex themes of counterhegemony, technological over-reliance, and ethical and social responsibilities. Using Koven's concept of

cinematic ostension, this paper analyzes the themes that lie under this apocalypse narrative, to show that the modern interest in the zombie apocalypse is a mass-mediated form of ostensive play allowing people to safely participate in a unique, secular apocalyptic narrative. **03-05**

◇ **Ault**, Nelda R. (independent) **Then I Heard Their Story and They Became People, Not Problems: Folklorists, Refugees, and Building Communities.** The US resettled 115,000 refugees, asylees, and parolees in 2012. Government organizations and NGOs work together to provide for the immediate needs of new arrivals. Government funding is limited, and as years pass, resettled populations are required to reconstruct their networks. The informed efforts of volunteers from the wider community are assets in the development of resettled communities. This presentation will describe how the expertise of folklorists can help build partnerships and foster understanding between groups. Based on experiences in a social services agency in Utah, I identify opportunities for folklorists to be involved in community and volunteer development. **05-08**

**Ayabe**, Masao (Tokyo Metropolitan University) **Secularizing Commonalities: Latent Discrepancies behind the Revitalization Movement of the Lisu in Northern Thailand.** This is a report of a revitalization movement of an indigenous people, the Lisu, in northern Thailand. The movement had an exponential rise in recent years, but it came to a halt. I attribute the stagnation to some religious factors. The background of the movement will be discussed, and difficulties in establishing unity and in commonality overcoming internal differences among the Lisu will also be discussed in light of religious impediment. There are three opposing pivots, namely purification of possessed descent, animal sacrifice, and common script. An attempt by the Lisu themselves to secularize commonalities will also be discussed. **08-06**

**Bacchilega**, Cristina (University of Hawai'i, Mānoa) **Conceptualizing Contemporary Adaptations in a Worldly Fairy Tale Web: Promises and Challenges.** While the proliferation of fairy tale adaptations in contemporary globalized culture does not guarantee the articulation of new social possibilities for the genre, adopting the fairy tale web as a general site for critical inquiry into the genre's activity can help scholars become better attuned to competing uses of magic, enchantment, and wonder across cultures and media platforms. Thinking through promises and challenges that this methodology poses, I draw on examples from reading contemporary "Snow White and Rose Red" adaptations and discuss a worldly fairy tale studies in relation to antiglobalizing geopolitics of culture (Walter D. Mignolo, Gayatri Chakravorty Spivak, Ngũgĩ wa Thiong'o). **11-05**

◇ **Bailey**, Deborah A. (Missouri Folk Arts Program) **Teaching Culture is a Two-Way Street, or "Why Exactly Are We Going to the Stearnsy Bear Shop?"** In 2010–2011, the Missouri Folk Arts Program (MFAP) initiated a Community Scholars Program that meets in different areas of the state. Our approach evolved from one in which we largely controlled all aspects of the project to one shaped by dialogue with our community hosts. Three first-year participants became community hosts in northeast and southwest Missouri. While we provided guidance and suggestions, our hosts were a significant force. Their input and choices—including some we did not fully understand at first—have reminded us that our "students" are teachers as well. And yes, going to the Stearnsy Bear Shop was a great idea! **05-08**

**Balaskovits**, Alison (University of Missouri) **Holy Jezebel, the Lady of Small Things: Narratives of Almost Motherhood, Stories of Murder.** The history and future of our bodies is shaped, intentionally or not, by the stories we tell, consume, and internalize. Using the narratives of Medea and Jason, the reality of Andrea Yates and her relationship with her husband Rusty, and the memory of my own pregnancy scare while living in the dorms of my Catholic college, I explore and suggest how living narratives of motherhood, murder, and loneliness are shaped not only by our experiences but through the stories we continue to tell. This piece suggests that it is necessary not only to rewrite narratives of women's bodies when those original stories stymie them, but also to view experiential and historical narratives side by side to reshape bodily histories. **05-11**

◊ **Banks, Jade D.** (Mind-Builders Creative Arts Center) **The Folk Culture Intern Model and Teen Engagement in “The Will to Adorn” Project.** The Dr. Beverly J. Robinson Community Folk Culture Program is a dynamic, year-round teen internship program housed at Mind-Builders Creative Arts Center in Bronx, NY. In collaboration with the Smithsonian’s “The Will to Adorn” project, paid teen interns conduct reflexive ethnography with style makers and cultural custodians within the African American community. Ultimately, interns discover the importance and history of black urban style, document themselves as tradition bearers, and make intergenerational connections in their families and communities. Interns participated in the 2013 Smithsonian Folklife Festival, where they presented their research to a national audience, and led a “train the trainer” education workshop. **05-08**

**Barber, Suzanne** (Indiana University) **Feminist Human/Dog Cocreation: Nature-Culture Rhetoric and Folkloristic Posthumanism.** This paper takes a posthumanist examination of the discursive practices that occur amongst advocates of purebred dogs. Following Donna Haraway, I show how the cocreation of dog-human relationships have produced multiple potential becomings of “dogness.” I focus on the constitutive practices of women and the distinctions between “working dogs,” “sport dogs,” and “pet dogs.” These practices shape and are shaped by breed origin myths and multiple potential forms of capital that delineate what a breed is and isn’t. By conceptualizing dogs as a practice of creation, we are forced to think beyond the boundaries between nature and culture. **03-10**

**Barker, K. Brandon** (Indiana University) **Ping-Pong: A New Folk Illusion and Its Complication of Director/Actor Roles.** The growing catalog of folk illusions—forms of children’s play that effect an intended embodied illusion for one or more participant(s)—continues to shape our understanding of the genre’s salient features. Ping-Pong is a recently discovered folk illusion in which two children act as though they are hitting a ping-pong ball back and forth. Using Styrofoam cups as paddles, the children flick their cups with the index or middle finger in order to create the sound of a Ping-Pong ball hitting a paddle. All the while, spectators’ swiveling heads and eyes follow the imaginary Ping-Pong ball back and forth as the spectators cheer on the imaginary match. Such an emergent performative context continues to answer questions about attention, direction, and embodied illusions in the context of intersubjectivity. **03-12**

**Baron, Robert** (New York State Council on the Arts) **Public Folklore Dialogism and Critical Heritage Studies.** Both critical heritage studies and public folklore are centrally concerned with mediation, expertise, representational authority, government’s role, and relationships with communities. Critical heritage studies is especially interested in hegemonic heritage discourses, community self-representation, and divergences among heritage authorities, experts, and community-based programs. Public folklore’s dialogism in community engagement involves shared authority, collaborative program development, cultural conversations, and equipping communities to represent their own cultures. While critiquing policies and hegemonic discourses is important, critical heritage studies views authority monolithically and lacks dialogical methodologies for representing communities. In this presentation, I discuss how it could benefit from public folklore’s conceptual and methodological approaches for mutual engagement with communities. **06-03**

**Batra-Wells, Puja** (The Ohio State University) **Virtual Realities: The Posthuman Ethics of Digital Afterlife and the Case of Nirbhaya.** Taking a cue from W. J. T. Mitchell’s incisive provocation “what do pictures want?,” this paper will explore the discursive desires of a fabricated photograph representing the posthumous remains of the victim of the 2012 Delhi gang-rape case. Drawing on new materialist paradigms, this presentation will interrogate the posthuman afterlife of this invented image as a result of its wide virtual circulation. Within the context of its digital existence, I examine the ontological conditions that make the image possible, the shadow archives that make it intelligible, and the multiple constituencies interpellated by its dissemination. **03-10**

**Bean, Benjamin** (Goucher College) **Liberating the “I” Through Music: A Case Study of Rastafarians in the Philadelphia Reggae Scene.** This paper will explore the relationship between music and identity conflicts, specifically examining an ethnographic study of Rastafarians who are professionally involved in the Philadelphia reggae scene. An analysis of interviews and performances will highlight how these individuals negotiate contradictions between their personal and professional lives, their fellow Rastafarians and their non-Rasta colleagues and clientele, and sacred and secular space and time in music and cultural events. Considering reggae performance and audience participation in terms of ritual, this research is intended as a contribution to theoretical discussions of *communitas* and the value of participation in the arts for cultural sustainability. **06-10**

**Beliso-De Jesús, Aisha** (Harvard University) **Sensing Empire and Bittersweet Distinctions in Havana Santería.** Emotional evocations and meaningful distinctions are usually first sensed through the nose. Smell is one of the first things travelers and visitors react to in a place. As Cuban and foreign Santería practitioners are enveloped in the post-Soviet Cuban socialist experience of Havana, these smell maps highlight dynamics felt in, on, and around different religious/national bodies. This paper explores the sensual smells of Havana Santería—how smellscapes of degeneration and sensuality are situated within broader nationalist quests for progress within global connectivities and transnational religious modernities. Changes emerging from the recent tourist economy and the perceived infiltration of capitalist values in Cuba emerge within Santería as deeply sensual experiences. Havana Santería becomes a unique geography providing smell maps to explore how racial, sexual, and nationalist olfactions of power arise in transnational Santería situations. **04-02**

◇ **Bell, Jennifer** (Center for Development, Acculturation, and Resolution Services) **Using Seven Practical Ideas to Build Cultural Awareness.** This presentation will explore seven ideas that help nonprofit/university partnerships prepare service providers, volunteers, and students to work with immigrant and refugee communities: be aware of differences, be teachable, don't panic because of language variables, cultivate self-sufficiency, seek reciprocity, build trust, and take initiative. We will describe how these ideas came about and were shaped through collaboration between the Department of Folk Studies and Anthropology at Western Kentucky University and the Center for Development, Acculturation, and Resolution Services; and how they have guided a variety of facets of our collaborative work. **05-08**

**Bell, Michael E.** (Rhode Island Historical Preservation and Heritage Commission, retired) **Media: *Vanishing Orchards: Apple Growing in Rhode Island*.** The documentary film *Vanishing Orchards: Apple Growing in Rhode Island* tells the story of how farmers have responded to changing technology and markets so that they can continue to succeed in a business that is inherently risky and fraught with economic uncertainty. Growers have had to balance the traditional approaches that were handed down to them from their parents and grandparents with the realities of today's business climate. The film follows apple growers over a 10-year period to show how this historically significant way of life in Rhode Island, which seemed on the brink of extinction, has managed to survive through resourceful adaptation. For the first time in decades, a new generation of farmers is confident that they can carry on the family business. **02-05**

**Bender, Mark** (The Ohio State University) **Revisiting the Pluriverse: Cosmographic Epics from Southwest China.** In this presentation, I will further my discussion of multicultural and multinatural perspectivism (de Castro 1998) and other issues initially explored in Bender (2011) in regards to cosmological epic poetry from several ethnic minority groups in Southwest China. Regarding the epics as “cosmographic” archives of knowledge, I will examine the “ecogenealogy” of life forms, including humans, in origin epics of the Yi, Miao (Hmong), and Wa ethnic groups and suggest how such traditional accounts of origins relate to “cosmopolitical” (Adamson 2012) discourses on inhabitation and use of the environment in contemporary Southwest China and elsewhere. **05-02**

**Berlinger, Gabrielle A.** (Indiana University) **Ritual Homemaking and the Search for Belonging: Sukkot in South Tel Aviv.** The annual Jewish festival of Sukkot, or “Festival of Booths,” requires the construction and use of temporary ritual dwellings called sukkot. In Shchunat Hatikva, a working-class quarter of south Tel Aviv, Israel, where Jews of Middle Eastern and North African descent, as well as migrant workers and asylum seekers from around the world live together, Sukkot observance evokes issues of “home” and belonging for its practitioners. Ethnographic studies of the builders and users of ritual sukkot in Shchunat Hatikva from 2010 and 2011 illuminate the role of ritual in the formation and fragmentation of this low-income, multiethnic community. **06-11**

**Blandy, Doug** (University of Oregon) **EduVine as Open Education.** ChinaVine immerses people in China’s cultural heritage. EduVine, a component of ChinaVine, encourages English-proficient children and youth to explore their individual and cultural identities as they explore the diverse and complex lives of the Chinese. This presentation describes how EduVine is aligned with the Open Education Resources (OER) movement and the movement’s commitment to offer educational materials to students, teachers, and parents at no cost. EduVine’s support of participatory learning environments, which encourage students to develop personal learning networks as they immerse themselves in China’s cultural heritage, will also be discussed in relationship to OER. **01-05**

**Blank, Trevor** (State University of New York, Potsdam) **Cooking Up Creepypasta: Emerging Themes in Digital Narratives of the Supernatural.** This paper will explore the emergence of the narrative subgenre known as “creepypasta”—spooky short stories and urban legends that are circulated via email and/or posted to online message boards and forums—and discuss their reception and subsequent deliberation and transmission in virtualized contexts. Although ubiquitous in certain corners of the online realm, especially those catering to younger audiences, these tales actually mirror numerous scary narratives previously collected in pre-Internet children’s folklore but incorporate the digital arena’s emphasis on visuality to further cement the validity of the stories. A comparative analysis of the forms and functions found within this burgeoning subgenre will be presented. **03-01**

**Blythe, Christine Elyse** (Memorial University of Newfoundland) **Disability and Narratives of Mormon Identity.** On March 26, 1850, Thomas L. Kane wrote of the Mormon exodus, “They had last been seen, carrying in mournful trains their sick and wounded, halt and blind, to disappear behind the western horizon, pursuing the phantom of another home.” This presentation will explore the lost stories of these disabled pioneers along their trek to the Great Basin. The role of these “sick and wounded, halt and blind” sheds light on a broader cultural and prophetic narrative told by the Latter-day Saints, which—I argue—functioned as a crucial component of an emerging Mormon identity. **04-05**

**Bock, Sheila M.** (University of Nevada, Las Vegas) **Popular Cookbooks and the Traditionalization of Healthy Soul Food.** In response to growing health problems within the African American community, African American authors have published a range of popular cookbooks aimed at helping readers prepare healthy versions of soul food. Building upon scholarship that approaches popular cookbooks as “a window into a people’s efforts to codify and (re)define their culture” (Nettles 2007) and folklorists’ work on vernacular framings of tradition, this paper examines how cookbook authors use techniques of traditionalization to construct, deconstruct, and negotiate the shifting meanings of “soul food” amidst competing discourses of sustainability and contamination. **08-05**

**Bower, Cassie** (The Ohio State University) **“Many Thanks from Me, the Bus Company, and My Ex-Wife”: Performance of Authority and Autonomy in Bus Drivers’ Announcements.** Despite spending several hours in close proximity, long-distance bus drivers and passengers interact minimally. Though the most interactive contact is the direct exchange of tickets, it is the mandatory introductory and concluding announcements that offer the most personal insight



into the driver's priorities and personality. Through fieldwork rooted in participant observation, I studied how 17 drivers utilized announcements to demonstrate not only professional competence but also desired levels of authority, anonymity, or camaraderie. In this paper, I focus on the distinctive manner in which one driver's cynical performance (Goffman) underscored his autonomy from his company through both sarcasm and sincerity. **09-13**

**Bowman, Marion** (The Open University) **Spiritually Shopping Around: Material Culture and Expressions of Belief and Value in Glastonbury.** Glastonbury, a small town in the southwest of England, makes an ideal location to study the material culture and expressions of belief and value of a broad range of spiritual paths, from Christianity through goddess devotion, Paganism, and Indian-inspired praxis to individualized New Age/nonaligned spirituality. Examining the aesthetics and rationales underlying the varied goods and services on offer, and the self-narration of both visitors and "spiritual entrepreneurs" there, this paper explores the range and use of material culture in contemporary spirituality, including costuming, ritual items, and decorative/"lifestyle" paraphernalia. **08-12**

**Boyd, Doug** (University of Kentucky) **Creating OHMS (Oral History Metadata Synchronizer): Enhancing Access to Oral History Online.** This paper discusses the recent efforts of the Louie B. Nunn Center for Oral History at the University of Kentucky Libraries to make using oral histories online more efficient and fluid. The Oral History Metadata Synchronizer (OHMS), a web-based, open-source system designed by a team led by Doug Boyd, provides users with word-level search capability and a time-correlated transcript or index, connecting the textual search term to the corresponding moment in the recorded interview online. This paper discusses the role of open-source tools in making digital access more effective and efficient. **01-02**

**Brady, Erika** (Western Kentucky University) **Teaching Ethnographic Skills to University Students on the Autistic Spectrum.** This paper discusses experiences of teaching a university class on ethnography to individuals who are on the autistic spectrum. This paper delves into the complicated territory of critical pedagogy and inclusive research, addressing the challenges of teaching what are often considered intuitive skills in ethnography to individuals for whom social rules are not always implicit and must be made explicit. It also explores the concept of empathy from a phenomenological standpoint. **11-14**

**Brodie, Ian** (Cape Breton University) **Reflexive Esotericism and the Tourist Complex: Pizza, Painted Bridges, and the Cape Breton Context.** As a region heavily invested in cultural tourism, Cape Breton Island frames itself as distinct along a few easily communicable axes for purposes of attracting the tourist gaze. As such, certain practices locally framed as "traditional," or at least as markedly different from those elsewhere, do not appear within tourism marketing due to a cultural disconnect with its industrial heritage. Using both foodways and a local public art practice as examples, I consider the divide between the self-perceived and the projected notions of "Cape Breton culture" through Jansen's (1959) esoteric-exoteric factor (in folklore) and a conscientious and deliberate enactment of otherness for the meeting of touristic expectations. **06-08**

**Bronner, Simon J.** (Pennsylvania State University, Harrisburg) **"The Shooter Has Asperger's": Autism, Belief, and "Wild Child" Narratives.** News reports after the Sandy Hook Elementary School shooting speculated that the shooter, Adam Lanza, had Asperger's syndrome. The coverage raised questions about the association of the autism spectrum disorder with violence and whether the profile of the "Aspie" as Euro American, male, young, and savant owes to neurological conditions or cultural constructions. A folkloristic contribution to the discourse on the otherness of autistic behavior is to consider the influence on modern attitudes of folk ideas or projections of mental otherness, male disobedience, and parental control embedded in wild, feral, and diabolical child narratives. Furthermore, this paper will analyze the beliefs that are apparent in the "wild child" narrative in the contemporary discourse on school shootings and male youth violence. **03-01**

**Bryan, Brooke** (Antioch College) **A Closer Look at Community Partnerships.** This paper charts the early planning stages of a community oral history and civil rights project designed for radio. Along with documenting the intricacies of a community partnership, it explores how the digital age complicates informed consent and challenges our ability to uphold access and use restrictions promised to narrators. **01-02**

◇ **Bryce-LaPorte, Camila** (Mission for Christ Church) **Mission for Christ Weekend School: Engaging Youth in a Multicultural World.** The Mission for Christ program is designed to encourage youth to become productive citizens and effective leaders in a multicultural world. Engaging youth from preschool through college, the program explores the arts and humanities of various cultures represented within the community through traditions such as Caribbean steel drum music and African American gospel. The program is a collaborative effort that uses hands-on learning and sharing through performance in order to nurture, guide, and educate the next generation. **09-04**

**Buechler, Jacob Lorrin** (Western Kentucky University) **The Highway Is Alive Tonight: The Use of Landscape, Race, Gender, and Participation in US Supernatural Roadway Legends.** In this paper, I examine questions as to how landscape, race, gender, and participation help shape US supernatural roadway legends. I define supernatural roadway legend as one involving any length of road or accompaniment of road (crossroad, bridge, etc.) and any apparition, vanishing figure, haunting, or any other supernatural phenomena being conducted on or around its surfaces. In the end, I hope to discover how an understanding of these areas can bring with it a deeper perspective to our legends in areas not only of location, but of otherness and power and how these constructs are shared through experience, tradition, and storytelling. **08-11**

**Bulger, Peggy** (American Folklife Center, Library of Congress, and Florida Folklife Program, retired) **Dropping Back Down: From the Field to the Archive to the iPod.** Public folklorists amass materials documenting traditional culture but rarely publicly present these items. These cultural resources should be celebrated. Last year I was thrilled to resurrect invaluable field recordings of African American traditional music in Florida. *Drop on Down in Florida*, a project of the burgeoning Florida Folklife Program (FFP), was a great success, yet it lived virtually untouched in archives for decades. I will outline how the fieldwork was conceived and accomplished between 1977 and 1980. Our panel will explore the album's new life, born from a partnership among FFP, the State Archives of Florida, and the Dust-to-Digital record company. **11-06**

◇ **Burns, Richard** (Arkansas State University) **A State Folklore Society and Its Community-Based Initiatives.** The new Arkansas Folklore Society focuses on Arkansas folklore and folklife within Arkansas. Organizers envision the society's mission as supporting community-based outreach programs that promote the many cultural strands shaping Arkansas folklore. The society's first meeting included collaborations with the Eddie Mae Herron Center (a museum and community center that preserves African American history in Northeast Arkansas) and Black River Technical College. Tours of vernacular architecture, musical jam sessions, and a demonstration of dowsing all provided opportunities for linking public folklore practice with the activities of community scholars. **05-08**

**Caldeira, Olivia** (Memorial University of Newfoundland) **Disability and Deception: A Double Stigma or Creative Competence?** For the past year, I have been conducting research with families who have young adults with intellectual disabilities to learn how they conceptualize their life trajectories. Using folkloristic models based on the ethnography of communication, personal and life narrative research, and recent discussions of untellability, stigma, and the stigmatized vernacular, I am exploring the intersections among dominant narratives and personal experiences of disability. In particular, my paper will focus on the question of tellability and how individuals, their families, and careworkers negotiate the terrain of deception, including others' perceptions of a disabled individual's competence to perform deception. **11-14**



**Campbell, Corinna (Williams College) Playing the Changes: Performing Flexible Identifications.**

Surinamese Maroon dance troupes have represented their performance practices variously—as traditional, popular, and folkloric, as individualized expression and as communal practice. Given the abundant associations and symbolic links at performers' disposal, their representational choices create opportunities for semantic virtuosity (social poetic expression). I relate the ability to "play" a social situation to one's best advantage to "playing the changes"—a jazz term for a soloist's performed understanding of the chord changes that support him/her. In both cases, the ability to adapt and anticipate differentiates between playing the changes, and being played by them. **08-13**

**Canepa, Nancy (Dartmouth College) The Everyday Marvelous of Giambattista Basile's Neapolitan Fairy Tales.** Zipes's contextualization of fairy tales, especially the early European tradition, provided crucial theoretical gravitas to cultural approaches at a time when studying fairy tales was still sometimes seen, in the academic world, as a "lightweight" scholarly endeavor. His work validated my own impulse to interrogate the how and why of Basile's choices in the context of the Italian and Neapolitan culture in which he participated: how he writes in nonstandard Neapolitan dialect and fashions a playful version of Baroque prose, and why he writes tales distinguished by biting social satire, meticulous anthropological detail, and a murky moral landscape. **08-04**

**Carrillo, Julian Antonio (Indiana University) La Maroma Campesina: The Revival of Rural Circus in the Mixtec, Mexico.** The maroma campesina in Mexico, sometimes referred to as "rural circus," is a mixture of medieval European and pre-Hispanic indigenous performances. It is a public spectacle that features acrobats, pantomimes, and elements of poetry and music performed by clown poets. I take the current efforts of state cultural institutions, performers, and local intellectuals to revive this tradition as a case study to explore the ways they frame safeguarding cultural heritage, sustain artistic communities, and promote culture. **04-13**

**Cederström, B. Marcus (University of Wisconsin, Madison) Signe Aurell: Working-Class Song and Poetry in the Upper Midwest.** Signe Aurell came to Minneapolis, Minnesota, in 1914 from a small town in Sweden. For six years, she lived in the United States working as a laundress before returning to her home country. While in the United States, Aurell became active in the labor movement in the Upper Midwest. She wrote regularly for several Swedish-language labor newspapers, published a book of Swedish poetry, and translated labor songs by Joe Hill in the IWW Songbook. This paper will examine the role of song and poetry, particularly Aurell's own, in the Scandinavian American labor movement of the Upper Midwest. **03-09**

**Chadwell, James Tyler (George Mason University) Poster: A Communion of Queers: Identity and Community through Shared Meals.** Brunch, for queer individuals in the DC metro areas, acts as a positive space where they can transmit messages of the visibility of the queer community and maintain their own sense of inclusiveness within that community. Similarly, shared weekly meals in West Virginia employ techniques of shared experiences, continuity, and representation of nonpresent group members to communicate the existence, inclusiveness, and presence of a queer community. This poster explores how shared meals function as special meals for queer individuals and highlights how a sense of place can affect identity and community through folklore. **03-00**

**Chávez, Alex E. (University of Illinois, Chicago) From Potosí to Tennessee: Clandestine Desires and the Poetic Border.** This paper explores the cultural poetics of huapango arribeño—a musical form that originates in north-central Mexico—by centering on its recent practice among transnational migrant communities from San Luís Potosí to Tennessee. Specific attention is given to a guiding axiom of its performance referred to as *la palabra viva* (the living word)—a momentary throwing together of imaginings and emotion that yields narrative openings and mappings of a thicket of connections between forceful and affecting elements (Stewart 2008). This analysis is enriched by placing this axiom in conversation with the analytic of everyday life and the politics of impermanence. **10-06**

**Christensen, Danille Elise** (The Ohio State University) **“Putting Up Fruit for Lizzie”:  
Home Canning, Social Networks, and the Virtuous Exchange.** For some commentators, home canning has become “ridiculously trendy” in this new millennium, its products mere “culinary trophies” meant to display an “overwrought” and morally framed gourmand aesthetic. This paper examines assumptions about authenticity that make such rhetoric possible, but it also explores material shifts that have affected who bottles food in the US, how, and why. Drawing on manuscripts, ethnographic collections, and commercial literature, I examine the transactions in which canning has been embedded, both literally and rhetorically. The relationships facilitated by these tangible exchanges suggest why canning is a current darling of advocates across the political spectrum. **08-05**

**Cieri, Marie** (Rhode Island School of Design) **Impressionistic Map of the Katrina/Rita Diaspora.** The map I will present holds a number of intersecting stories, none of them complete and none able to encompass the many disasters that occurred before, during, and after Hurricanes Katrina and Rita hit the Gulf Coast in August 2005. My goal was to make a reasonably “accurate” map representing the tens of thousands who had had to flee their homes because of the storms; when this proved impossible, I ended up drawing my own story within the story, which I then presented at a series of town hall meetings in New Orleans for those who had been able to return nine months later. My conference presentation will focus on the many narratives that move through this map as well as a large-scale cultural action, related to the diaspora, that it engendered. **06-14**

**Cleto, Sara Baer** (The Ohio State University) **Wordsworth, the Folk, and Folklore:  
Strategies of Appropriation and Adaptation.** The line between literature and folklore has been perceived as a rigid barrier that separates the creative expressions of individuals from those that circulate anonymously, but this is frequently not the case. The poems and narratives discussed in this panel are all animated by folk beliefs of the supernatural and spirit worlds and reveal how individuals from seemingly disparate backgrounds can share similar cultural anxieties and attempt to resolve those tensions through shared tactics, particularly belief in magical others and otherworlds. **06-04**

**Congdon, Kristin G.** (University of Central Florida) **Exploring Lessons in Cultural Identity  
Using EduVine.** EduVine is a self-guided, interactive educational folk art curriculum based on the idea that you learn about yourself as you learn about others. It utilizes the ChinaVine website for content and a place to begin the exploration of folklore and the varied ways in which it functions. This presentation focuses on (1) how the curriculum encourages creative responses about one’s own cultural identity by learning about Chinese folk culture, (2) how EduVine functions within the context of preservice teacher education, and (3) what the successes and challenges of both ChinaVine and EduVine are as educational tools. **01-05**

**Conway, Cece** (Appalachian State University) **Carolina Chocolate Drops and Regional Concerts  
Invigorate Cultural Sustainability.** In the late 19th century, the African roots of the banjo were obscured by instrument makers’ hoping to sell the banjo to women and college orchestras, but black influences are slowly regaining recognition. At the 2005 ASU Black Banjo Gathering, a group of young musicians met NEA Fellow and African American traditional fiddler Joe Thompson. Video clips show that their apprenticeship and success as the Carolina Chocolate Drops, as well as ongoing black banjo concerts in the region, have invigorated new interest in the African roots of the banjo and influenced musicians in the mountains and across the country and Europe. **06-06**

**Currie, Jefferson II** (Vollis Simpson Whirligig Park and Museum) **Vollis Simpson’s Whirligigs:  
Changing the Language of “Folk” Art.** For over 30 years, repair shop owner, rigger, farmer, and building mover Vollis Simpson (born 1919) has been constructing, exhibiting, and selling intricately built, colorful, reflective whirligigs and other kinetic sculptures from his repair shop in rural Wilson County, North Carolina. Drawing from over three years of ethnography with Mr. Simpson, I will argue that the language used to describe his art—outsider, visionary, and folk—

marginalizes him and his work. Presenting Mr. Simpson's art on its own merits challenges our notions of cultural values and meaning, building bridges to different ways of seeing, interpreting, and sustaining other artists better. **08-08**

**D'Evelyn**, Charlotte (University of Hawai'i, Mānoa) **Grasping Intangible Heritage: Folk Artists on Record in Inner Mongolia, China.** This paper examines recorded albums (zhuanji) of folk artists (minjian yiren) in contemporary Inner Mongolia, China, and their role in facilitating the canonization, preservation, and consumption of cultural heritage. Professional recordings have appeared in tandem with Mongols' increasing interests in "original" (yuanshengtai) ethnic culture, as well as with state projects of heritage designation. I show how albums, with their attractive packaging, visual representations of a single artist, and extensive liner notes, offer consumers and musical stakeholders a way to own in a tangible form and attach a human face and artistic lineage to otherwise intangible genres of musical heritage. **03-08**

**Daneliuk**, Lynda (Memorial University of Newfoundland) **Cultural and Touristic Sustainability in New Orleans: The Case for Dark Tourism.** While macabre killings, tortured ghosts, vampires, and graveyards may at first appear to have little to do with cultural sustainability or sustainable tourism, they nevertheless play a crucial role in maintaining ideals of regional identity, local belief, and the performance of (sometimes contested) heritage. I look at aspects of dark tourism (Sharpley and Stone 2009; Dann and Seaton 2001; Lennon and Foley 1999; Seaton 1996) in New Orleans and the mixed role it plays (both positive and negative in turns) in sustaining New Orleanian and Louisianan culture, as well as in creating sustainability in a tourism-rich economy. **11-11**

**Dass**, Rhonda (Minnesota State University, Mankato) **Momentum in the Movement: Revitalization and Sustainability in Grassroots Activism.** Grassroots organizations usually spring up around a particular issue or event that stimulates an outcry for change or direction. As time passes, strategies need to be employed to reinvigorate the participants and maintain momentum in the movement. Three movements exemplifying this revitalization process are the American Indian Movement, Occupy, and Idle No More. Connecting and sharing between these grassroots movements has become commonplace despite diverse objectives. A look at what gets shared and how it affects older movements may help us understand how social movements gain sustainability. **08-06**

◇ **De Leon**, Nadia (Stanford University). See Bell, Jennifer. **05-08**

**de Montigny**, Stephanie May (University of Wisconsin, Oshkosh) **Sustaining Community: The Grand Opera House of Oshkosh, Wisconsin.** The Grand Opera House of Oshkosh, Wisconsin, built in 1883, contributes to local cultural sustainability by fostering historical consciousness, a sense of community, memory, and identity. Here, I examine narratives from interviews with people who have been involved with the Grand through volunteering, community theater, and the efforts to restore the building. I also discuss narrative testimony that Oshkosh residents provided at a 2009 rally before the Oshkosh City Council to fund roof repairs. These stories show how people sustain local culture and history while building a sense of self and community through their experiences with the Grand Opera House. **04-14**

**Deafenbaugh**, Linda (University of Pittsburgh) **Developing the Capacity for Tolerance: A Dynamic Sequence for Implementing Folklife Education.** High school students, engaged in a semester-long course with the Standards for Folklife Education guiding the curriculum, experienced significant learning about cultural processes and intercultural relationships. Applied thematic analysis of students' detailed understandings of how culture has shaped their own and others' folk groups provided insights into a pedagogical sequence to follow when designing folklife education for social justice-based relationships. This sequence is central to the new dynamic model we believe will help youth: Developing the Capacity for Tolerance. Students' growing capability in exploring cultural processes better equips them to envision respectful actions they will need in future intercultural interactions. **03-06**

**Del Negro, Giovanna P.** (Texas A&M University) **“My Name is Guy, and I Am Not Canadian!”: Humor, Quebec Sovereignty, and Canadian Nationalism.** The poutine-eating, working-class Guy in the “I am not a Canadian” parody assertively speaks joul and defiantly rejects visions of Canadian unity featured in the “I am Canadian” Molson beer commercial. But while the separatist rebuttal depicts a slothful, sexually transgressive smoker whose speech is peppered with blasphemous expressions, the Molson character’s declaration is polite, lighthearted, and wholesome. Ultimately, Guy’s diatribe merely replaces one form of exclusionary nationalism with another, writing out aboriginals and defining the nation as white, francophone, masculine, and heteronormative. Modern-day Quebecers, however, are often less likely to be white and native speakers of French. **05-09**

**Deragisch, Joseph Patrick** (California State University, San Marcos) **Student Culture and Folklore in the Harry Potter Series.** This presentation examines the use and invention of folklore traditions in J. K. Rowling’s seven-novel Harry Potter series, focusing on the student culture at Hogwarts School of Witchcraft and Wizardry. We explore a range of cultural traditions that, according to the novels, Hogwarts students and faculty preserved for centuries. These magical practices include “sorting” first-year students into separate houses, customs surrounding the competitive sport of Quidditch, and folklore traditions designed to promote both a sense of community and social hierarchy among Hogwarts students. **10-13**

**Deutsch, James I.** (Smithsonian Institution) **The Wild Deserters of No Man’s Land: A Ghoulish Legend of the Great War.** In this ghoulish legend from the First World War, deserters from nearly all sides band together and live underground beneath the no man’s land that separates the front lines of the opposing armies. In some versions, the deserters scavenge corpses for clothing and food; in other versions, the deserters emerge from underground only at night to feast upon the corpses. This paper seeks to collect and analyze as many variants of the legend as possible, from a variety of sources, including newspaper and magazine articles, trench journals and other first-person accounts of the war, poetry and fiction, and secondary literature. **09-06**

**DeVane, Dwight** (Florida Folklife Program, retired) **Back in the Sunshine: An Odd Chance to Reconsider Fieldwork 30 Years Later.** In the late 1970s, using community resources from both black and white culture in rural Florida, I led a small team effort to document African American music traditions. Select field recordings were included on an LP, *Drop on Down in Florida*. On this panel, I will discuss the methods used to gather material, the criteria scheme used for selecting bonus recordings for an expanded reissue, and the issues that arose when team members revisited the fieldwork project. The recognition of genre bias, time and resource limitations, and the process of reconnecting with community and family resources will also be discussed. **11-06**

**DeWitt, Mark F.** (University of Louisiana, Lafayette) **Singing for “La Mèche Perdue”: Reconciling Economic, Environmental, and Cultural Imperatives in Louisiana.** The Mississippi River watershed and Gulf of Mexico bring a fecund mixture of water, life, and culture to Louisiana, a rich, nourishing environment that gave rise to diverse and vibrant traditional cultures. The oil industry now dominates the regional economy, while long-term environmental problems caused by oil development and other human interventions further erode the natural and economic worlds in which traditional Louisiana cultures formed. What does it mean to take on a mission of cultural preservation in this milieu? This paper looks for answers in songs written in French and English by south Louisiana songwriters over the last decade. **08-03**

**Dhanavath, Surya** (Osmania University) **Impact of Dress and Ornaments on Banjara Women in Andhra Pradesh, India: A Study.** The traditional dress and ornaments of Banjaras (Lambadis), a versatile ethnic tribal group living in erstwhile Hyderabad State, South India, are endangered today in the process of modernization. The dress and ornaments of Lambadi women are discarded and local patterns are adopted. The studies indicate that there are major perceivable sociocultural changes that in turn brought unforeseen, unavoidable impact on the material

culture of Lambadis. Therefore, there is an urgent need to integrate them with the mainstream in this fast-changing cultural scenario by framing a national policy for strengthening the core aspects of tribal culture. **10-08**

**Dickinson, Jennifer** (University of Vermont) **Whither the Shpor?: One Hundred Years of Kitchen Redesign and Social Change in a Ukrainian Village.** This paper offers an ethnographic approach to changes in vernacular architecture in a Ukrainian village, examining kitchen placement, structure, and use. Interviews with villagers and analysis of homes built and renovated over the past one hundred years demonstrate the influence of ethnic identity, economic stratification, and changing models of ideal family structure on the placement and nature of kitchens. The analysis highlights local understandings of external influences affecting expectations for the separation of living and food preparation spaces as well as emerging ideas about who does the cooking, how food is cooked, and whether extended family members eat together. **09-05**

**Dimmery, Katie** (University of Michigan) **Farmers, Authors, Writers, and Priests: Textual Production in Rural Southwest China.** In Wushuwan village in Southwest China, a variety of forms of writing exist together: a longstanding local script known as Dongba, linked to the Naxi spoken language (also local) and used in religious ceremonies; Chinese, introduced more recently through apparatuses of the state; and English, arriving in the last several decades through the local tourism industry. In Wushuwan, to write means drawing on these diverse textual traditions, as well as the ideologies that inhere in each one. In this paper, I consider local writing practices that appropriate many characteristics of modern literature—authorship, iterable text, and national/international languages—but explicitly do not identify themselves as literature. **09-08**

**Downs, Kristina G.** (Indiana University) **Pocahontas on the Border: The Princess Pocahontas Pageant in Laredo, Texas.** Every February, Laredo, Texas, holds a Princess Pocahontas Pageant as part of its annual celebration of George Washington's birthday. Essentially a debutante ball, it introduces its participants, mostly Chicana teenagers, to society. This presentation will examine the use of Pocahontas as a cultural symbol and interpretations and representations of Indianness in the pageant as they relate to Laredo's border identity. While it would be easy to dismiss the use of Pocahontas in this pageant as cultural appropriation, as a legendary cultural intermediary, she acts as a metaphor for Laredo's border identity, bringing together the diverse elements of Laredo's heritage. **02-08**

**Drakos, Georg** (Stockholm University) **"Creative Aging" and Narrative Coherence.** As populations are aging, the views of the nature of aging are changing and so are the demands on professional competence in elderly care. Among recent initiatives in Sweden (often within the new private sector) is "creative aging," which includes ambitions to utilize narrating as a resource in elderly care. Yet how can narrating be a resource in the case of very old people who are unable to narrate in a coherent way? This paper analyzes, from folkloristic perspectives, theoretical, methodological, and ethical consequences of expectations of narrative coherence as they apply to the care of the elderly. **08-09**

**Dreyer, Alessandra Anne** (Western Kentucky University) **"Hey Macklemore, Can We Go Thrift Shopping?": The Changing Role of the Thrift Shop in Folk Culture.** The nature of the thrift shop has changed from a place where people shop to live to a fashionable place for the culturally aware to find items that can help create the narrative of their personal identity. Using Labold and Sons of Bowling Green as a case study, I intend to look at the ways the thrift shop model is changing both for people employed by the store and the customers themselves. **10-08**

**DuBois, Thomas A.** (University of Wisconsin, Madison) **"Dalle Leai Buorre Eallit Dahje Birget": Improved Economic Strategies within a Commitment to Cultural Maintenance—Lessons from Johan Turi in Early 20th-Century Sami.** A commitment to cultural maintenance and tradition can often entail the adoption of novel economic strategies, as actors work to achieve

cultural sustainability in a changing world. The memoirs of Sami writer and activist Johan Turi (1854–1936) provide a lively illustration of this creative work in the context of early 20th-century northern Sweden. Turi’s openness to novel ways of earning a living coexisted seamlessly with his personal commitment to cultural maintenance and his outspoken defense of Sami culture. These enmeshed aspects of his life, however, were viewed differently by his colonial interlocutors, who found one poignant and the other embarrassing. **02-12**

**Duggan, Anne E.** (Wayne State University) **Métissage and the French Tale Tradition: The Impact of Galland’s Translation of *The Arabian Nights*.** In France, conservative intellectual Alain Finkielkraut has denounced the cultural métissage (cross breeding/miscegenation/hybridity) that is the result of immigration from former French colonies, opposing it to the “uncontaminated” culture of the French Enlightenment. However, the very Enlightenment culture Finkielkraut opposes to métissage would be unthinkable without a significant French-Arab cross fertilization: Galland’s translation of *The Arabian Nights*. Here, I begin to assess the importance of *The Arabian Nights* to French Enlightenment culture in general and the oriental tale tradition in particular, an instance of métissage that has contributed significantly to French cultural heritage. **05-13**

**Dyndor, Zoe** (University of Leicester) **The Gibbet in the Landscape.** During the 18th century the criminal body was highly visible; executions were carried out in public, and as postmortem punishment, bodies were publicly dissected or hung in chains. Placed high on a gibbet in an iron cage, criminal corpses became embedded in the landscape. Serving as a reminder and warning to others for the duration the decaying body hung, the gibbet and the criminal body have subsequently transcended their physical presence to become part of the landscape and local folklore. Through place names, ghost stories, and tales from the gibbet, criminal bodies have acquired lasting cultural significance. **01-12**

◊ **Eleuterio, Susan** (independent) **Folklife Education for Lifelong Learners.** This presentation will explore examples of points of entry (food traditions, place-based narratives, and urban legends) for providing educational programs to adults who are part of a community-based writing organization. Additional examples will be given of using folklore and folklife as a member of a master gardeners’ speakers’ bureau, specifically on the role of folk belief and knowledge in gardening and beekeeping. In both cases, the emphasis will be on the role of and interest in folklife education for lifelong learners. **09-04**

**Ellis, Bill** (Pennsylvania State University, Hazleton) **Princess Tutu: Anime as Creative Fairy Telling.** The Japanese anime series *Princess Tutu* (2001–03) involves a sick prince and the wicked princess who poisons his soul, plus a young girl given magical gifts to save him. But she and the others recognize that they are merely puppets in the hands of a sinister storyteller. They rebel against the tale and, internalizing the praxis of “fairy telling”—that is, by enacting a new story within the genre’s rules—they liberate themselves. The series thus encourages audiences to see “fairy tale” not as a closed canon of established stories but as a dynamic process for creating an infinite number of narrative experiences. **11-05**

**Ellis, Larry** (Arizona State University) **Narrative Lore and Memory in Eudora Welty’s *The Robber Bridegroom*.** Eudora Welty’s *The Robber Bridegroom* charts the disappearance of frontier culture in the lower Mississippi valley of the early 19th century through a contemplation of the passing of a society fancifully defined by the conventions of fairy tale and legend. Welty’s “Old Southwest,” presented as a comic mosaic of deconstructed folk narrative, celebrates an innocence that must give way to the inevitability of change. However, the memory of a romanticized past endures in folk narrative to mitigate the harsh realities of what will take its place. **05-14**

**Ellsworth, Brant W.** (Pennsylvania State University, Harrisburg) **“On Being Human” Redux: Mormon Missionary Folklore in the 21st Century.** In the 30 years since folklorist William Wilson delivered his pivotal paper “On Being Human: The Folklore of Mormon Missionaries,”



policy changes to the LDS missionary program have affected who serves missions and how missionary work is conducted. These policy changes, from the lowering of the minimum age requirement to the “raising of the bar,” influence the content and purpose of missionary folklore. This paper reconsiders the purpose of Mormon missionary folklore of the 21st century in light of these policy changes. **02-04**

**Engman, Jonas** (Stockholm University) **The Laughing Lieutenant: Military Parades, Carnavalesque Humor, and the Transformations of the Swedish Navy.** During a period of wide-ranging and highly contested transformations in military strategy in the Baltic Sea region after the Cold War, the military ceremonies traditionally held in the Royal Swedish Navy have become more important than before. In this paper I analyze a military parade on Sweden’s largest naval base, which I documented as part of extensive fieldwork in the Swedish Marine. Special attention is paid to brief sequences of surreptitious joking and laughter during the parade. How is this to be understood in the light of the broader sociopolitical implications of the changes that have taken place in the Swedish Navy? **08-09**

**Estiri, Ehsan** (Western Kentucky University) **The Ancient Iranian Bonfire Festival as an Act of Protest: The Traditional Performance and Its Associated Beliefs.** This paper focuses on an ancient bonfire tradition called Charshanbe Soory that is held in Iran on the last Wednesday night of the Persian year. The presentation shows that the beliefs associated with this tradition have dramatically changed throughout time, and despite its past, the tradition currently serves as an act of protest for some participants. The main question here concerns the relation between the traditional performance and its associated belief. I would suggest that the traditional performance acts as an empty container that different participants can fill with different beliefs of their own. **04-13**

◇ **Estrada, Zilia Clara** (Indiana University) **Lucille Bertuccio: A Lifetime’s Repertoire of Activist Expression for Sustainability, Justice, and Peace.** Lucille Bertuccio is her own lifetime’s work of art. As a longtime committed environmental and social justice activist, Ms. Bertuccio has embodied, performed, displayed, and created expressions in material culture (most notably sustainable, organic, wildlife-friendly, food-producing gardens) that have expressed and presented her passionate commitments and worldview to others around her, to her students, and to those whom she has petitioned for change in laws, policies, and community practices. This presentation proposes an expansion of the notion of creative repertoire to include the lifetime practices that are used to support and promote a specific worldview. **06-01**

**Evans, Michael Robert** (Unity College) **Sock v. Toy: Legends and the Role of Newspapers.** When variants of a legend disagree, the effort to produce evidence often moves the debate out of folklore and into the realm of written documentation. In the late 19th century, Louis Sockalexis was introduced to the world as the first Native American player in major league baseball. But a decade earlier, Jim Toy played for Cleveland, and his father was Lakota. An examination of the newspaper accounts at the time shows that Toy never told anyone about his Native American ancestry. This presentation asks which legend is right—the story of Sock, or the story of Toy? **08-11**

**Evans, Timothy H.** (Western Kentucky University) **Internet Memes and Online Aesthetics in Lovecraftian Fan Culture.** Internet memes are images, commonly combined with words, circulated through blogs and social networking sites, sharing a bricolage aesthetic with other “new media” art forms including remixes and mashups. Some memes are widely circulated fads, but others use esoteric references pertaining to specific cultural groups, serving to communicate, express identity, and represent the group. My presentation will focus on the online fan culture surrounding Providence horror writer H. P. Lovecraft, and the ways that memes and similar forms playfully reassemble a lexicon of Lovecraftian images and symbols, in ways that are creative and humorous and express the complex identities of group members. **02-06**

**Everett, Holly** (Memorial University of Newfoundland) **Baptists, Catholics, and the Silver Strip: Music and Counterhegemony in Texas's Cajun Lapland, 1900–50.** In their article "The Cajuns of East Texas," Louder and Leblanc write that Texas Cajuns chafed at the religious condescension of their Protestant neighbors. The Cajun appreciation of plentiful food, drink, music, dancing, and gambling has never met with the approval of conservative Protestantism, as part of what historian Shane Bernard refers to as North American "Anglo-Saxonism." In this presentation, I will examine factors contributing to and resulting from this culture clash in Texas's "Cajun Lapland" in the tumultuous years of the 1940s through the interplay of institutionalized belief systems and vernacular musics in East Texas. **01-09**

**Farley, Caitlin O'Shea** (Goucher College) **Clashes Between Healing Rituals: Implications of the Upheaval of Folk Medicine Practices in an Age of Modern Medicine.** Through examining the role of ritual in communities as a necessity for healing, this paper presents the implications of the double-edged sword of providing Western medicine where there is an existing folk medicine culture. This research seeks to analyze the importance of daily rituals from mundane to magical to encourage consideration of healing methodologies in the growing efforts of cultural policy enforcement. Examinations of case studies will contribute to the analysis of places where folk medicine and Western medicine communities clash and ways in which collaboration can foster the continuation of the important aspect of ritual in healing. **06-10**

**Fenn, John** (University of Oregon) **Tangle-Free Cultural Heritage Work: Wireless Technologies and Media in Mzimba, Malawi.** To a significant degree, wireless technologies function as key components in the cultural heritage advocacy, planning, and programming that occurs in the area around Mzimba, Malawi. Historically, "wireless" has referred to terrestrial radio technology throughout East Africa, but more recently implies the ubiquitous mobile phone handset and the cultural communication strategies and opportunities it affords. Based on fieldwork with the station Mzimba Community Radio and with community cultural workers in the region, I will explore how both radios and cellphones resonate with the range of efforts undertaken in Mzimba to promote and preserve Ngoni heritage. **04-08**

**Ferrell, Ann K.** (Western Kentucky University) **"We Want No Prefaces, and No Footnotes; We Don't Care Where the Story Comes From": Joel Chandler Harris, the Folklore Debates, and the Marketplace.** American folklorists have long been concerned with disciplinary boundaries, including those between academically trained folklorists and writers and those considered "popularizers" of folklore. This paper considers Joel Chandler Harris—a writer who has been variously characterized as a romanticizer of slavery, a staunch opponent of Southern racism, and everything in between—as a particularly interesting example of the negotiation of the boundaries between professional and popular folklore collection and publication. **02-07**

**Foote, Monica** (Indiana University) **Simulation Games: Role Playing, Identity Formation, and Power.** At Lac du Bois, a French-immersion summer camp in northern Minnesota, one regularly recurring type of activity is the simulation game. In these games, campers are asked to interact with real-life social, historical, and political issues that would ordinarily be outside of their experience at their age. These games function rather like the role-playing games studied by Gary Allen Fine and others. This presentation will examine two simulations, one involving younger children, one involving older children. I will examine how campers experiment with power and manipulate play frames in the course of these games. **03-12**

**Fowler, Megan** (Metropolitan State University of Denver). See Posey, Sandra Mizumoto. **09-11**

**Frandy, Tim W.** (University of Wisconsin, Madison) **"These Canoes Carry Culture": Ojibwe Birchbark Canoes and Cultural Wellness.** For Ojibwe people in northern Wisconsin, the birchbark canoe carries special cultural significance as a master craft, bearing both a deep sense of traditional utility and aesthetic beauty. Although birchbark canoe building is experiencing a



modest period of revitalization in the region, only a small number of master craftsmen currently make these vessels. This paper will draw on fieldwork I conducted with one such builder—Wayne Valliere of Lac du Flambeau, Wisconsin—in the summer of 2012. I explore how the process of canoe construction connects to traditional concepts of cultural, environmental, political, and communal health and wellness, from the harvesting of traditional materials for the canoe to its launch at the Tribal Canoe Journey in Olympia, Washington. **02-12**

**Fraser, Joy** (George Mason University) **How Haggis Became Scottish: Culture, Contestation, and the Making of a National Dish.** Disputes about the origins of haggis have erupted periodically over the past two centuries, usually framed as challenges to Scotland's right to claim ownership of its national dish. While such debates are worth studying for the competing perspectives on Scottishness they encode, the obsession with proving that some other nation "invented" haggis overlooks the question of how and why the dish came to be understood as peculiarly Scottish. In order to address this issue, I trace evolving portrayals of haggis within expressive cultural discourse on both sides of the Anglo–Scottish border from the 13th to the 18th centuries. **08-05**

**Frog** (University of Helsinki) **Continuity through Transformation: Conditions and Consequences of Sustaining Folklore in Changing Contexts.** The question of "cultural sustainability" is weighted with ideology and a concern that culture could disappear. Rather than preserving culture by collecting it as 19th-century folklorists did, it is now politically correct to help culture survive "in the wild." The present paper looks at the social reception, valuation, and reinvention of folklore observed in longterm perspective. It considers conditions and consequences of sustaining folklore in changing cultural contexts. Four central examples are taken from Germanic and Finnic mythology from the Iron Age through the present era, looking at how folklore transits thresholds of ideology in conversion and modernization. **01-14**

**Gaddis, Elijah** (University of North Carolina, Chapel Hill) **"This is Your Stage, This is Your Scene": Place and North Carolina Hardcore.** Based on ethnographic fieldwork and utilizing perspectives drawn from recent contributions to place and music scene theories, I will examine the second-wave hardcore music scene in North Carolina. Drawing on individual narratives of participation, I focus on the way that this scene helped individuals create a personal environment responsive to a state where social, cultural, and demographic change is the norm. A focus on the spaces in which the scene is forged—venues, but also bedrooms, basements, and shared apartments—reveals the way that place and scene function as vernacular constructions of meaning. **09-03**

**Galvin, Sean** (LaGuardia Community College) **Student Ethnographies and Web 2.0.** The fieldwork projects produced by students in introductory ethnography classes are no longer relegated to the humdrum reports of yore; rather, thanks to Web 2.0 tools they are well produced and often slick production pieces guaranteed to generate interest from other students. **10-07**

**García, Peter J.** (California State University, Northridge) **Musical Performance and Cultural Sustainability in La Fiesta de San Francisco in Magdalena, Sonora.** Ritual pilgrimage in the US-Mexico borderlands reveals local corridos, indigenous danzas, and local conjunto/waila, banda, and mariachi musicians who travel to the annual festival performing alongside international celebrities. Magdalena de Kino maintains a zealous spiritual devotion to San Francisco Javier with enduring belief in a miraculous saint located in a small chapel attached to the parish church. Pilgrims, musicians, and dancers attend the week-long festival, participating in the religious rites, markets, and musical celebrations. This paper examines the fiesta's local and transnational musical scene during the week of October 4th commemorating the annual Feast of Saint Francis of Assisi. **05-10**

**Garcia Hernandez, Yessica** (California State University, Los Angeles) **Buchon Style: The New Mexican American Material Culture.** Buchon style is a culture that has its own vocabulary, dress style, music preference, and attitude. This style is associated with Narco material culture and

claims its roots came from the Sinaloense traditions. I use corridos, movies, ethnographies, and interviews to uncover what buchon style means to Mexican Americans in Los Angeles. This paper explores the multiple ways buchon style is embodied and expressed. In this paper I discuss how buchon style is a branch of the rancharo aesthetics, and describe the different ways people have appropriated this style of dress to their own self-identity **02-08**

**Gaudet, Marcia** (University of Louisiana, Lafayette, emerita) **The Blessing of the Boats in Dulac, Louisiana.** The impact of hurricanes, oil spills, and coastal erosion threatens a valued way of life for people in Dulac, a town whose population plunged from 2,458 in 2000 to 1,463 in 2010. Those who remain in Dulac must make choices about sustaining the traditional occupations of fishing and shrimping, which largely define who they are as a community. The community as a whole serves as a barometer of this identity in maintaining the annual blessing of the boats. The boat-blessing parade, somewhat like a Mardi Gras on the water, serves as an identity-affirming ritual and culture-sustaining celebration. **03-02**

**Gelabert, Esther** (BELIES Consulting) **Poster: Collection, Place, and Environment: An Integrated Approach in Catalonia, Spain.** This project sheds light on cultural sustainability in the Mediterranean by exploring the processes by which a 3,500-family international folk arts collection in Catalonia can be preserved and made accessible as a site of contemplation and informal learning. The coherent philosophy summarized in the explanatory text about the collection will be the basis for a systematic investigation of how its collector conceived of cultural sustainability and applied it as planner, architect, community activist, and amateur folklorist. In addition to work on cultural sustainability in rural communities, I will draw from Khan and Brook's notions of "planning streams" and cultural indicators. The presentation will also analyze the environmental, architectural, social, and cultural indicators for our particular case. **03-00**

**Gibbs, Levi** (Dartmouth College) **How to Become a Song King: The Role of Singing Contests in the Reification of Chinese Folksingers.** Many folksingers in China have managed to make the leap from shepherds (or other similarly humble beginnings) to "folksong kings" (min'ge wang), which often involves participation and success in song contests that affix them with specific titles, territories, and representative pieces. I examine case studies of singers who achieved widespread fame through such contests from the late 1970s up through the present, looking at how such events have provided individuals with a means to negotiate status within the larger hierarchy of performers, while at the same time validating the traditions and regions that they represent. **03-08**

**Gift, Nancy** (Berea College) **Sustainability and the Great Commitments.** Berea College's purpose and mission is described by a set of guidelines referred to as the Great Commitments. These ideals are often considered to be in conflict with each other. However, sustainability offers a useful lens for viewing all of these commitments as a unified whole. Further, by enriching the concept of sustainability with the principles shared with place-based education and folklife education, we can further refine our capacity for cultivating engaged citizens who are dedicated to transformative action on behalf of their Appalachian homeplace. **03-06**

**Gillespie, Angus Kress** (Rutgers University) **Poster: Traditions of the Garinagu at the New Jersey Folk Festival.** Our folklife festival is a large-scale event that attracts 15,000 people annually. The focus of the festival is on traditional indigenous artists residing in New Jersey and neighboring states. Every year there is an annual heritage theme that spotlights the traditions of a specific ethnic heritage found within our state. Our theme for 2013 was on the traditions of the Garinagu. This poster describes our efforts to identify and document examples of the music, dance, and craft traditions of this group. **03-00**

**Gilman, Lisa** (University of Oregon) **Invigorating Indigenous Cultural Practices in Malawi: The National Scope.** Scholars and practitioners decry that the government and international organizations grossly neglect culture in development efforts in Malawi. The limited cultural

initiatives are sorely underfunded or heavily politicized. The recent proliferation of ethnic heritage foundations potentiates grassroots initiatives toward cultural preservation that could contribute to economic and cultural development. Malawi's ratification of the 2003 UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage created a mandate for the government to attend to issues of cultural promotion. These countrywide phenomena are necessary for understanding the efforts at cultural revitalization by the Mzimba District Ngoni. **04-08**

**Gipson, Jennifer** (University of Wisconsin, Madison) **Did the Revolution Kill the Proverb Play?: Grandville's *Cent Proverbs* in 19th-Century France.** In France, proverb plays are heavily associated with the 18th century. This paper considers the situation of proverb plays and the stereotypes surrounding the genre in post-Revolutionary society. Of particular interest is a short unsigned text in the 1845 volume *Cent Proverbs* (illustrated by the famed caricaturist Grandville) in which proverbs actually come to life and call for vengeance on the Parisian ladies who have mocked them. In the age of the periodic press, when audiences demand daily news and "new" entertainment, how do proverbs and proverb plays figure into literary and cultural debates about the very notion of originality? **10-09**

**Godby Ingalsbe, Suzanne** (Indiana University) **Community Memory and Personal Practice on Display: Sustaining Culture in the Vernacular Museum.** The Jubilee Museum and Catholic Cultural Center in Columbus, Ohio, enacts its goal of "preserving the Catholic mind and memory as it is represented in art" through a diverse collection of items such as paintings, altars, books, nun dolls, and vestments. Although global in scope, much of the museum's largely donated collection vividly portrays local Catholic life and practice. Ethnographic research conducted from 2011–13 revealed a continuum of museum functions ranging from documenting and disseminating community belief and social traditions to using the institution's authority as a platform for sharing social commentary and narratives sometimes counter to broader church trends. **06-11**

**Goertzen, Chris** (University of Southern Mississippi) **Sustainable Fiddling at the Texas State Championship.** Fiddling remains the United States' most vigorous traditional music due to sustainable cultivation, especially strong support in newly conventional paths at fiddle contests. For instance, at the Texas State Championship, we see affluent patrons, a stable volunteer staff, a weatherproof venue, respected judges, a healthy relationship between top-notch formal competition and excellent opportunities to jam, and incentives for both insiders and outsiders to pay to attend, including ancillary entertainments (a barbecue contest, craft fair, etc.). The fiddle tunes themselves balance unimpeachable pedigrees with just enough deniable but attractive innovation. **08-03**

**Gonzalez, Martha** (University of Washington, Seattle) **Mixing in the Kitchen: Collective Songwriting as Knowledge Production.** This presentation considers how low-cost portable recording equipment such as the Digi 001/Pro Tools system facilitates translocal musical dialogues between US-based Chicana/os in Los Angeles and Jarocho musicians in Vera Cruz, Mexico. This equipment advances existing musical conversations and provides new spaces for Chicana and Jarocho musician mothers/women, usually consumed by familial responsibilities, to record and compose around domestic duties and locations. I will discuss how *convivencia* (convening) and collective songwriting as utilized by women across borders resulted in sung theories that have the potential to communicate important embodied knowledge across time, borders, generations, and other ways of knowing. **10-06**

**Gonzalez, Rachel V.** (Indiana University) **Relocating "Latino" Folklore: Quinceañeras in America's Heartland.** The quinceañera celebration represents a ritual transition into the trials and triumphs of young womanhood in the United States. However, despite a national unification of "Latino" culture, in demographic regions where Latino populations are less apparent, being publicly Latino is a much more complex process of representation, apparent

through public expressive traditions, which create a decidedly different social impact on surrounding communities, shaping individual, familial, and regional identities in the process. This paper will focus on the 21st-century quinceañera traditions of Midwestern Latinas as a representation of a necessary transition and transformation of the loci of Latino folklore production in the United States. **02-08**

**Gordon, Sarah M.** (Indiana University) **Poster: Narratives Unearthed: The Afterlife of a Uranium Mine in Canada's Northwest Territories.** The abandoned Port Radium mine shares the shore of Canada's Great Bear Lake with the small Sahtúot'ine (Great Bear Lake Dene) community of Déline, where people continue to die of cancers that may be linked to radiation exposure. The Sahtúot'ine and the mainstream Canadian press have told radically different stories about the mine's origins and life that index the divergences between the Sahtúot'ine and Canadian perspectives of colonization more broadly. The history of Port Radium epitomizes the dispossession, deception, and deculturation the Sahtúot'ine associate with their loss of political autonomy. This indexicality imbues the mine with a homeopathic power: to heal from the impacts of colonization, both the community and the federal government must first heal the wounds of Port Radium. **03-00**

**Gould, Jillian** (Memorial University of Newfoundland) **Hole in the Middle or Whatever You Call It: Kitchen Comfort with Fried Bread and Eggs.** A "hole-in-the-middle" is a piece of bread with the center torn out, with an egg fried in the hole. This simple kitchen meal has provided comfort to three generations of my family. Outside of my family, it is known by many names and has several variations—even though there are only three ingredients: eggs, bread, and butter. My grandmother, Bubby, prepared it with challah, so for me, it is a Jewish dish. This paper explores various meanings, recipes, and names for the hole-in-the-middle, and the ways that domestic foodways intersect diverse family identities. **04-07**

**Green, Spencer L.** (Pennsylvania State University, Harrisburg) **Creative, Not Procreative, Dating: Celibate Mormon Youth and Singles Dating Practices in a Sex Dating Economy.** This paper addresses the Mormon practice of creative dating as a folk practice arising in response to cultural changes from a dating to a "hook up" culture. Creative dating makes concessions to and rebels against religious and national cultural identities. This response can be seen in the material culture and folk practices surrounding this unofficial but widely held practice. Creative dating can be understood as a dual culture as well as a psychological and folkloric response to the stresses of conflicting cultural needs and to the stresses of dating itself. This response reveals how Mormons negotiate the practice of their private beliefs in a larger cultural marketplace. **02-04**

**Green, Thomas A.** (Texas A&M University) **I Am the Greatest Boxer: Chinese Festival Drama as Martial History.** During Lunar New Year celebrations in Zhuzhai Village (Henan, China), practitioners of Meihuaquan ("Plum Blossom Boxing") perform a folk drama whose dialogue consists of boasts and challenges delivered by a pair of boxers, one representing a Mei boxer and the other a practitioner of a different art, as they assume exaggerated boxing postures and demonstrate parodies of orthodox tactics. The play culminates in a comic battle between the two "combatants." We contend that the drama symbolically mirrors the history of Mei boxing's competition with other local martial arts. **04-13**

**Groth, Charlie** (Bucks County Community College) **Fishing in the Mainstream: (In)visibility, Embeddedness, and Sustainability.** At the Lewis Fishery, a traditional haul-seine shad fishery on the Delaware River, environmental and cultural preservation have intertwined over the past century for mutual benefit, but the fishery's success in preserving traditional community values offers additional lessons in cultural sustainability. The Lewis Fishery practices a system of "narrative stewardship" while straddling states of visibility and invisibility, both resisting and embracing cultural change in ways that reflect its place within mainstream culture. This paper explores how cultural sustainability can be achieved by embedding traditional cultural practices in more highly valued practices and harnessing the power of (in)visible infusion. **04-14**

**Guerrero, Paulina** (Indiana University) **Women's Occupational Traditions in the Watermen Communities of the Chesapeake Bay.** Watermen communities have existed in the Chesapeake Bay for 150 years, with crab picking serving as a partial source of income for women. Environmental and economic constraints are forcing these communities into decline. Today both women from watermen communities and migrant workers from Mexico work in crab-picking factories, which allows commercial crabbing to persist as a viable occupational tradition. In what sense can we talk about "cultural sustainability" as newer communities move in to help older communities sustain their way of life? **03-04**

**Guodong, Zhang** (Southwest University, PRC). See Green, Thomas A. **04-13**

**Haapoja, Heidi** (University of Helsinki) **The New Wave Kalevalaic Rune Singing: Ancient Voices from the Past?** Kalevalaic rune singing has had great symbolic value and cultural heritage status in Finland for over a hundred years. During the last 20 years, singing these poems has been revitalized in the new folk music field. In this paper, I examine the language that is used in the Finnish media to describe the status and character of the new rune singing. Is the phenomena seen as a stagnant message from the ancient past or as sustaining an element of Finnish culture? **01-14**

**Haase, Donald** (Wayne State University) **The History and Future of Fairy Tale Studies.** Fairy tale studies emerged as a distinct historical and critical phenomenon in the last three decades of the 20th century and continues to influence research on folktales and fairy tales today. This paper reviews the genesis of contemporary fairy tale studies, documents the crucial role of Grimm scholarship and American Germanists, considers the reasons for the movement's expansion and sustained trajectory, and explores questions, problems, and challenges regarding its future as a coherent, multidisciplinary, and socially meaningful phenomenon. **10-05**

**Hahn, Tomie** (Rensselaer Polytechnic Institute) **Moving Forward! Sustaining Ephemeral Performance Practices.** This presentation considers the ephemeral nature of time-based performance practices to problematize sustainability. A paradox exists. The ephemeral nature of embodied traditions can easily defy endurance without grounding and the support of a community and individuals. Acknowledging cultural sustainability as a concern for the temporal, this presentation focuses on the continuum of multiscale approaches to embodied transmission, from person-to-person repetition of sensory transmission to longterm sustaining of practices and beliefs. I will use several case studies from my fieldwork to provide examples: Japanese traditional performance, "banding" (an experimental improvisation practice), and a New York processional puppet-art collective. **08-13**

**Hale, Matthew L.** (Indiana University) **The Citational Body: Fandom, Materiality, and the Phenomenology of Textuality.** DragonCon is the largest fan-run popular culture convention held in the United States. Based on fieldwork conducted since 2010, this paper examines how fans materialize and embody semiotic elements from mass-mediated public texts (e.g. film, television, internet memes, viral videos, video games) and reanimate them in cosplay. Cosplay, or "costume play," is an expressive practice in which one dons a costume and adopts an alternate "body rhetoric" (Laude 1993) and speech style in order to generate meaningful correspondences and contrasts between one's body and a set of texts from which that body is modeled and made to relate. **03-10**

**Ham, Lesley** (Pennsylvania State University, Harrisburg) **Cultural Maintenance through Dance: The Croatian Americans of Steelton, Pennsylvania.** The Kolo Club Marian ensemble has been performing primarily Croatian folk dances since 1954 as one creative outlet for Croatian Americans to express their ethnic identity. Currently, there are two performing groups, one for children and another for teenagers, as well as adult and junior tamburitza clubs. St. Lawrence Lodge also holds dances with local bands Zadnja Stanica and Sviraj. The group ensemble received help building

their repertoire from outside folk dancers but recently has begun to revive dances common to early Steelton residents of the late 19th century. Their effort to preserve their musical and dance heritage brings up issues of insider-outsider, authenticity, and cultural sustainability. **03-13**

**Hammond**, Lauren Renee (California State University, San Marcos). See Deragjisch, Joseph Patrick. **10-13**

**Hansen**, Gregory (Arkansas State University) **Heritage Studies and Public Folklore: A Tale of Two Traditions.** Heritage studies provides new opportunities for connecting folklore to cultural sustainability movements. The discourse on heritage reveals clear parallels to ways that folklorists have conceptualized tradition as a central concept within folklore and folklife studies. Two traditions within folklore as a discipline and practice emerge. One affirms the idea of tradition whereas the other either discards or reworks the concept. Both strains are relevant to wider issues in heritage studies as folklorists' ideas about tradition are resonant with contemporary heritage discourse. **06-03**

**Hansen**, William (Indiana University) **Mythic Gaps.** Narrators often fill in gaps they perceive in ancient mythological and nonmythological narratives, thereby expanding the received stories or changing them in other ways. I illustrate this phenomenon briefly in Jewish tradition (Joseph and Aseneth), Christian tradition (infancy gospels), and nonmythological biography, and I focus in more detail upon the Greek myth of Pandora and the Greco-Roman legend of Pygmalion and upon the expansions silently introduced into these stories in later retellings. One conclusion is that ancient biographical narratives as well as handbooks of classical mythology must not be taken at face value. **06-09**

**Hanson**, Bradley (Brown University) **Culture Bearing: The Body in Intangible Heritage.** Heritage, we now affirm, is not a thing but a process—an intangible. But as heritage studies and cultural policy shift focus from fixed objects to living people and practices, we must yet acknowledge the tangibility of the human body and its fragile tools for expression. This paper discusses the experiences of a group of elderly musicians recently designated heritage bearers in Campbell County, Tennessee. For them, performing heritage proves conflicting, an honor marked by a heightened self-awareness of musical and physical decline. The aging musical body emerges as the crucial material site in the production of intangible cultural heritage. **09-01**

**Harkavy**, Victoria (George Mason University) **The Demons that Define Us: Supernatural Legends and Jewish Sense of Identity.** In Jewish legends and folktales demons often serve as a reminder of a break on the part of the individual with Jewish law, a powerful force and focus in traditional Jewish life. I will examine tales translated and adapted from the Israeli Folktale Archive and analyze the role of demons in enforcing Jewish law and custom in the context of the historic separation of Jewish communities from their non-Jewish neighbors and what these tales may indicate about the stress felt by Jewish storytellers and audiences because of that separation. **06-04**

**Hartmann**, Nicholas (Memorial University of Newfoundland and Western Kentucky University) **"I Never Considered Myself an Albertan": Reflecting Home, Family, and Work in the Narratives of Newfoundland Oil and Gas Workers.** In spite of experiencing outmigration, the province of Newfoundland and Labrador is experiencing a degree of return migration as a result of the rise in the oil and gas industries. Many workers have discussed this experience of returning home to the province as not only being a ritual that is rooted in a desire for home, but also for serving in the role of traditional masculine provider. This paper will look at how the narratives of returning home to Newfoundland are not only situated in occupational and personal narrative, but are also responsible for sustaining community and family bonds. **09-09**

**Haskell**, Erica (University of New Haven) **Walls or Bridges?: Cultural Institutions in the Aftermath of War in Bosnia.** Following the Bosnian conflict, social, political, religious, and cultural divisions have lingered and even intensified. Before the war, strict government cultural



policy tasked socialist institutions with instilling “brotherhood and unity” among the disparate republics of Yugoslavia through staged folklore. Now most people live in separate communities defined by homogenous ethnoreligious characteristics and divisive political ideologies. The highly factionalized government has been unable to agree on a national cultural policy, causing each side to create their own exclusive cultural institutions. This paper explores the proliferation of nationalist cultural institutions and examines how the culture they promote aids in calcifying ethnopolitical divisions. **09-01**

**Hathaway, Rosemary V.** (West Virginia University) **Death by Folklore: The Legend that Killed Nella Larsen’s Literary Career.** The positive reception of Nella Larsen’s novels *Quicksand* (1928) and *Passing* (1929) brought her an acclaim that was quickly tarnished by the 1930 publication of her short story “Sanctuary,” which Larsen was accused of plagiarizing from a previously published story by British writer Sheila Kaye-Smith. Larsen claimed “Sanctuary” was based on a story she heard from a patient when she was a nurse, and such a legend-like origin explains much about the stories’ similarities. This presentation explores the possibility that Larsen’s literary career was derailed by readerly failure to understand the generic distinctions and parallels between legends and literature. **09-08**

**Hayes, Ian** (Memorial University of Newfoundland) **Reclaiming the Past or Dismissing the Present?: The Struggle for Cultural Legitimacy at the Cape Breton Gaelic College of Arts and Crafts.** In December 2011, there was speculation that the Cape Breton Gaelic College of Arts and Crafts would remove Highland dance and military-style Highland piping, sanctioning more “authentically” Gaelic traditions such as “traditional” piping and step dance. While some supported the idea of distancing the institution’s connection to romanticized notions of Scottish culture, others argued that these “invented traditions” warranted preservation in their own right. This case study investigates the discourses and cultural processes that define the “legitimacy” of tradition. The heated debate that ensued underscores the contested nature of Cape Breton traditional music, and tradition as a whole. **06-08**

**He, Bin** (Tokyo Metropolitan University) **The Present Situation of Japanese Shinto: A Case Study of New Year’s Decorations of Shinto.** In contemporary Japanese society, beside the wedding ceremony, which is usually held in a Shinto shrine, the time of welcoming the new year is the most familiar time in which modern Japanese could come into direct contact with Shinto (or Shintoism). In this time of New Year, Japanese usually hang New Year’s decorations on the door or put them on the entrance of their house. By examining very small elements of transformation in preparing and organizing Japanese New Year’s decorations, we will demonstrate that these activities have become a kind of customary activity, not religious practices as in the past. **01-06**

**Heffner, Brenna** (University of Louisiana, Lafayette) **Edmund Spenser’s Married Chastity: Ovid, Feminist Coding, and Rhetorical Androgyny in Book III of *The Faerie Queene*.** Throughout *The Faerie Queene*, Edmund Spenser makes sense of the human world through the exploration of the faerie world. In Book III, he addresses the problem of how to explore the sensual world with the knowledge of the spiritual world. Spenser answers the question by championing the Protestant view of married chastity in a productive way through the use of rhetorical androgyny. By refashioning tales from Ovid’s *Metamorphoses* and channeling Ovid’s authority as a 16th-century moralist, Spenser asserts his right to instruct women on the proper expression of sexuality, but he addresses women explicitly through the use of feminist coding strategies. **06-13**

**Hertz, Carrie** (Niagara University) **The Sustainable White Wedding Dress: Fashioning a Living in Modern Commodity Culture.** When critics examine the commercial trajectory of the American wedding dress, they often miss how demand for this ritual garment not only serves the interests of (multi)national corporations, but also sustains older forms of making and selling that otherwise could not easily survive in today’s economy. Willingness to pursue more “artistic” products for weddings helps custom designers, needleworkers, and independent business owners continue

models of craftsmanship and commerce situated within specific communities, rather than on factory floors or as corporate employees. This paper presents the interpretations of entrepreneurs who see bridal wear as a means for making a living using traditional skills. **02-11**

**Hillard, Molly Clark (Seattle University) Victorian Literature and Fairy Tale Methodologies.**

Jack Zipes's work led me to consider how fairy tales and legends matter to authors at a particular time, but also how authors are indebted (sometimes reluctantly, sometimes even secretly) to a fairy tale's entire print history. I trace my work on one Victorian poem, Robert Browning's "Pied Piper of Hamelin," from my reading of the poem as a serious commentary on authorial rights and child labor to my wider treatment of the Victorian use of fairy tales and legends in my forthcoming book *Spellbound*—explaining how Zipes's analysis forever shaped the way I apprehend major authors' "minor" literature. **08-04**

**Hillers, Barbara (Harvard University) From Mother to Son: The Transmission of "Feminine" and "Masculine" Folktales in the Repertoires of Peig Sayers and Her Son Mícheál Ó Gaoithín.**

A comparison of the repertoires of a storytelling mother and son—both gifted Irish storytellers—gives us the opportunity to investigate the intergenerational transmission of tales across gender lines. Using Bengt Holbek's definitions of "feminine" and "masculine" tales I show how the repertoire of Peig Sayers reflects the male family members from whom she learned her tales while accommodating her own preference for feminine tales. Conversely, Peig's son Mícheál, who learned many tales from his mother, had a predominantly masculine repertoire. This paper shows how the oral process accommodates the individual storyteller's preferences within the storytelling community's repertoire. **11-08**

**Hirayama, Miyuki (Ritsumeikan University) Humor and Intertextuality: The Role of Verse in Rakugo Comic Storytelling.**

Rakugo is a traditional Japanese storytelling genre in which a performer plays all parts and tells a humorous story. I will explore the creativity of human verbal expression, focusing on generic blending in the performances of rakugo. The performers creatively incorporate other genres to produce humor and to entertain the audience. In this presentation, I will examine how a classical poem is recontextualized in a comic story, and how new meanings and humor are created. I will also explore how performers' ideas, choices, and skills as well as interaction with the audience relate to this process. **05-09**

**Hirsch, Jerrold (Truman State University) Lizzie Labels, Folklore Theory, and Popular Culture in the 1920s.**

In "The Lore of the Lizzie Label," (1930), B. A. Botkin confronted the relationship between the creation of folklore and the Model T Ford. He saw and experienced the automobile as cutting edge technology and as subject to folkloric transformation. He understood that who were considered the folk had to be transformed to include the literate and that orality was not central to the definition of lore. Does professionalization in the folklore discipline allow either folklorists in the academy or the public sector to develop the cosmopolitanism that underlies Botkin's approach to the lore of the technological present? **02-07**

**Hnaraki, Maria (Drexel University) Performing the Olive: A Greek Green Culture.**

Popular images in Greek folk songs are the olive and the olive tree. Music and dance performances make use of that olive culture literally and metaphorically—in Greek, the word "olive" also stands for "skin spots," symbols of beauty and signs of recognition. As a verbal record of an interactive encounter in the world of sensuous experience between the human psyche and nature, lyrics transform themselves into ecopoems, thus a tool for altering one's perceptions from being anthropocentric to biocentric. This results in a purely sustainable practice that encourages understanding, respect, and cooperation with the natural laws that sustain us. **11-09**

**Hoelsing, Peter (Clafin University) Sound Management: Methods for Musical Sustainability in Uganda.**

Recent scholarship on the repatriation of historic field recordings has raised questions about acceptable uses for more recent collections. This paper examines the future of recordings



made between 2006 and 2010 in Uganda; they document a constellation of ritual healing practices known as kusamira, a Bantu cognate term for spirit mediumship. I outline methods to support community-based management of musical resources, proposing a site-specific model for ensuring that new deposits to the Klaus Wachsmann World Music Archive at Makerere University remain relevant to the communities that created them and useful for future research. **04-04**

**Holmgren, Meredith** (Smithsonian Institution) **Navigating the Nexus of Folk Music and Cultural Policy.** The proliferation of cultural heritage and copyright legislation in recent decades has occasionally placed folk music at the center of contradictory attribution practices. On the one hand, intangible cultural heritage policy favors the claims of groups, nations, and communities, while on the other hand, copyright legislation continues to exclusively recognize the rights of individuals. Through the lens of ethnomusicology and critical heritage studies, this paper explores the dilemmas faced by intangible cultural heritage professionals in navigating the nexus of artists' rights, cultural representation, and cultural policy legislation. **06-03**

**Hoog, Ann** (American Folklife Center) **Media: The Rhode Island Folklife Project: Sounds and Photos from 1979.** From July to December 1979, the American Folklife Center at the Library of Congress, in cooperation with the Rhode Island Heritage Commission, the Rhode Island State Council on the Arts, and the Rhode Island Historical Society, conducted a field research project in Rhode Island. Fieldwork documentation concentrated on various ethnic, regional, and occupational traditions resulting in approximately 200 recorded items (including music and interviews), more than 15,000 photographs, and several linear feet of textual materials. Included is documentation of the Steere family, who have owned and operated a fruit orchard in Greenville, Rhode Island, since 1930. This session brings together the initial documentation of that family orchard in 1979 with the documentation in the new film *Vanishing Orchards*. **02-05**

**Hopkin, Rachel C.** (Nevada Humanities) **Media: Musical Migrants: A BBC Radio Project.** *Musical Migrants* was a BBC radio project consisting of short audio portraits of people lured by music to abandon former lives and relocate to new homes. The programs explored a number of questions: What gave rise to so forceful a musical passion? What did the participants find in their new homes? What did they contribute to the genre? And how did they feel looking back and seeing how music had changed their lives? The destinations covered the Americas, Europe, Africa, and Asia. For this media session, the four programs selected feature migrants to Chicago, Louisiana, Nashville and Norway. **06-01**

**Horigan, Kate** (Indiana University) **The Performance of Rupture in Post-Katrina Narratives.** This paper examines aesthetics of "failure" in Katrina survivors' personal narratives. I show how some formal markers of narrative breakdown are preserved and others are erased when these narratives travel among different contexts of production, circulation, and reception. This analysis raises the following questions: Are certain performances of traumatic rupture deemed more authentic and thus more valuable than others, increasing the likelihood of their formal persistence? To what extent are narrative markers of traumatic experience validated and perpetuated by researchers (as well as other publishers and consumers), and to what extent are these formal features recuperative performances by their narrators? **06-14**

**Howard, Robert Glenn** (University of Wisconsin, Madison) **Gun Net: The Digital Folk Culture of Firearms.** From rumors of government conspiracies intent on disempowering individuals to tips and techniques for the artisanal handcrafting of ammunition, this paper explores the power of digital vernacular webs in an ongoing study of online discourse about firearms. Using computational methods to visualize complex individual expression in internet gun forums, particular groups of individuals emerge as responsible for communally amplifying a powerful vernacular authority backing gun culture. With recurring episodes of gun violence driving divisive public debates that encourage these individuals to imagine themselves as marginalized, how can folklorists critically engage the digitally empowered and well-armed folk of this discourse? **06-05**

**Hoyt, Heather** (Arizona State University) **Cooking Up Cultural Interest: Rhetoric of Middle Eastern Cookbooks.** Claudia Roden's popular cookbooks have introduced western audiences to traditional foodways in the Middle East and North Africa. *The New Book of Middle Eastern Food* and *Arabesque: A Taste of Morocco, Turkey, and Lebanon* present updated recipes addressing local communities' modern adaptations of culinary traditions. Roden illustrates cultural sustainability in two ways: first, by presenting changes in Middle Eastern and North African foodways; and, second, by sharing this information with Western readers. This presentation will draw on classical rhetoric and Gunther Kress's theory of multimodality to illustrate how Roden's cookbooks are situated in a cultural context accessible and attractive to Western audiences. **05-07**

◇ **Hung, Minhua** (Angela) (independent) **Tradition and Transformation in the Dai Peacock Dance of China.** The Dai Peacock Dance is one of China's most popular folk dances. It originated as part of Buddhist ceremonies in the Dai ethnic communities but became nationally popularized throughout China in the late 20th century. Although the Peacock Dance was widely known, it was the efforts of a few principle dancers that brought it to its present prominence. In particular, Yang Li Ping played a primary role in the transformation and popularization of the Peacock Dance. This presentation explores the tradition and transformation of the Peacock Dance, focusing on the influences of Yang Li Ping and the Chinese government. **06-01**

**Hung, Yaching** (National Cheng Kung University) **The Transition of Recording Taiwanese Opera.** This paper mainly illustrates the performance, ecological, social, and historical parts of the Recording Taiwanese Opera. It begins by describing its origin, prosperity, and decline. Then the paper discusses the Recording Taiwanese Opera in general that exists in our society, and its vague and insignificant position during the Taiwanese Opera vicissitude. The once popular Recording Taiwanese Opera declined at a certain time in history and was replaced by other art forms. However, its performance and cultural significance should not dissipate, as the popularity and decline of the Recording Taiwanese Opera not only represent the historical development of the Taiwanese Opera, but symbolize the fashion and the cultural characteristics of its own time as well. **04-13**

**Insera, Incoronata** (University of Hawai'i–Mānoa) **Sustaining Local Culture in Southern Italian Tammurriata Folk Songs.** In this paper, I investigate the ethics of place and land in the Southern Italian tammurriata folk songs from the Campania region, and explores how, within the tammurriata revivals of both the 1970s and 1990s, these ethics have been replaced by an urban, secular, and migrant sense of place. I argue that, while adapting to the current socioeconomic and cultural framework in which the tammurriata songs are produced, this new way of looking at place reflects a continued effort to affirm and sustain the local culture within the globalized, postcolonial context of the Italian South. **11-09**

**Ivanova-Nyberg, Daniela** (independent) **Balkan Night Northwest: Analytical Observations on the Repertoire.** This paper is an ethnochoreological investigation of a new Balkan music and dance phenomenon, Balkan Night Northwest, which first appeared in the American Northwest in 2012. The main research question for this study is, what are the dances that serve as a meeting venue between people of the Balkans and American Balkan-music-and-dance lovers in attendance? **01-09**

**Jabbour, Alan A.** (independent) **Shell Decoration in Southern Cemeteries: An Odyssey.** This presentation analyzes and provides about 50 sample photographs illustrating the use of shells to decorate graves. The fieldwork from which this study is drawn has been carried out over eight years by the authors in perhaps a thousand cemeteries representing nearly every state in the American South. The forms of shell decoration break down taxonomically into two broad categories: freestanding and embedded. The former consist of shells laid but not secured on graves. The latter are secured by being embedded in concrete in either vertical headstones or horizontal grave covers. The essay explores these categories and their subcategories. **08-08**

**Jabbour**, Karen Singer (independent). See Jabbour, Alan A. **08-08**

**Jackson**, Jason Baird (Indiana University) **Poster: Material Culture and Festival: The William C. Sturtevant Choctaw Collection at the National Museum of Natural History.** My poster reports work with a previously unstudied object collection assembled by William C. Sturtevant in 1961 at the "All Choctaw Indian Fair" near Philadelphia, Mississippi. While a typical material culture-centered approach to festival attends to such things as foods, dress, and architecture—that is, to the "stuff" that contributes to the workings of a festival as an event—I focus instead on festivals as venues for the buying, selling, and collecting of objects across social groups. In the poster, I share images of the objects that I have been studying and place them in a wider context. **03-00**

**James**, Kyle Joseph (Goucher College) **Couchsurfing and Calamity.** Building from Foucault's critique of the repressive hypothesis, the discourse around cultural identity is explored through alternative travel and the resistance movement of Couchsurfing.org. Fieldwork with members of Couchsurfing.org shows that this group propagates cultural identities and helps promote culture sustainability in the globalized arena. However, while alternative travel promotes cultural sustainability, the experiences produced by Couchsurfing.org spring from and are bounded by consumerism. As Couchsurfing.org has grown, it has seen investment by venture capitalists. This investment has caused philosophical struggles for Couchsurfing.org members. This topic is explored by looking at hegemonic practices enacted by Couchsurfing.org's administration to silence protesters. **06-05**

**Johnson**, Mira (FolkArtPA) **"It Stimulates the Sole": Walking the Pilgrim's Path and the Creation of Sacred Place.** Particularity lies at the heart of incarnational faith since through incarnation the divine manifests itself in material form. This form mediates interaction between humans and the divine, thus locating "salvation" in a physical place. At Croagh Patrick, County Mayo, Ireland, a mountain and pilgrimage path's combined legends, locations, and cultural significances create a sense of place out of a space in the landscape, identifying the site as particular and, ultimately, sacred. This paper considers how layers of sacred narratives have been inscribed onto a landscape over centuries and how embodied encounters with place create profound and diverse spiritual experiences. **09-03**

**Jones**, Christine A. (University of Utah) **French Versions of Subversion.** Thirty years ago, France's fairy tales were not the center of any history: neither the synchronic account of literary innovation in 17th-century France, nor the diachronic account of tale motifs and themes that traveled across the world. Jack Zipes placed them at the center of both an ideological print trajectory that reached into the 1960s and a local view of French cultural production. I grew up in French studies in the golden age of Zipes and have taken recently to turning his own powerful method of inquiry onto a legendary writer that *Art of Subversion* dismissed as unsubversive: Charles Perrault. **08-04**

**Jones**, Michael Owen (University of California, Los Angeles) **"Stressed" Spelled Backwards is "Desserts": Self-Medicating Moods with Foods.** Conventional wisdom, gift giving, funerary customs, eating rituals, jokes, sayings, and other traditions often invoke linkages between moods and foods. This paper considers differences in patterns of comfort food cravings related to gender, age, geography, weather, life changes, and other factors. It also reviews hypotheses about reasons for comfort eating, e.g., tradition, sensory properties, symbolism, associations, psychological states, pharmacological effects, and physiological causes of counteracting stress-induced hormones. Perhaps sometimes we eat what we do because of "what's eating us," but a combination of influences seems more likely. **03-07**

**Jönsson**, Håkon (Lund University) **The Greatest Story Never to be Told: Culinary Tourism in Post-Lutheran Sweden.** Culinary tourism is generally driven by beverages. Skane, being the home of one of the most famous brands in the world of beverages, Absolut Vodka, may look like the ideal spot for positioning the region as a vodka region. However, the story of the vodka

region is never told in the marketing of the region. The paper discusses the roots of this attitude, uncovering a culture where some alcoholic beverages have received high gastronomic status, and others, such as vodka, are associated with addiction and a dark past. **10-12**

**Jorgensen, Jeana** (Butler University) **When Fairy Tales Learned to Count: Digital Fairy Tale Scholarship.** Digital and computational methods have infused fairy tale studies with new vigor—depending on where we draw the boundaries around valid scholarship, if that is even a project that we should pursue. I will evaluate recent trends in applying quantitative methods to fairy tales, as well as the impact of the internet on propagating fairy tale scholarship. Among other things, the fine line between fandom and amateur or nonspecialist scholarship will inform this discussion of scholarly standards, the benefits and drawbacks of rapid information dissemination, and what we stand to gain or lose by embracing or ignoring digital trends in scholarship. **10-05**

**Kaplan, Merrill** (The Ohio State University) **Folklore and Medieval Studies?** What does Old Norse philology have to do with folklore? Folkloristics as a whole has moved away from its common roots with philology and medieval studies, roots that run deep in the work of Nordic scholars. This makes sense: Old Norse literature is the largest vernacular corpus surviving from the European Middle Ages. It survives in manuscripts, and working with a manuscript tradition is much like working with oral tradition. This paper is an introduction to the disciplinary history, methodology, and theoretical issues that connect folklore and Old Norse studies. **02-07**

**Karlsberg, Jesse Pearlman** (Emory University) **Folklorization and Sustainability in the 20th-Century Spread of Sacred Harp Singing.** Folklorization can introduce a music to new audiences and thus increase the likelihood that it will continue to be practiced, yet it can also be profoundly dislocating, separating a music from its cultural context. By examining the folklorization of Sacred Harp singing in the 20th century, this paper interrogates the relationship between folklorization and sustainability, showing how the realignment of Sacred Harp's geography and demographics opened new avenues for the music's persistence, yet failed to address and even inhibited its prospects for sustainable continuation. **09-07**

**Kasangandjo, Allan Babunga** (African Proverbs Working Group) **The Use of African Proverbs in Bantu Ritual Ceremonies.** In Africa, births, circumcisions, marriages, and funerals are among the most popular ceremonies. Each of these is accompanied by an appropriate speech mostly full of proverbs, sayings, and songs. This paper will focus on the role played by oral literature during these occasions. This paper will also treat the research methodology used by the African Proverbs Working Group in collecting proverbs and other oral literatures mostly from endangered African languages in order to preserve them. Finally it will look at the means Bantu people used to preserve their proverbs and other oral literature without writing them down. **10-09**

◇ **Kashiwagi, Kyosuke** (University of Ulsan) **Sustainability of Rural Areas: The Importance of Culture in Japan's Agricultural Policy.** This presentation will explore folklorists' contributions to the sustainability of rural areas in Japan, pointing out the change of agricultural policy from development to sustainability. The new plan refers to multifunctional roles of rural areas in which local residents are expected to maintain any rural resources as well as farmland. In my study, their farming activity is recognized to hold the religion of rice crop spirits and the beauty of rural landscapes. Local festivals also represent this combination. An agricultural activity is considered to be a cultural one and that leads people to understand pluralistic values of rural environments. **06-01**

**Keaney, Winifred Gleeson** (George Mason University) **The Culture of Women in The Distaff Gospels.** *The Distaff Gospels* is a framed collection of oral histories: maxims, superstitions, legends, and, ultimately, advice. These are narrated by an unidentified male scribe, but told by six older, "wise," experienced peasant women. The women claim that the wisdom they share has its source in antiquity, from Hermofrodita, the wife of the magician King Zoroaster.

But the peasant women's advice, and their warnings, fully reflects the culture of medieval women: their responsibilities, concerns, constraints, and their optimistic expectation that passing on their wisdom will better the lives of their descendants. **01-11**

**Kelley, Greg** (University of Guelph, Humber) **"Your Kind of Place": Branding in Children's Folklore.** Children's folklore draws a wealth of material from commercial culture, and popular advertisements are frequently adapted and satirized on the playground. I will survey some salient examples, focusing on a few remarkable cases of folk parodies of commercials that have outlasted by decades the advertising campaigns that initially inspired them. With these, I hope to draw a theoretical framework regarding the ways in which children "perform subversion" in their lore and undermine the power of corporate branding. **05-09**

**Kennedy, Maria** (Indiana University) **The Cider Poetic: Rhetorics of Agricultural Ideals in Britain.** In England, cider and perry are drinks replete with meanings tied to the countryside and associated with rural identity. National and international interest in local food and environmentally sensitive agricultural management in recent years have turned attention towards cider and perry as signs and commodities rich in potential for fulfilling these new cultural ideologies of food production. I will examine the poetic construction of cider in historical and contemporary narratives, revealing changing assumptions about the role of agriculture in social and cultural life over time, and interrogating the role that folklore, as both a popular and academic discourse, has played in the development of cider's place in the English imagination. **08-05**

**Khan, Fariha I.** (University of Pennsylvania) **Bangladeshi American Youth: Migration, Memory, and Social Change.** The Bangladeshi community is a recent addition to Philadelphia and is growing. Community members share challenges of immigrant life including issues of language, economics, and religious practice. This presentation focuses on Bangladeshi American youth who negotiate ethnic identity through their own migration narrative, their parent's memory of Bangladesh, and their lives in an impoverished urban environment. In collaboration with the Philadelphia Folklore Project, they explored the history and traditional practices of the community through food, clothing, religious observances, and recreation. Their desire to document has an urgency to preserve what it means to be Bangladeshi and to do so as underrepresented minorities. **03-13**

**Kimball, James W.** (State University of New York, Geneseo) **Saunders's School for the Violin and the Art of the Old-Time Square-Dance Caller.** George Saunders was a professional dance musician in Providence, Rhode Island, from the 1820s until his death in 1850. In 1847, he published his *Self-Instructing School for the Violin*. As republished into the 1870s, this book significantly influenced country dance tradition as it evolved in many regions of America. Saunders's tunes, bowing patterns, and especially his detailed advice on arranging and calling square dances still resonate today. Drawing on the presenter's work in New York state, this paper will focus on Saunders's legacy as it influenced later generations—and in certain ways continues to influence rural square-dance practice. **01-09**

**Kitta, Andrea** (Eastern Carolina University) **Untellability and the Stigmatized Vernacular among Dancers with Chronic Pain.** Dancers with chronic pain issues are expected to be in peak physical condition, yet nearly every dancer suffers from some type of chronic pain at some point, something which both cannot be discussed or even explained, and can often result in job loss. Even in disciplines that are known for their inclusion, such as bellydance, dancers with chronic pain are stigmatized and exalted simultaneously, praised for their persistence and ability to overcome obstacles, yet still considered to not be reliable. **11-14**

**Kivari, Kristel** (University of Tartu) **Place Legends and Geology: The Format of Vernacular Theory.** Science presents a dominant discourse that constructs universal truths about the living world, representing norms of proof, validity, and trust. However, any dominant discourse generates

alternatives that reflect, oppose, or manipulate the dominating referent. Geology has been the acceptable framework for dowsers since the scientific revolution, producing conceptions such as geological effects on water veins and underground rivers producing special emissions that people with exceptionally developed senses are able to detect. This paper will discuss the connections between traditional place legends and theories of geology that are united by the supernatural agent of our era of technology: radiation. **01-14**

**Kivenko, Sharon** (Harvard University) **Personhood, Performance, and Play in Malian Dance.** In Mali, personhood is bestowed upon those who have the intelligence to creatively grow from a strong grounding in their social and cultural origins. Social recognition comes to those who use their acumen for improvising new social behaviors while remaining acutely aware of the importance of sustaining socially determined parameters of that improvisation. Malian dance events are ideal venues for observing the performativity of improvisation, for in the dance circle, Malians perform who they are by dancing and by cleverly improvising to music representing their inherited social class. **08-13**

**Klein, Barbro** (Swedish Collegium for Advanced Study) **Confrontations on the Village Roads: Storytelling, Social Hierarchies, and the Formation of the Swedish Welfare State.** On the basis of conversations during 1977–1983, this paper analyzes one narrator's portrayal of social unrest in his home village around 1930. Special attention is paid to anecdotes highlighting dramatic confrontations in which a worker through a clever repartee gets the better of a "higher-up." By embedding his anecdotes in cultural/historical details and accounts of social injustices, this narrator richly describes the resentments that were instrumental to the formation of the Swedish welfare state. In striking ways, his art and the characters he portrays resonate with the social imaginary of other Swedes of his generation, from literary authors to wood carvers. **08-09**

**Knepp, M. Dustin** (University of Central Arkansas) **Building Cohesion and a Sense of Community through Tamaladas.** Tamaladas, group festive gatherings for the preparation of tamales, have long served as venues for relationship building among family and friends. The use of tamaladas in community settings provides an opportunity for similar relationship development, building cohesion between individuals who do not share the unifying factor of kinship. Through case studies of two non-kinship-based community tamaladas, I explore the event's ability to serve as a societal bridge between disparate individuals. It becomes apparent that the tamalada is a catalyst for building unity among participants, regardless of the initial relationships that may or may not exist. **05-07**

**Kononenko, Natalie** (University of Alberta) **Collecting Ukrainian Heritage: Peter Orshinsky and Leonard Krawchuk.** Heritage collecting differs from other forms of folk art collecting. Money is not a factor as it is in the situations described by Gary Alan Fine in *Everyday Genius: Self-Taught Art and the Culture of Authenticity*. Rather, heritage collectors seek to concretize an abstract feeling of loss. Interviews with Leonard Krawchuk and the family of Peter Orshinsky show that heritage collectors use their collections to construct an imagined past. They share a feeling of loss and use the quest for found objects to overcome loss. Heritage collections are also a means of establishing stature within the diaspora community. **09-05**

**Kuo, Kathleen** (Indiana University) **Sonic Negotiations, Past and Present: A Study of Stickgame Songs from the Flathead Reservation.** The sounds and songs of stickgame feature prominently at the majority of powwows in the western United States, yet most of the extant ethnomusicological literature on Native American music remains silent towards stickgame as a site of scholarly interest. In this paper I draw from fieldwork conducted at powwows and casinos in the summer of 2012 with the Salish and Kootenai people from the Flathead Reservation in western Montana. I evaluate the shifts in conflicting views over stickgame songs from the last half century as pertaining to issues of communal stability, social identity, and intangible cultural heritage and ownership. **02-12**



**Kuthy, Diane (Towson University) Building and Sustaining Communities of Learners.**

EduVine's inquiry-based nonprescriptive structure encourages a diversity of approaches and products resulting in inventive solutions by teachers and students. In spring and summer of 2013 EduVine was piloted in Baltimore area K–12 schools, universities, and community contexts. This paper shares students' visual and written work involved in the pilot as well as the experiences of practitioners teaching with EduVine for the first time. Individual schools' adaptations and cross-pollination will be featured in relationship to EduVine. EduVine's participatory online learning environment and Internet technologies support teachers as communities of learners. **01-05**

**Larsen, Hanne Pico (Columbia University) Snail and Nasturtium: Embodying the North through Food Narration.**

At restaurant Noma, Copenhagen food is storytelling. I propose a model based on the idea that a meal at Noma can be read as a (cyclical) three-stage process of embodiment and narration. Through the final presentation of a dish the multiple layers of the food narration unfold. Terroir is made out of terroir—in the process it becomes a metaterroir. Through the creation of strong narratives, which intentionally place the consumer in the middle of the tasty Nordic terroir, the consumer can, by eating a snail in a nasturtium at Noma, embody the North and become part of the metaterroir narrative. **10-12**

**Larson, Mary (Oklahoma State University) Of Shoals and Safe Harbors: Current Ethics Discussions in Oral History.**

The consideration of ethics in oral history has been in a state of flux over the last two decades, impacted in part by changing technologies. In the early days, when making materials available via the web was time-consuming and expensive, practitioners carefully considered ethical issues surrounding widespread dissemination. As presenting interviews online became simpler and less costly, however, there seemed to be a concomitant decrease in the time spent on ethics conversations. More recently, discussions have evolved beyond the initial questions about online delivery and now include concerns about copyright, privacy, and accountability to both narrators and larger communities **01-02**

**Larson, Shannon K. (Indiana University) Turning on the Light: Séance Room Narratives in Victorian Britain as Tools for Social Transformation.**

Diane Goldstein (2007) has argued that the personal supernatural experience narrative exists as a result of modern scientific knowledge. An analysis of the occult experimentation common to the Victorian Era can contribute to a greater understanding of how rationalism and its progenitors—science and technology—impacted the structure and content of supernatural experience narratives during Victorian Britain. This paper presents textual analyses on séance room narratives documented in psychical research periodicals published in the late 19th century to analyze the effects of scientific rationalism and what Peter Lamont has termed the Victorian “crisis of evidence” on supernatural experience and belief. **09-14**

**Lattanzi Shutika, Debra (George Mason University) A Needful Place: Immigrants, Suburbia, and the Multicultural Ideal.**

The story of US immigration is characterized by local conflicts and exclusionary practices to push immigrants out, often in the name of preserving (white) cultural heritage, belonging, and sense of place. This presentation examines an alternative, even paradoxical scenario: the enlightened community that relies on immigrants to transform suburbia into a desirable destination. Idealized as a reinvigorating force, immigrants redeem the placeless suburb and serve the needs of the multicultural utopia, providing integrated schools, neighborhoods, ethnic restaurants, and most significantly, allowing their white neighbors to believe in themselves as progressives. **10-04**

**Laudun, John (University of Louisiana, Lafayette) Computing Folklore Studies: An Exploration of the Intellectual Landscape and History of Folklore Studies over the Past Century.**

What would be the results of turning the same kind of typological curiosity that produced the great indices of the previous era towards our own intellectual history? Using topic modeling, which offers scholars new ways to understand and question received disciplinary narratives, I explore 125 years of folklore scholarship as represented in the scholarly articles of three of its journals:

the *Journal of American Folklore*, *Western Folklore*, and the *Journal of Folklore Research*. Such an approach gives us the opportunity to understand ourselves and our work as a system. As a small society, ours will be but one system among many, but that limitation is also our opportunity. **05-04**

**Lawless, Elaine J.** (University of Missouri) **Gendered Perceptions of Place: The Pinhook, Missouri, Story of Building a Town and Losing It.** Based on interviews with displaced residents and relying on folklorist Kathleen Roberts's discussion of landed tenure as a critical concept in the analyses of place and home (forthcoming in *JAF*), this paper will examine gendered perspectives of the construction of Pinhook, Missouri, in the 1940s and its destruction in 2011. Eighty years after Pinhook was built, it is largely women who are seeking aid from FEMA for relocation and funding for recovery nearly two years following the 2011 flood that destroyed it. Describing how the women of Pinhook have established and preserved the "care work" required to rebuild their town and sustain a scattered community, this paper will illustrate how men and women perceive and articulate their love for Pinhook differently. **10-14**

**Lawrence, David Todd** (University of St. Thomas) **Urbanormativity and Black Invisibility in the Destruction of Pinhook, Missouri.** Beginning with the concept of "urbanormativity" and placing it in dialogue with theories of racial invisibility, this presentation will, working from narratives of displaced residents, examine how it is possible that a small black town in rural southeast Missouri could have been destroyed by an intentional act, remaining unseen and completely unconsidered when the interests of urban cities along the Mississippi that the "operation" of the floodway was meant to save were weighed. The presentation will argue that the erasure of Pinhook, MO, was not the result of Mississippi floodwaters, but rather the result of hegemonic practices privileging wealth, whiteness, and urbanity. **10-14**

**Leathem, Hilary** (University of Chicago) **Elsie Clews Parsons's Mitla Revisited.** In 1933, anthropologist and folklorist Elsie Clews Parsons left for fieldwork in Oaxaca, Mexico. Her study focused on the Zapotec people of Mitla. Documenting everything from their religious beliefs to their calendar, trade, and crafts, her work resulted in the monograph *Mitla, Town of Souls*, which I use to compare data from my own fieldwork at Mitla in 2010 and 2013. In this paper, I discuss continuities and changes in the oral traditions and beliefs of the residents of Mitla, especially in regards to religion and the sacrosanct, over the course of almost a century. **02-12**

**Lee, Linda J.** (University of Pennsylvania) **Revising Red: Adaptation as Interpretation in ATU 333, "Little Red Riding Hood."** This paper considers the value of using fairy tales as an entry point for teaching literary analysis in a humanities classroom. Here I offer an example of using multiple versions of "Little Red Riding Hood" (ATU 333) to model textual analysis and interpretation, with a specific focus on adaptation as interpretation. Through a directed close reading exercise, I solicit students' readings of several traditional versions (Perrault's "Red Riding Hood," the Grimms' "Little Red Cap," and "The Story of Grandmother") as preparation for examining short film adaptations, such as David Kaplan's "Little Red Riding Hood" and Jorge Jaramillo and Carlo Guillot's "RED." **04-12**

**Lenox, Amanda Michelle** (California State University, San Marcos). See Pershing, Linda. **11-08**

**LeSieur, John B.** (Western Kentucky University) **The Dual Nature of Cultural Resources.** Cultural resources are both tangible and intangible. Historically, the majority of scholarly work with cultural resources has paid attention only to tangible resources, i.e. archaeological resources, material traditions, historic structures, and landscapes. Intangible cultural resources and heritage, such as ethnographies, oral histories, and oral/customary traditions, have, for the most, been dismissed as resources until fairly recently. I will argue that cultural resources are dualistic in nature. The tangible and intangible aspects of these resources can work together, leading scholars working in folklore, anthropology, vernacular architecture, and history to a more holistic view of human culture. **04-04**



**Li, Jing (Anhui University of Science and Technology) Chinese Kites and EduVine Kites.**

An ancient Chinese philosopher named Mo Qu created the first kite ever made. Since then, kite designs have been varied, often emulating natural creatures such as insects, birds, and animals in three-dimensional form. In ancient times, kites were used for military purposes. They could measure distances, locate targets, test wind power, and send signals for communications. This presentation will explore the history and functions of various kinds of kites in Chinese culture. It will also explore the ways in which students have used Chinese kites to make their own cultural statements through the EduVine curriculum. **01-05**

**Li, Jing (Gettysburg College) "The Authentic (Zhenshi) Story of My Hometown":**

**Indigenous (Yushengtai) Minority Films and the Renarrating of China's National Other in the New Century.** Ethnic minority films have been a distinctive genre since the founding of P. R. China in 1949. Previous scholarship has argued that, whether exoticized or extolled, the depicted otherness of ethnic cultures has rendered these films as a cultural reference to construct what Dru Gladney terms "the majority." Yet, the first 10 years of the new century have seen the rise of the so-called "Indigenous" minority films, which are narrated in ethnic languages, performed by nonprofessional ethnic natives, and framed by the filmmakers' desires to reinterpret ethnic cultures in their own voices. This paper aims to study how they intend to communicate with the "majority" with the "self-portraits" they have created. **05-02**

**Li, Mu (Memorial University of Newfoundland) The Ethnic Cultural Sustainability in**

**Newfoundland's Chinese Restaurants.** This paper explores the introduction, transformation, and acceptance of Chinese foodways in Newfoundland, a place where people are often thought to be more conservative and reluctant to taste others' culinary traditions. I draw on the concept of culinary tourism to examine how Chinese restaurant owners negotiate gastronomic exoticism and authenticity in order to achieve economic success and maintain their cultural Chineseness. I consider how Chinese restaurants simultaneously create a Habermasian public sphere and a counterpublic space (Cho 2010) in a multiethnic and multivocal communicative environment. **09-09**

**Li, Xiangzhen (Shandong University) Constructing a Local Folk Belief Knowledge System:**

**A Case Study on Xiangtou in Hebei Province, China.** This paper suggests that villagers construct their belief/knowledge system through embodied religious practices in everyday life. In this process, xiangtou (liturgy priest) plays a major role as the most important holder and practitioner of the local belief knowledge. Through analyzing cultural practices led by xiangtou and the villagers' folk narratives on xiangtou's divinity, I study the tactics of presenting, inheriting, and constructing local folk belief knowledge as well as the inner logic of this belief system. **05-02**

**Lindahl, Carl (University of Houston) The Festive Art of Survival in Basile, Louisiana.**

Basile is a rural community still adjusting to the loss of its agricultural base. Its two major public holidays, the Mardi Gras and the Basile Swine Festival, draw upon, celebrate, and playfully reenact the old-time farming economy and briefly re-establish the reciprocal networks on which it was based. Basile's Mardi Gras play tends to challenge current societal and economic structures by asserting the moral superiority of older, rural lifestyles; Swine Festival play highlights competition, technology, and other markers of the contemporary world. Both are crucial to the sustainability of the town. **03-02**

**Lo, Cheikh (Indiana University) Rethinking the World Heritage List in Saint Louis of Senegal.**

This paper is to discuss the World Heritage List in the postcolonial African context, with the case of Saint Louis, Senegal. The work is based on the assumption that the notion of heritage is a novel modern construct, informed by and geared to serve Western hegemony through its epistemology and historiography. The local community living in the city today abides by the UNESCO regulations in matters of construction, conservation, and demolition. Through this paper, I attempt to raise the following questions: Whose interests are there? Are people's voices and conservation knowledge taken into account in the process? To what extent does the heritage discourse represent local people's identity? **08-06**

**Lockwood, Yvonne R.** (Michigan State University, emerita) **Squeak and Slime: The Role of Viili and Juusto in Finnish America.** Milk products are an important part of the Finnish American diet and here I look at the role of two iconic dairy products in the continuity of Finnish American ethnicity and the maintenance of Finnish America itself. Viili, clabbered milk resembling yogurt, and juusto/leipäjuusto, a fresh cheese, are foods enjoyed in Finland and have been made and eaten in Finnish America since immigration. I explore the interrelatedness of the social and cultural aspects of these two foods and the ways in which viili and juusto interconnect Finnish Americans. **05-07**

**Long, Lucy** (Center for Food and Culture) **Comfort Food in Culinary Tourism.** Comfort foods comfort by representing “home,” an idealized past, place, and community of belonging, affirmation, and safety. They tend to be foods that are familiar, with no surprises, and few expectations of culinary finesse or innovation. These qualities are the opposite of foods usually sought after in culinary tourism, yet the industry now celebrates comfort food as tourist attraction, frequently presenting new versions considered healthier and more “gourmet,” and tied to current trends such as local and sustainable eating. I discuss these trends and explore their meanings, particularly in relation to how food sustains individuals, communities, and cultures. **04-07**

**Loughran, Maureen** (American Routes) **Sociospatial Justice in Urban Musical Experience.** As urban planners and city leaders look to new development strategies for urban environments, the cultural heritage imbedded with these communities is often challenged, either being overlooked or exploited for tourism or subject to containment. In New Orleans, containment takes the form of permits for parading, or noise code enforcement at music venues, while tourism flaunts Mardi Gras themes and staged second lines. This paper will explore theories of urbanism and discuss the implications of community improvement in relation to the lived experience of musical culture in American cities, particularly through the lens of New Orleans musical culture. **09-01**

**Lu, Chia-hui** (University of Pennsylvania) **Identity or Diversity? A Study of Folklore Studies in Taiwan.** Taiwan’s heavy influence by fifty years of Japanese colonialism (1895–1945), the Kuomintang’s (KMT, Chinese Nationalist Party) retreat in 1949 after defeat by the Communist Party of China, and the ideology of nativism (or nativistic movement) after the lifting of martial law in 1987, make assumptions about the nature of contemporary Taiwan societies relevant to the practice and legitimation of folklore studies. Taiwanese folklore studies have been largely restricted due to the problem of cultural essentialism, of taking the concept of “Taiwan” as axiomatic, lacking synthesis or theorization. Drawing from Chen Chao-ying’s work on the history of culture in Taiwan (1995), reflections on the interactions between identity and cultural diversity underlie this analysis. **05-04**

**Lukin, Karina** (University of Helsinki) **Collecting Antiquities and Mythologies.** In the 1840s, M. A. Castrén made two extensive field trips in Northern Russia and Siberia. Looking for the linguistic history of Russian- and Finnish-speaking peoples, he collected, among other things, Tundra Nenets epic poems. Castrén collected dialectal variants for three poems, which in some cases are marked within a single text with a complicated system for indicating deletions and additions. This paper considers how Castrén collected his variants and what this tells about his understanding of folklore. Moreover, it considers what can be learned from these notes about the contact between Castrén and his informants. **02-14**

**Lyngdoh, Margaret** (University of Tartu) **Spirit Appeasement and Corpse Animation: Funerary Rites of the Lynggam Subcommunity of the Khasis.** For the Khasis that practice the indigenous religion, it is essential to propitiate spirits in order to prevent them from becoming malevolent. Spirits, venerated through different customs, go on to become ancestor spirits. According to the narrative of U Rongna bad Ka Shir, the practice of human sacrifice and corpse reanimation exists within a particular clan in the isolated subcommunity of the Lynggam. This paper is based on the author’s fieldwork. It explores the interaction between indigenous practices in light of the dominance of Christianity. **02-14**

**Mabe, Rachel** (University of North Carolina, Chapel Hill) **A Life in Objects.** This paper looks at how a widow, Sandy Edgerly, negotiates identity through her living space. More specifically, it explores house decoration as a performance of identity. It does this by comparing two performances: first, what objects say about themselves, what we take them to mean “at face value” when we observe them upon entering Sandy Edgerly’s home; second, what Sandy Edgerly says about these objects, and thus their deeper meanings. This paper brings these two performances into a conversation and, additionally, brings scholars into the discussion who have studied performance and material culture before me. **02-11**

**MacAulay, Suzanne** (University of Colorado, Colorado Springs) **Communities and the Public Imaginary: Ten Years of the “Poetry of the Wild” Project.** The dual perspective of a folklorist and an artist shapes this discussion about the many variations of a collaborative and public project of poetry boxes, installed on trails, in parks, along rivers, and in library stacks (Dewey Decimal address, English poetry, 811) over the past ten years. In this context cultural sustainability and poetic sensibility deepen our understanding of sense of place, environmental aesthetics, shrine markers, and the breadth of individual and communal creative action. **09-08**

**Mace, Darryl** (Cabrini College) **Composing Disposition: Teaching Inclusion through Active Engagement.** This presentation foregrounds disposition—the evolving, interwoven elements of an individual’s worldview that inform interactions with self, environments, and others—as a means to grapple with diversity and inclusivity. Disposition suggests a coupling of skills and language, along with the space for individuals to engage intentionally in the practice of identifying, nuancing, and embracing their worldviews. Through a series of exercises intended to elicit student engagement with their own disposition and the disposition of others, doors for dialogue open. The exercises promote inclusivity, striving to create a community free from bias, where diversity is both embraced and valued. **09-10**

**Magat, Margaret Capili** (independent) **Follow that Cheese: Tracing the Evolution of Queso de Bola or Edam Cheese and Its Consumption and Role in Filipino and Filipino American Cultural Practices.** This work examines the Filipino/Filipino American consumption of Edam cheese, known as “queso de bola,” or “cheese ball.” The cheese has become such an integral part of Filipino food practices that the Dutch manufacture a version just for the Philippine market. From legends of its origin during the galleon trade in the 15th century, the cheese has grown to be essential not only during Christmas meals but also in everyday food. How did this Dutch commodity become a Christmas symbol and a part of Filipino culinary traditions? What does the preference for it say about global flows and localized consumption? **01-08**

**Magliocco, Sabina** (California State University, Northridge) **Animal Afterlives.** This paper explores emerging beliefs about the afterlives and spiritual nature of animals among Americans from a variety of religious backgrounds. Focusing predominantly on personal experience narratives, it identifies several salient themes, including afterlife reunion with beloved pets, animal ghosts, and animal souls. The narratives reflect shifting attitudes towards animals in late modernity: as some animals come to be considered family members, they acquire personhood and the spiritual characteristics associated with it. They illustrate how individuals depart from official religious doctrine when it conflicts with lay knowledge gained through personal experience, creating new vernacular cosmologies. **09-14**

**Mainelli, Patrick John** (University of Nebraska, Omaha) **From “Blue Moon” to “Luna Azul”: Tradition Reimagined in Omaha’s Mariachi Culture.** From weddings and quinceañeras to standing gigs at suburban Mexican restaurants, the identities and expectations of mariachi fans and supporters in Omaha, Nebraska, are continually shifting. Musicians are routinely tasked with changing artistic registers to suit the situation, often combining traditional mariachi standards with American popular music. Because the artists working in the mariachi tradition face a challenge shared by many folk artists, this ethnographic work seeks to explore the relevance,

power, and adaptability of traditional forms among contemporary audiences. These musicians find themselves in a unique position, straddling the shifting demands of history, community, commerce, and self-expression. **02-08**

**Marsh, Moira L.** (Indiana University) **The Best Practical Joke of All Time.** Around 1910 William Horace DeVeré Cole and some university friends dressed up as laborers and proceeded to literally excavate a section of Piccadilly. Police who came to investigate were fooled into staying to direct traffic. Cole himself is almost forgotten today, but his joke has entered legend, and a more subtle version is supposed to have happened in university towns from Pretoria to Reykjavik. Most practical jokes have limited circulation and so the ubiquity of this prank in folklore raises questions. What is it about the joke that created such widespread interest? **05-09**

**Martinez, Melissa** (California State University, San Marcos). See Pershing, Linda. **11-08**

**Marzolph, Uli** (Enzyklopädie des Märchens) **The Arabian Nights Forever: Three Hundred Years of Studying The Thousand and One Nights.** International research on *The Thousand and One Nights*, first translated to French by Antoine Galland (1704–17), is still struggling to unravel the collection's many mysteries. Hanna Diyab, the storyteller who narrated Galland's most famous tales, is only just becoming visible as the diary of his journey to France is being edited. And while the impact of the *Nights* in European cultures has been studied in detail, many facets of the collection in its original "Oriental" context remain to be studied. My contribution is to discuss the current state of research and highlight important future questions dealing with the *Nights*. **11-05**

**Matteoni, Francesca** (University of Hertfordshire) **The Criminal Corpse in Pieces.** For criminals—executed people or suicides—the moment of death marked the beginning of a new social existence in which their former identities disappeared in the magicomedical employments of their bodies. Blood, fat, bones, hands, and even objects related to the dead, like rope, were sought by European people as effective medicines or as protective charms. This paper aims to look at the survival of such traditions in 19th-century Western Europe, discussing how a blend of learned notions and folk beliefs nurtured the view of an untimely dead body as full of usable physical and spiritual powers. **01-12**

**May-Machunda, Phyllis M.** (Minnesota State University, Moorhead) **Aesthetic Communicative Strategies in African American Youth Rhythmic Performance Genres: A View from Embodied, Multisensory, Communicative Performance Analysis.** Although "communication as performance" has generated important insights into the processual dynamics of folklore, this groundbreaking approach has heavily emphasized sociolinguistic and logocentric perspectives. Amplifying to a more multisensory-based embodied communicative performance analysis, this presentation seeks to illuminate questions of how African American youth aesthetically create performances through embodiment. Clips from several group performative traditions, such as cheerleading, double dutch, stepping and more, will illustrate ways African American youth structure communication in these rhythmic performance genres and styles in multisensorily embodied ways. **04-05**

**McCaffery, Caitlin Marie** (Pennsylvania State University, Harrisburg) **Tasting through Tiki: The Rise, Fall, and Revival of Tiki-Themed Restaurants in America.** Tiki-themed restaurants have been a part of the American foodscape since the 1930s. In their architecture, decor, menus, and cookbooks, island-themed chain eateries like Don the Beachcomber and Trader Vic's appropriated elements from various "other" cultures. While the tiki trend declined greatly in the 1980s, in the last decade, restaurants offering "tiki chic" decor and updated "pan-Asian" menus have appealed to a new generation of American consumers. This paper analyzes America's fascination with tiki restaurants, links its evolution to larger racial and political ideologies, and deconstructs the significance of tiki-related gastrocultural discourse to show how tiki restaurants are used to perform cosmopolitan identity. **05-07**

**McDavid, Jodi** (Cape Breton University) **Is the Sacred Sustainable?: Charting the Cultural and Environmental Impacts on Mi'kmaq Holy Places.** In 1926, Elsie Clewes Parsons published "Micmac notes: St. Ann's Mission on Chapel Island, Bras D'or Lakes, Cape Breton Island" in the *Journal of American Folklore*. Chapel Island is still the centre of First Nations Catholicism in Atlantic Canada. Each year in July people attend this mission, venerating St. Ann (Jesus's grandmother). In 2002, Chapel Island was made a National Historic Site. In 2008, it was proposed that Glooscap's Caves (another nearby holy landscape) should also be a historical site. This paper explores questions and considerations around institutionalising sites of Mi'kmaq spirituality through the lens of cultural and environmental sustainability. **06-08**

**McEntire, Nancy C.** (Indiana State University) **Healing Trees in the 21st Century: The Power of Belief.** Magical transference of disease from a person to a plant, especially a tree, has a long history as a folk medical practice. The diseases that are commonly treated are noninfectious, such as asthma, arthritis, rheumatism, appendicitis, toothache, and warts. The processes of nailing, notching, and plugging are typical procedures. In most cases, the patient is a child. Although few firsthand accounts of this practice exist, the author has encountered a woman in rural Illinois who continues to heal asthmatic children through this method. The author makes use of transcribed oral narratives from this healer, from witnesses of healing rituals, and from recollections from those who were healed to provide insights about the personal experience of folk cures. These narratives reveal valuable insights about the function of ritual in contemporary life. **09-14**

**McGrath, Jacqueline** (College of DuPage) **Labor Lore in a Digital Age: An Ethnography of Unionism in 21st-Century America.** The study of labor lore has always focused on analyzing songs, stories, beliefs, and traditions related to trade unions, labor actions, and occupational folklore. But 21st-century labor unions are changing focus, and these new dynamics are producing new narratives, customs, and labor lore that impact a whole new generation of workers. This fieldwork-based study of recent teachers' union actions in the Chicago suburbs analyzes the beliefs and traditions of old and "new" labor union members, focusing on how they are expressed within a "professional" union, at a time when that profession (teaching) is facing challenges at all levels. **09-13**

**McWilliams, Tim** (Appalachian State University) **Traditional and Innovative Guitar Maker and Player Wayne Henderson.** With acumen, NEA Fellow Wayne Henderson has developed original techniques that have propelled him into being considered a most respected luthier. He uses a band saw to cut out the head and neck stock, a sander to smooth the neck, and shows his first bridge and bridge pins whittled out of rosewood and cow bone. Wayne passes on this tradition to daughter Jane, who made a beautiful, rich-sounding guitar for Doc Watson. The prominent guitar player Estil C. Ball of Rugby, VA, influenced Wayne's fingerstyle playing directly. Henderson developed an innovative style and passes on the "Carter Scratch" and Doc's fiddle tunes to perfection. **06-06**

**Medel, Jackson** (University of Missouri) **A Desert River Trip.** This autoethnographic narrative of a "typical" river trip on the Owyhee River in eastern Oregon follows the narrator's group as they spend five days on the desert river. The narrative uses the folk culture of this group as a window into the dynamics that shape the community. Environment and landscape are brought into conversation with individual and community identity through the narrator's perceived connection to landscapes based on both a scientific understanding and a spiritual and emotional connection. The narrator approaches the questions of environment, community, and how he makes meaning through his lifeway as a river rat. **05-11**

**Mendoza, Amanda Lizbeth** (California State University, San Marcos) **Harry Potter through the Eyes of the Chicana/o and Mexican Communities: Contrasts and Parallels in Marginalization.** Internationally acclaimed writer J. K. Rowling, author of the Harry Potter series, created an alternative, magical world that uses folklore expression to reinforce, and sometimes subvert,

cultural systems of power and privilege. We examine how Harry Potter narratives incorporate folkloric traditions to create a sense of community and negotiate social hierarchies, and ways in which these strategies can also be applied to the Chicana/o and Mexican subcultures. **10-13**

**Michael, Kelsey** (University of North Carolina, Chapel Hill) **Performance of the Personal in North Alabama Weddings.** Trendy brides across the United States opt for vintage-inspired, DIY-style weddings as illustrated by popular wedding blogs. The genre takes on special significance for Church of Christ brides in northwest Alabama, where tradition and trend compete at the wedding site itself. By locating their weddings outside the church—the matrimonial scene of their parents' and grandparents' generations—these brides locate their identities outside it as well, balancing this apparent repudiation of tradition with appeals to history, family, and place. **03-04**

**Mieder, Wolfgang** (University of Vermont) **"Idleness Is the Beginning of All Philosophy": Friedrich Nietzsche's Aphoristic Antiproverbs.** The highly expressive and metaphorical style of Friedrich Nietzsche's (1844–1900) philosophical and literary works contains much proverbial language. When Nietzsche cites proverbs, he usually varies them in such a way that his newly created antiproverbs reflect his search for a new value system different from traditional moral codes. He delights in creating blasphemous antiproverbs from well-known Biblical proverbs. But he does the same with traditional folk proverbs, arguing that they too contain antiquated moral values. Some of these parodied, manipulated, or alienated proverbs are also informed by Nietzsche's dislike for moral didacticism, his own antifeminism, and his desire to shock his readers into escaping from narrowly understood wisdom. **10-09**

**Millar, Ed** (Memorial University of Newfoundland) **"Maybe It's Not as Bad as They Say": New Jersey, Popular Culture, and Tourism.** Audience interactions with representations of place in popular culture and social media are of increasing interest to cultural tourism scholars. However, scholarship tends to emphasize the paradigm of potential tourists in envisaging the destination and motivating travel. This paper examines the contribution of the locals' paradigm to discourse on tourist destinations. By analyzing responses of New Jersey residents to depictions of New Jersey in popular culture, locals are shown to engage in a dialectical of accurate and inaccurate place portrayal congruent with tourists. I argue that the local engages representations of "home" in popular culture with an aesthetic tourist repertoire. **03-05**

◇ **Miller, Karen E.** (University of Maine, Orono) **Food for Thought: Somali Proverbs as Material Culture.** The Three and One Cafe, a small cafe in Lewiston, Maine, serves traditional Somali foods and caters mostly to the Somali community. Besides food, the cafe has an interesting component that draws attention—plaques brightly painted in a rainbow of colors line the walls. Written on them in Somali are various Somali proverbs. The creation of the proverb plaques is one of practical ingenuity and necessity. Yet out of that, the wall plaques now provide a shared space for multidimensional interactions among the wider Somali and Lewiston communities. **06-01**

**Miller, Montana C.** (Bowling Green State University) **"No Shit There I Was...": NSTIWTIWGD Stories Among Skydivers.** "No Shit There I Was, Thought I Was Gonna Die" stories are a recognized form of occupational narrative used by experienced skydivers as entertainment, cautionary/didactic tale, and means of bonding wherever jumpers gather during down time. NSTIWTIWGD stories commonly put words to (otherwise unspoken) intense feelings, through personal accounts of close brushes with death due to extraordinary, unpredictable malfunctions and mishaps. With these performances, skydivers share their esoteric identity, and find an enjoyable, group-sanctioned outlet for the outlaw emotions (Santino 1978) with which even the most seasoned, self-possessed jumpers must occasionally come to grips. **09-13**

**Millerwhite, Phoebe** (First Street Gallery Art Center) **Art's a Journey, Not a Destination: The Function of Narrative in Contemporary Art Practice.** Contemporary American artists are required to construct complex narratives concerning their art-making process, in addition to



elaborate personal background stories, in order to “authenticate” themselves and their artwork. The result is that the narrative often becomes more significant than the object itself, in both artistic and monetary value. Whether narrative-based valuation is sustainable, as well as the impact it has on contemporary art-making practices, are key considerations. I explore the role narrative plays in the creation, contextualization, and value of contemporary American art. **08-08**

**Miracle, Jared** (Texas A&M University) **Suffering Voice and Body: An Aesthetic of Thresholds in Fighting, Blues, and Vodou.** In this paper I argue for a shared experience of the supernatural among performers of two genres of expressive culture: fighting and musical performance. Some boxers, bluesmen, and Afro Atlantic religious practitioners share ties to the heritage of African diaspora traditions in the Americas. These traditions are expressed in various ways: the rituals of vodou, musical call-and-response, kinetic improvisation, trickery, and percussive rhythm. Such seemingly disparate cultural elements can be seen as integrating and intersecting through the medium of the threshold, a place at once physical and psychological—social as well as spiritual. **04-05**

**Mistreanu, Simina** (University of Missouri) **Roma of the Heartland: Tradition and Transition in a Romani Clan of Wichita, Kansas.** This paper details fieldwork with the Marks family of Wichita, Kansas, a Romani Gypsy clan that came to America in the late 1800s, and today has several hundred members in Wichita, Kansas alone. Like their ancestors, the Marks persist in a range of traditional occupations and practices that define their identity as Romani, balancing this with new needs to pursue higher education and combat discrimination. What anchors them through this process are the stories they tell to the young and to one another, tracing Romas from Biblical times into the uncertain, contingent present. **08-14**

**Mitchell, Ernest Julius** (Harvard University) **Mapping Mother Catherine’s Manger: Space and Spirit in Zora Neale Hurston’s New Orleans.** Of all of Zora Neale Hurston’s writings on religious leaders in New Orleans, perhaps none focuses more on vernacular architecture than her short essay “Mother Catherine” (1934). Throughout this piece, Hurston focuses on both the macrostructure and microdetails of the “Manger,” a house of worship which doubles as a dwelling place. My presentation explores the close relationship between space and spirituality here: How did the layout of Mother Catherine’s compound unify her diverse theological influences? And what methodological insights can folklorists and other scholars glean from Hurston’s depictions of material place as spiritual space? **08-12**

**Miyake, Mark Y.** (State University of New York, Empire State College) **Teaching Folklore Studies and Creating a Folklore Program at the State University of New York.** In 2010, I was hired to join the Arts faculty at SUNY Empire State College and was pleasantly surprised to find that there was enough interest among our students in folklore as an academic discipline to not only teach classes in the field, but also to establish a folklore program in 2011. This presentation discusses a number of the issues facing scholars, administrators, and others in this and similar situations in which the instruction of folklore studies and the administration of folklore programs is, by necessity, adapted to work within a complex context of academic administration and access to educational resources. **10-07**

**Morales, Eric Cesar** (Indiana University) **The Hula Girl and the Vahine: Dehomogenizing While Globalizing Polynesia.** Las Vegas, Nevada, known around the world for its casinos and exciting nightlife, has created an interesting distinction for itself: it has become a central locale in the Polynesian diaspora. 13,628 Pacific Islanders live in the area, often performing as Polynesian dancers in the burgeoning tourist venues. Performances of all Polynesian dances have, however, been historically subsumed by the metonym of the “hula girl.” By engaging in a case study of the Tahitian diaspora in Las Vegas, I will look at how Tahitians have used the interest from tourism to counter this homogenization, effectively extracting the “hura girl” from the “hula girl.” **08-06**

**Mould, Tom** (Elon University) **Welfare Narratives and the Challenges of Contemporary Legend Research.** This paper begins with the question “How do you collect and study legends that are assumed to be everywhere?” In an attempt to answer this question, I track one particular legend corpus—that of the “welfare queen” and the “welfare Cadillac”—across shifts in source, mode of dissemination, audience, form, and time. For all of the mentions of the “welfare queen” in the mass media, scholars have done little to document the story as it lives in the folk tradition. Possible reasons—methodological limitations, reliance on mass media, and political implications—suggest new avenues for researching contemporary legends. **08-11**

**Mphande, Lupenga** (The Ohio State University) **Ingoma Performance and Ngoni Cultural Renewal.** Ingoma, performed by people in Mzimba district, is a major and crucial component of Malawi culture, constituting the very fabric and texture of Ngoni life. Under the National Cultural Policy Plan guidelines aimed at achieving “Malawian cultural identity through the perseveration of her cultural heritage,” ingoma was the cultural form chosen as a vehicle to Ngoni cultural revival. In this study I shall examine how ingoma has provided a source for the reconstruction of Ngoni culture and history, and how it has been used to interrogate issues of cultural retention, innovation, and change, framed by the discourse of cultural heritage. **04-08**

**Mueske, Johannes** (University of Zurich) **In Search of Curious Cures: On the History of Folk Medicine in Switzerland—Towards the Emerging and Disappearing of a Field.** The paper addresses terminological, methodological, and theoretical issues of folk medicine throughout the history of German-speaking folklore studies, focusing on Switzerland. Based on archival research it will be examined how Volk medicine as a “canonical” field helped to institutionalize the early Volkskunde in the late 19th century. It will be asked how the persistence of an outmoded folk medicine concept contributed to the disappearance of the field in the disciplinary context after WWII. However, why does folk medicine, only semi-ironically understood as sets of curious beliefs and practices, still play a role in today’s Swiss heritage politics? **09-14**

**Mullins, Willow G.** (Washington University in St. Louis) **The Folkloristics of Death: Group, Sustainability, and Absence in the Film “Welcome to Pine Point.”** “Welcome to Pine Point” is a 2011 interactive web documentary about a Canadian town that was physically demolished when the mine closed and residents dispersed. As folklorists, we leap to the problematic here—the implications of class struggle and the death of a community. Our field espouses preservation and sustainability and we often work actively to promote these ends. “Pine Point,” however, suggests an alternative, a town that may be more important in its absence than in its continuation—a Derridean ghost. This paper explores the limits of sustainability and the potential of absence. **04-14**

**Murphy, Clifford** (Maryland State Arts Council) **Unsustainable Industry: Finding Living Traditions Amidst the Razing of Sparrows Point Steel Mill.** Industry builds the infrastructure around which working-class folklife weaves its meanings, but what happens when that infrastructure is removed? For many in Dundalk, Maryland, Sparrows Point Steel Mill—once the world’s largest producer of steel—was known as “home” and steelwork ran in the family for five generations. So when the power of the global economy far outstrips any state’s cultural agency to save local industry, what does a state folklife program do? What forms of industrial working-class folklife can transcend the loss of industry? **09-01**

**Murray, Michael** (Bard High School Early College, Newark, NJ) **Responding to Selves, Responding to Others: Place-Based Writing to Learn.** This presentation examines the integration of placed-based fieldwork methods and writing to learn practices in the form of poetic, situated, and expository composition projects. Students immerse themselves in both familiar and unfamiliar landscapes as they report and construct analytical notes and exploratory narratives for peers. Drawing on traditional forms of writing—from etiological tales to poetic forms, such as the Japanese renga—students collaboratively focus attention on articulating



a sense of place. In transferring experience to prose and poetry, the students develop a collaborative and scholarly community—building a community of empowerment, dialogic interaction, and mutual reciprocity. **09-10**

**Naithani, Sadhana** (Jawaharlal Nehru University) **Continuity and Sustainability.**

To think about sustainability of folk and fairytale studies we need to look at the continuities too. And this is where the problem is: do we imagine a sustainability which is based on continuity? The problem is a dialectical one, for if continuities were sustainable we would not think about sustainability. Indeed, continuities need to be critically examined so as to evolve more sustainable models of folk and fairy tale studies. The present models draw on European forms of folk/fairy tales. We need to ask whether to achieve sustainability the core of the present model needs to be radically transformed. **11-05**

**Nájera-Ramírez, Olga** (University of California, Santa Cruz) **Dancing Mexicanidades:**

**Politics of Identity in Transnational Cultural Productions.** My work explores the multiple ways in which Mexican cultural practices have been employed through popular and official venues as they move across time and national borders. Drawing on my transnational research on Mexican folklórico dance, I demonstrate how folklórico dance offers insight into the politics of identity and representation, particularly in the context of globalization in which people, cultures, and goods circulate beyond geopolitical borders that define a nation-state. In this paper, I discuss the ways in which audiences in Mexico have responded to my documentary film on the transnational practice of folklórico dance. **10-06**

**Nakamura, Yuko** (University of Wisconsin, Milwaukee) **Identifying “Common” Places as Cultural Resources: An Experimental Study on the Transmission of People’s Systems to Evaluate Vernacular Places.**

This paper reports on a field experiment conducted in Imabari, Japan, while verifying casual oral interactions within small groups as a method with which people can share their value systems and gradually achieve a consensus on “common” vernacular places. Participants expressed their value systems through three different methods: (1) fieldnotes, (2) a monologue, and (3) a dialogue. It argues that such an informal approach, in comparison to formal public meetings, can provide an opportunity for less hierarchical, more natural and equitable consensus building on collective cultural resources among community members and help incorporate preservation ethics into municipal-level policy. **01-06**

**Nankuaimodege, (Xinjiang Normal University) Sulde: From Empirical Symbol to Folklore Culture.**

The sulde, a big pole with a trident on top, was a symbol of power for the Mongol Empire in the time of Genghis Khan. For eight hundred years, it has been transformed and become part of Mongolian folklore culture. Its form and ritual, belief and worship, legend and history, origin and spread, development and current situation will be explored in this paper, based on broad research and fieldwork. As a particular case of the transformation between elite and folk cultures, its significance in maintaining a cultural tradition and a national identity will be discussed. **09-02**

**Nguyen, Phuc Anh** (Tokyo Metropolitan University) **The Rebirth of Myths of Hung Kings in Contemporary Vietnam.**

Our research concentrates on investigating consequences of myths of Hung kings to Vietnam’s contemporary society and their role in establishing an ethnic nationalism in Vietnam. We discuss how the state has transformed Hung kings from legendary ancestors of Kinh ethnic group into national ancestors of 54 ethnic groups and how the culture of Hung kings’ dynasty has become a symbol of national culture and national solidarity movements for years. How does this project progress in contemporary Vietnam? How do other ethnic minorities in Vietnam respond to government viewpoints about national ancestors and origins of the nation? **01-08**

**Nguyen, To Lan** (The Institute of Sino-Nom Studies) **Folklore Factor in Academic Performance: Case Study on “Quan Phuong Tap Khanh,” the Tuong Play of Vietnam.**

Tuong is the most famous type of Vietnamese traditional theatre. Quan phuong tap khanh was the most academic

play of Tuong and was written by royal authors of the last feudal court of Vietnam. Although its patron, the court, was collapsed, the play was still performed from time to time by the folk. The paper focuses on the aforementioned play's folklore factors like folklore performing arts, folktales, common language, etc., to imagine a breath bursting with the vitality of the folk in the most academic case of Vietnamese traditional performing arts. That could explain the reason why the play has been continuously attracting people nowadays. **01-09**

**Nicks, Robin Gray (University of Tennessee) Wolves, Girls, and Wolf Girls: Teaching "Red Riding Hood," Teaching Analysis.** In my sophomore course "Twisted Fairy Tales," I combine the pedagogical theories of Freire and hooks—encouraging dialog, exploration, and responsibility—with Vygotsky's "scaffolding." We begin by close reading early versions of the tale, challenging students' childhood interpretations and uncovering admonishments about dangerous men and sex. Through basic feminist theory, we explore Angela Carter's subversion of those early texts. Finally, we examine *Grimm's* pilot episode, which returns to warning about sexual predators, and Ruby from *Once upon a Time*, who hearkens back to Carter's seminal revisions. Scaffolding skills and using the Socratic method allow students to reach more advanced analysis. **04-12**

**Orejuela, Fernando (Indiana University) Keeping Miami's X-Rated Rap Soundscape Alive: Sexualizing Children's Hip Hop Performances.** Miami bass and X-rated rap music grew in popularity in the late 1980s and were part of a style that focused on humorous, sex-laden lyrics rapped atop a soundscape emphasizing deep, driving bass and drum machine beats. This style made a comeback in 2012 through an unsuspecting southern Florida rapper who happens to be six years old. While I play loosely with the notion of cultural sustainability, the social challenges to meet the aims of cultural sustainability are real and can be observed in the hypermasculine performance of this prepubescent rap artist. Children's folk singing traditions do play a role. **09-11**

**Oring, Elliott (California State University, Los Angeles) Genes, Memes, and Folklore.** Richard Dawkins first coined the term "meme" in 1976 in his book *The Selfish Gene* and the term readily found acceptance in both everyday speech and prestigious dictionaries. "Memetics," the science of memes, also quickly gained acceptance in popular and academic culture. The similarity of memes to traditions, customs, types, and motifs was obvious to many folklorists, and the term was adopted, although casually, in folkloristic discourse. In this paper, the theoretical underpinnings of memetics is described and examined. The gene-meme analogy is reviewed, memetic philosophy is delineated, and questions about meme truth and "good memes" and "viruses" are raised. The issue of the usefulness of memetics is explored, particularly what memetics would need to do in order to serve the study of folklore. **04-04**

**Orme, Jennifer (Ryerson University) Can a Dirty Fairy Send Queer Theory to the Fairy Tale Studies Ball?** As scholars become more interested in the possibilities queer theory can bring to fairy tale studies, I ask how these possibilities may be conceived and their potential limitations. I begin with the premise that there is much to be gained from this union, but recognize that the unstable and shifty nature of queer theory means careful work must first be done to ensure meaningful discussions. To this end, I will outline key aspects of queer theory as it may relate to fairy tale studies and perform a queer reading of the illustrated children's book *Prince Cinders*. **10-05**

**Orthel, Bryan (Kansas State University) Sustaining Self and Culture: Examples of Self-Identity in Three American Communities.** Sustaining culture, history, and community relies on cohesively understanding self-identity in everyday life. Henry Glassie described self-identity as simultaneous mask and awareness "reflect[ed] in the eye of the other." Culture works as the organization of ideas that shape societal community. Individuals form community through their successful effort to "transcend individual limits" and fit within culture. Cultural sustainability depends, then, on the protection of individual self-awareness and on fostering relationships between individuals. But what does this mean for real people in real places? Stories people tell about daily living reveal the conflict between the individual, the societal, the self, and community. **03-13**

**Österlund-Pötzsch, Susanne** (The Society of Swedish Literature in Finland) **Islands in the Sun: Introducing a Nordic Island Terroir.** Food heritage and high-quality food products have become an increasingly important way for marginal areas to brand and emphasize local identity. In Nordic countries, the terroir-inspired food rhetoric draws heavily upon the image of the pristine and clean Nordic nature. These narratives combine environmental and nutritional concerns, place-branding, and urban trends with established practices and traditional images of the North. In the case of creating food narratives for Nordic islands, the theme of nature is joined with “island” themes such as “smallness” and “uniqueness” with great efficacy in order to create a “super-terroir.” **10-12**

**Otero, Solimar** (Louisiana State University) **Cuentos: Coconstructing Race, Gender, and Sexuality in Santería Storytelling.** This paper is about performative practices in Cuban Santería storytelling. The term “interorality” is used to describe a discursive modality used by narrators that allows an audience to interact, collaborate, and help construct the meaning of a story. Afro Cuban religious storytelling fosters the cocreation of ways of being and world making through active interpretive participation. Tales told about Santería’s deities, the orichas, provide an opening for a metaphorical discussion of Cubans’ tense relationship with their colonial and revolutionary past. In particular, the stories reveal how ethnicity, gender, sexuality, and race are constant sites of contention and invention for the religious community. **04-02**

◇ **Overholser, Lisa** (New York Folklore Society) **Engaging Community with the New York Folklore Society’s Youth Community Documentation Project.** The New York Folklore Society’s Youth Community Cultural Documentation project, a program for at-risk high school students, is loosely modeled after the Bronx-based Mind-Builder Creative Arts program. Carried out in conjunction with the Schoharie River Center, the program is designed to help develop academic skills, provide job training, and help youth engage with their community. Establishing positive relationships within a community has been identified as a key element in creating safer cities with less delinquency and crime. Folklore fieldwork offers a model of engagement that empowers youth and supplements their academic experience at the same time that it fosters community relationship building. **09-04**

◇ **Owens, Maida** (Louisiana Folklife Program) **New State Folklife Program Strategies I: Working with a New Budget Reality.** The program director shares strategies used to regroup and rethink priorities following drastic folklife program budget cuts after several years of state arts agency programming and budget reductions. Efforts include a folk artist assessment, archiving program research, online publishing, and redesign of the program website. **10-07**

◇ **Patterson, Cassie Rosita** (The Ohio State University) **Industry, Identity, and Murals in Portsmouth, Ohio.** The Portsmouth, Ohio floodwall murals constitute a historical landscape that helps townspeople remember their history and imagine their future. In particular, murals that depict the city’s economic strongholds in the earlier half of the 20th century—steel, shoemaking, and iron industries—articulate a labor history that is at odds with current economic realities. Interviews with Portsmouth community members reveal that high school graduates face significantly different occupational options after high school than previous generations. Throughout this presentation, I investigate the relationship between the pictorial landscape of the floodwall murals and the personal reflections of community members. **06-01**

**Payne, Devin Brienne** (Western Kentucky University) **Louisville Shotgun Houses: An Ethnographic and Vernacular Approach to Contemporary Living Spaces.** Louisville, Kentucky, is known for shotgun houses, some of which are well over one hundred years old. I draw from my own experience rehabilitating a shotgun house, combined with ethnographic evidence, and a past study. My paper focuses on spatial use in hopes of understanding successful contemporary shotgun house living. I define which rehabilitation approaches are successful and which need improvement to provide an informed perspective on shotgun preservation in the city and a direction for its continuance. **09-07**

**Pearce, Laura** (University of North Carolina, Chapel Hill) **World-Systems Theory in the Study of Culture.** I propose to use world-systems analysis, with its use of “core,” “periphery,” and “semiperiphery” areas and states, as a way of framing and studying the movement of culture and cultural elements, in a manner similar to the theory’s treatment of economic flow. As a case study, I examine the use of folklore from various parts of the world in Tad Williams’s science fiction series *Otherland*, a work produced in a “core” state. **04-04**

**Peck, Andrew** (University of Wisconsin, Madison) **Jokin’ in the First World: Incongruity and Digital Humor in the #FirstWorldProblems Controversy.** An October 2012 video posted on YouTube featured nearly a dozen impoverished Haitians reading tweets from Twitter that use the identifying phrase (or “hashtag”) “#FirstWorldProblems.” This video met with some success on social media networks, but the humorous incongruity it suggested also proved divisive. Some web users agreed that the hashtag encouraged too many frivolous complaints, while others defended #FirstWorldProblems as a self-aware joking performance. In order to better understand this divided response, this paper suggests that analyzing how specific genres of digital humor—like #FirstWorldProblems—function socially requires an attention to how various appropriate incongruities create, frame, and partake in conversations about their subjects. **02-06**

**Perlman, Kenneth Jay** (independent) **“I’d Get the Tune into Me Head”: Oral Music Learning Among Traditional Fiddlers on Prince Edward Island.** Through analysis of oral histories and transcriptions of field recordings, tune transmission among Prince Edward Island’s traditional fiddle players is explored. Among topics covered are initial learning, how mature players absorb new tunes, and how this particular method promotes musical diversity and creativity. A perceived similarity between the processes of remembering pre-existing melodies and creating new ones tends not only to create a confusion between the two, but promotes the growth of attitudes positing a relationship between music and musical talent on the one hand and spiritual or supernatural forces on the other. **09-09**

**Pershing, Linda** (California State University, San Marcos) **Negotiating Gender and Mother-Daughter Relationships in *Brave*, Pixar’s 2012 Fairy Tale Film.** The first Pixar/Disney fairy tale film directed by a woman, *Brave* features female self-determination and the complex negotiation of a mother-daughter relationship. Set in medieval Scotland, the protagonist, Merida, is an independent, rebellious, and athletic young woman who longs for freedom. Rather than a male love interest, her primary relationship is with her mother, Elinor. We examine gender dynamics in this cinematic fairy tale, including attempts by Pixar executives to mute and co-opt the feminist storyline. **11-08**

**Pinkston, Renee Nicole** (Western Kentucky University) **Massey Springs Resort: Vernacular Architecture and Archaeological Investigations of Historic Spring Resort Hotels in Western Kentucky.** Using multiple techniques of study is important when it comes to reconstructing past lifeways in a concrete sense, but also in a more abstract sense. Massey Springs Resort, located in south-central Kentucky, was an important locus of human activities during the late 19th and early 20th centuries. I demonstrate the ways in which the separate disciplines of vernacular architecture, folklore, and archaeology are able to, when used together, create a more complete idea of the material culture of the people during this period and in this area. **08-08**

**Porter, Maureen K.** (University of Pittsburgh) **A Sustainable Sense of Place: Model Ground to Stand Upon.** While the term “sense of place” has long been used in policy and pedagogy, it is often insubstantial and therefore unsustainable. Taking a capacities-based approach to long-term learner engagement, I remediate this need by identifying the six essential dimensions of a sense of place that constitute potentially effective place-based education programs. Then, building upon this foundation, I identify six responses and six pedagogical principles for designing robust programs. Illustrating components of this three-tiered model with vignettes from actual implementation sites, I offer narratives of researcher success and folly. **03-06**

**Posey, Sandra Mizumoto** (Metropolitan State University of Denver) **Sidestepping Sex: How Swinging and Polyamory Reinforce Dominant Relationship Norms.** Whether folklore is constituted as “examples of human expression [that] become pervasive and commonplace” (Georges and Jones), or “artistic communication in small groups” (Ben Amos), or “the traditional, unofficial, noninstitutional part of culture” (Brunvand), nonmonogamous sexual practices and the discourse around them fit the bill, both becoming more popular over recent decades and proliferating in variation. Across variations, nonmonogamous practices share much, including a tendency to both resist and reinforce dominant ideals. In this paper we focus on how definitions created by one community about another serve to anchor the definer simultaneously more in and more out of the mainstream. **09-11**

**Prahlad, Anand** (University of Missouri) **James Brown's Hair: Writing Disability and Time.** This essay is an excerpt from a memoir that explores experiences of an African American child with an Autism Spectrum Disorder and a Post Traumatic Stress Disorder growing up in the segregated South. The excerpt highlights the use of lyrical, poetic language to capture the sensory and emotional perceptions of a neurologically atypical child. The poetic language of the essay, furthermore, dissolves the boundaries between truth and fiction, objectivity and subjectivity, time and timelessness, suggesting that the immediacy of experience and memory is best captured in the spaces in between these polarities. **05-11**

**Price, John** (Pennsylvania State University, Harrisburg) **Making the Play: The Folklore of Youth Socialization and Behavior in Little League Baseball.** In the organized culture of Little League, youth negotiate their relationships with their peers and adults while embracing competition and social dominance in ways that can be claimed to border on outright violence. Tragedies like Columbine and Newtown often lead to discussions about the source and expression of violence in youth, usually focusing on video games and music, but what is the influence of recreational sports? Utilizing ethnographic research, can we determine if these sports channel aggression and social frustration or promote them? Does the folklore express the various tensions inherent to an organized culture attempting to control violent behavior? **03-01**

**Primiano, Leonard Norman** (Cabrini College) **The Sacred and the Mundane: Catholic Kitsch in the Sacramental Imagination.** This paper will examine Catholic kitsch, defining the term, discussing its sources in Catholic devotionality, and highlighting its energetic use and importance within the vernacular religious lives of contemporary Catholics. Critiques of Catholic kitsch involving cultural, aesthetic, and ethical approaches will be noted, including the work of Colleen McDannell and David Morgan; its connection to the individual and social functions of art examined; ethnographic work with contemporary Roman Catholics highlighted; and the presentation profusely illustrated. **08-12**

**Procopenko, Nichole** (George Mason University) **Occupational Folklore: The Bike Messenger Community—Dichotomies of Work and Resistance.** Fhar Miess began working as a bicycle messenger in 1996 and has been in the saddle of a bicycle for most of his life. His relationship with cycling is one of artistry and mastery; whether it be weaving through traffic, or his perfect fluid motions turning the crank, he has a depth of knowledge about the bike messenger occupational group, concepts of skill, and what it takes to be a craftsman serving a community. **09-13**

◇ **Pryor, Anne** (Wisconsin Arts Board) **Local Culture Pedagogy.** Through the statewide network Wisconsin Teachers of Local Culture, a team of folklore educators work with K–12 teachers to develop understanding and enthusiasm for the rich local culture in their home and surrounding communities, and support their inclusion of local culture pedagogy in the curriculum. This presentation will explore four key concepts framing this work. Local culture pedagogy requires (1) authentic connections between community and curriculum, (2) students appreciating and possessing their own culture before exploring others', (3) experiences grounded in place, and (4) a multidisciplinary approach, viewing local culture through many disciplinary lenses. **05-08**

**Puglia, David J.** (Pennsylvania State University, Harrisburg) **Placing the “Hon” in Baltimore: Urban White Identity, Boosterism, and the Stigmatized Vernacular.** As urban centers dissipate under the stress of suburbanization, gentrification, and commercialization, the sense of community often shifts towards a “placeless” society. In Baltimore’s white working-class neighborhoods, for instance, the invented tradition of the “Hon” is an important part of blue-collar heritage. Analyzing various depictions and self-perceptions of identity in Baltimore, I use the culture wars in Baltimore to understand the “place” of gentrifying neighborhoods throughout the United States. In Baltimore, I argue, residents have turned a potential stigma into a positive identifying trait by reappropriating the Hon image into a positive, nostalgic memory. **09-03**

**Quick, Sarah** (Winthrop University) **Music and Cultural Sustainability at the Lac Ste. Anne Pilgrimage in Alberta, Canada.** Lac Ste. Anne is the site for a Native Catholic summer pilgrimage that began in the late 19th century to honor Ste. Anne as the grandmother of Jesus. Over time, the Lac Ste. Anne Pilgrimage has grown to some 30,000 to 40,000 Native peoples coming to the five-day-long event in order to reaffirm their faith, heal in the sacred waters, and reunite with family and friends. This paper highlights this pilgrimage’s musical-ritual practice of late and focuses on the question of its sustainability in the face of recent considerable changes in its structure and management. **05-10**

**Radner, Jo** (American University) **Receiving a Golden Garland: Folktales as Gifts across Cultures.** Through “Connections,” an adult literacy program offered in partnership with adult basic education and ESOL classes, prisons, and refugee resettlement organizations, the New Hampshire Humanities Council has reached out creatively to integrate people at the social margins into the wider state community. In an extraordinarily successful project with Bhutanese Nepali refugees, folktales were collected and one was published in a bilingual book illustrated by members of the community. This paper traces the process of this project, from the initial collection of the tale to the recent uses of the book in community gatherings, school curricula, and other events, showing the powerful effects of sharing stories and other folklore within and across cultures. **08-14**

**Ramisetty, Varalakshmi** (Osmania University) **Cultural Sustainability of the Koya Women in Andhra Pradesh, India.** The purpose of this research paper is to focus on the sustainability of the cultural practices of the Koya women in Andhra Pradesh. The Koya women are highly industrious and an economic asset to the family. Most of their festivals are associated with their agricultural operations. They participate in Vijjupandum festival, celebrated in honor of Earth Goddess, and also Kothal Panduga (harvesting festival). Their Medaram festival or Sammakka Jatara is one of the largest festivals in the world. They perform a colourful dance called Bison Horn dance during festive and marriage ceremonies. Koya women’s lifestyle is inspiring and in terms of sustainability, they are not backward at all. **11-08**

**Ramos, Jesus** (Southern Methodist University) **Social Constructions of Ethnicity in New Spanish Sacred Music.** This paper proposes that “decency” was a construct informing perceptions of ethnicity in New Spain. Specifically, the paper discusses the role of race and music in affiliating individuals with ecclesiastical institutions, how this affiliation articulated discourses of “decency,” and the importance that this construct had for Spaniards born in New Spain. The essay focuses on cases by cathedral criollo musicians showing how music was a means of institutional affiliation to claim decency as a trope of Spanish belonging. Ultimately, this paper proposes a sociocultural framework of inquiry to understand music as a dynamic element in the production of colonial society. **05-10**

**Reed, Delanna** (East Tennessee State University) **A Round Peg in a Square Hole: Lesbian Teachers Fitting In.** Although the majority of Americans accept lesbian, gay, bisexual, and transgender people, heterosexism remains deeply entrenched in our institutions. The educational system exemplifies a heteronormative culture where LGBT faculty and students fear the repercussions of revealing their sexual orientation. For that reason, I studied the impact of



heterosexism on 11 K–12 lesbian teachers in public and private life. Through narrative analysis of their interviews, I selected stories that reveal the cultural intermingling of family, community, and work to shape their identities as lesbians and teachers, divulging ways they succumb to and resist heteronormative society. **08-14**

**Regis, Helen A.** (Louisiana State University) **“Map Your Jazz Fest”: Creating a Sustainable Research Partnership.** After 10 years of research, we began a collaboration with the nonprofit Jazz and Heritage Foundation to document experiences of festgoers, life histories of festival workers, and impacts of the festival on surrounding communities. In this paper, we explore how this partnership has changed our research and how our work contributes to the mission of the Foundation. In 2012, we invited festgoers to “Map Your Jazz Fest” and collected over one hundred hand-drawn maps reflecting diverse experiences of the festival. Taken together, they reflect the imagination of festival participants while voicing implicit critiques of festival economies, with implication for cultural sustainability. **10-07**

**Rehberger, Dean** (Michigan State University) **Oral History in the Digital Age: Sustaining the Project.** Oral history is in a profound transition into a digital world, and the flexibility it brings has changed the costs of doing oral history, standards of practice and scholarship, and the vehicles for access. Resulting issues are deeply complex and often dynamic. Equally important, the digital age makes widespread access and use of both audio and video oral narratives, as well as transcripts, increasingly affordable, but it also highlights major questions about intellectual property rights and informed consent. This paper discusses the Oral History in the Digital Age project (<http://ohda.matrix.msu.edu>) and discusses the long-term sustainability of the project. **01-02**

**Rezaei, Afsane** (Western Kentucky University) **Inverted Religious Orders and Hierarchies in Two Iranian Muslim Women’s Rituals.** The institutional, liturgical religion of Islam has often tended to send women toward the margins. By looking at two domestic religious rituals of Muslim women in Iran, “Rowze” and “Moloudi,” the current paper intends to explore the extent to which these female-oriented rituals have been successful in shifting women’s peripheral role in the official religion to a more central role in vernacular practices of Islam. The extent to which this shift is acknowledged by the official religion, the true function of these practices in the larger dominant religious discourse, and the possibility of them being forms of coding are also discussed. **11-08**

**Richardson, Thomas G.** (Indiana University) **Poster: Old-Time Music in Toronto: Ways of Seeing.** Borrowing the Royal Ontario Museum’s concepts of “A sense of place,” “A Day in the life,” and “Personal identities, societal values” for understanding Canadian culture through art, I use these frames to illustrate the contemporary old-time music scene in Toronto and explain what it can teach us about the current state of Canada, Toronto, and the role of traditional music in contemporary society. **03-00**

◇ **Richardson, Todd D.** (University of Nebraska, Omaha) **Some of My Best Friends Are Characters on Teevee Shows.** My presentation addresses the ways in which television creates and shapes expressive traditions. Focusing primarily on the ways in which my partner and I draw from a pool of television programming that constitutes our shared traditions for high-context interaction, I show how television, far from being an impediment to or substitute for folklore and folk processes, is perhaps the primary generator of my folklore and the folk groups to which I belong. **06-01**

**Rife, Jared S.** (Pennsylvania State University, Harrisburg) **Especially for Youth: Latter-Day Saints Youth Contemporary Legends.** Each summer, youth of the Church of Jesus Christ of Latter-day Saints (LDS) ages 14–18 gather at college campuses across the United States. Like their peers of other religions, these gatherings follow a summer camp model. They are called Especially For Youth or EFY. EFY is a time where LDS youth can interact with others of their faith, be instructed spiritually, and be afforded lots of social interaction in the forms of dances and games. Like other

types of summer camps, the contemporary legends shared among participants, their counselors, and the leaders of EFY help reinforce LDS doctrine, culture, and their uniqueness in American society. This presentation will analyze these legends and promotion of spiritual development within physical settings. **02-04**

**Ritter, William** (Appalachian State University) **Old-Time Musician Wayne Ledford: Jumping the Seven-Rail Fence.** Cecil Sharp ignored Mitchell County, North Carolina, because of its mining. But spry Wayne Ledford, born in 1922, still plays guitar at age 90. His brother Steve was an influential radio fiddler in the 1920s and 1930s and recorded with Wade Mainer. Eminent “big shot” fiddlers like John Carson, Dedrick Harris, and Arthur Smith visited A. W., Wayne’s father. Footage shot at his home and at the 27th Folk Festival honors him. Wayne shares the classic ballads “Our Goodman,” “Black Jack David,” and a hard-edge “Mule Skinner Blues,” which Wayne insists Bill Monroe “got” from him. Clearly A. W. Ledford imprinted local fiddle tradition for three generations. **06-06**

◇ **Roach, Susan** (Louisiana Tech University) **New State Folklife Program Strategies II: Piecing Research into an Online Publication.** Preparing over 20 years of research on the Northeast Louisiana Delta parishes for online publication on the Louisiana Folklife Program website proved as challenging as piecing a crazy quilt. Issues included assessing and editing field materials and previous publications, digital transfer of film photography and analog audio and video recordings, writing new essays, and developing an online shell to present vastly different materials. The resulting online virtual book, *Delta Pieces: Northeast Louisiana Folklife*, stitches together over 60 pieces of writing with photographs and audio and video clips to document and sustain these regional traditions. **10-07**

**Roberts, Katherine** (University of North Carolina, Chapel Hill) **Walking in Suburbia.** Walking in Suburbia considers the fact that folklorists the world over are engaged in studying what could easily be termed “everyday life,” yet in the US, folklore scholars rarely engage the theoretical work of French social theorists on the topic. By weaving personal experiences of walking in the suburban American South with theories of everyday life put forth most explicitly by Michel de Certeau and Henri Lefebvre, this presentation will examine how overlooked and “untellable” practices—such as walking—in sites conventionally viewed as “placeless” might deepen our understanding of place-making and of suburbia. **10-04**

**Rodríguez, Russell C.** (Alliance for California Traditional Arts) **The Mariachi Art World: Illuminating Hidden Aspects from Below.** In the last 40 years the mariachi art world has become a transnational intersection in which people from different cultural, racial, gendered, historical and social backgrounds have come together to perform, practice and represent this musical form. The broad range of music practitioners, while conveying a spirit of unison for the preservation and promotion of this cultural expression, are also producing new protocols, practices, meanings, and authorities making evident how mariachi music is a site of struggle. This presentation will focus on this development and how networks of participants, illuminating hidden aspects—stories, events, relationships—demonstrate new possibilities of cultural formation and communal well-being. **10-06**

**Roth, LuAnne** (University of Missouri) **Cinematic Comfort Foods: Image, Association, Memory, and Madeleines.** Much research on “comfort food” focuses on the emotional and physiological effect of consuming food in order to positively arouse emotions or relieve negative psychological states. This paper focuses on the role of memory in comfort (and discomfort) food by comparing key cinematic food scenes with essays reflecting on foods laden with emotional, autobiographical, and symbolic significance (aka Proust’s “madeleine”). Film’s ability to juxtapose image and sound—ingestion and associated flashbacks—renders the medium uniquely adept at representing organoleptic properties, the emotional weight of eating, social surrogacy, and food’s profound ability to evoke memories both positive and negative. **03-07**



**Rothstein, Robert A.** (University of Massachusetts, Amherst) **Singing on Both Sides of the Front Lines.** In 1914, Poles and Jews found themselves fighting on both sides of the front lines. Some Poles were Austro-Hungarian subjects, others owed allegiance to the Tsar. Jews similarly lived in Austrian Galicia and the Russian Pale of Settlement. While Jews served as individuals within multiethnic mass armies, Poles often served in Polish units. Many Poles hoped that the war would lead to defeat of the partitioning powers and the resurrection of a Polish state, while for Jews the war was seen as the latest calamity in Jewish life in Eastern Europe. The songs of the period reflect these attitudes. **09-06**

**Rothstein, Rosalynn** (independent) **Uncivilization, the Dark Mountain Project, and Evolving Apocalyptic Narratives.** The Dark Mountain Project is an online and in-person network of writers and artists responding to a perceived ecological collapse. The foundation of the network is in the restructuring of artistic response to humanity's current circumstances, focusing on steady decline of civilization. This presentation will be based on analysis of the written texts of this group, including the group's manifesto, "Uncivilisation," and fieldwork conducted in person and in online forums. The Dark Mountain Project is of interest to folklorists because contributors to the group focus on the influential role of narrative and storytelling, both verbally and in text, in restructuring "uncivilisation." **02-06**

**Rue, Anna** (University of Wisconsin, Madison) **Reconstructed Histories: The Völva Kona and Norwegian American Folk Music.** The Völva Kona, or staff-carrying woman, is part of a re-created cultural tradition envisioned by Kari Tauring, a Minnesota-based folk artist. Kari invented the system of beating out rhythms using a stav and tein (staff and wand) to connect with her ancient Nordic roots. Her work challenges established ideas of Norwegian American folk music by bringing together reconstructed pre-Christian practices and beliefs with immigrant era song and dance traditions. This paper explores the ways in which a novel vision of Norwegian American heritage is invoked in Tauring's work and how this relates to the work of other Norwegian American musicians who also strive to promote their musical heritage. **03-09**

**Russell, Ian** (University of Aberdeen) **Small but Perfectly Formed? The Role of the Microfestival in Sustaining Traditional Singing in the United Kingdom and Ireland.** In the UK and Ireland there exists a handful of specialist festivals that have been created to promote and foster unaccompanied singing. This artform can be understood as a conscious endeavour to remain faithful to the styles/repertoires of tradition bearers, as recorded by folksong collectors. From an outsider perspective, such folk revivalist events would seem to artificially perpetuate a lost world of song. To the insider, it provides a haven in which to experience a range of material that has powerful resonance. What is the function and purpose of such events, and how do they work for individual festival goers? **08-03**

**Ryan, Jordanne** (Goucher College) **Necessary Evil: Violence and the Ethics of Transforming Culture.** Despite saturation in today's media of violence-related news items, communities are still ill prepared to deal with violence and its aftermath, including the subsequent care of victims and survivors. As a result, social justice workers and concerned citizens have taken to finding creative solutions for combating destructive rituals and patterns of behavior, as well as for creating cultures of recovery, restoration, and prevention. This paper aims to set up a framework to understand the ethics of transforming negative cultures and practices, such as ones of violence, to make way for the sustainability of healthy communities. **06-10**

**Ryden, Kent** (University of Southern Maine) **The Accidental Folklorist: Hans Kurath's Linguistic Atlas of New England and the Invisible Landscape of a Regional Past.** Hans Kurath's *Linguistic Atlas of New England* (published 1939–43) was designed to divide New England into linguistic subregions according to spatial variations in dialect. Kurath largely chose informants who were elderly and lived in rural areas. Thus, Kurath mapped past traditional ways of rural life in the process of mapping the words and phrases used to describe that life. While mapping dialect

regions, then, Kurath's *Atlas* also maps past New England places, spatially distinct communities marked both by shared traditional folkways and by shared language that enabled them to still be mapped well into the 20th century. **10-04**

**Sadovina, Irina** (University of Tartu) **Vernacular Interpretations and Strategies of Institutionalisation of Vedic-Based Beliefs in Russia.** Vedic family values, introduced by Hare Krishna proselytizers, have entered popular psychology in Russia. As Vedic-based ideas are popularised, they become open to vernacular interpretations. Nondevotee listeners locate Vedic prescriptions in their personal realities, referencing Russian social norms and popular media images. Not all types of creative interpretation are, however, controversy free. The Russian Society for Krishna Consciousness recently established a commission to examine controversial cases regarding the Krishna doctrine and practices. This paper explores the tensions between institutionalization initiatives and emerging vernacular interpretations of imported Hindu-based ideas in Russia. **01-14**

**Salyers, Joy M.** (North Carolina Folklife Institute) **The Trauma of Belonging: When Community Traditions Hurt Individuals.** I will focus on children whose performance of gender identity is at odds with their community's traditions and standards—so-called tom girls or pink boys. We will see how their inability to see themselves reflected in their community creates symptoms of childhood trauma, grapple honestly with the ways that community traditions sometimes create strong social identity by means of oppression and intolerance or require assimilation painful to individual identity, and ponder implications for folklore theory and practice. **09-11**

**Sanchini, Laura** (Memorial University of Newfoundland and Canadian Museum of Immigration at Pier 21) **Carvings and Ceilidhs: Space, Place, and Vernacular Architecture at the Sunset Art Gallery.** I present a folk art gallery in Cheticamp, Cape Breton, as a case study of how artists infuse local spaces with cultural significance. The gallery acts as a maintainer and strengthener of community bonds; while it is a place of business it is also a center for community. The creations sold at the gallery reflect local art aesthetics, style, and taste while appealing to wealthy tourist patrons. In this way, we see the concepts of place, community, and art are not neutral, objective terms, but sociocultural processes that are used as vehicles for meaning and identity. **06-08**

**Savolainen, Ulla** (University of Helsinki) **Creating the Past in the Present: Karelian Child Evacuees and Reminiscing about the Lost Home.** This paper analyses how former Karelian child evacuees create their lost place of home and a connection to it in their reminiscence writings about the evacuation journey from Karelia to Finland. This evacuation resulted from the wars between Finland and the Soviet Union and the cession of territory during the World War II. This paper also addresses how the accounts of the lost home resonate with cultural story patterns and investigates the meanings that these intertextual links embody. These narrative practices are identity processes of immigrant communities that become topical after the loss of a shared place of dwelling. **02-14**

**Sawin, Patricia** (University of North Carolina, Chapel Hill) **The Challenge of Cultural Sustainability in International Adoptive Families.** Adoption professionals recommend that parents who adopt a child from another country "introduce" the child to his/her "birth country culture" and incorporate into their family tradition cultural practices unfamiliar to both parents and children. Drawing on research with families attending "heritage camps" for adoptive families, I describe the kinds of practices that families with children from various sending countries regard as assimilable "culture" and the range of factors that make parents and children more or less satisfied with their efforts to create a blended family tradition. **03-04**

**Say, Y. Ozan** (Indiana University) **Sour Dispute, Sweet Almond: Cultural Sustainability on Imbros.** In 2010 on the island of Imbros, hotel construction started to rise over the village of Bademli, leading to protests and local activism. The battle to stop construction merged with

discussions about the island's designation as a "Slow City," granted by the Italian-based Cittaslow movement, which advocates for a slower pace of life and development. This also closely relates to the shift of the island from a "restricted zone" to a "tourist destination." Here, I explore the discourses employed during this dispute, indicative of issues of development and belonging. **11-09**

**Schacker**, Jennifer (University of Guelph) **L. Frank Baum, Fairy Tale Discourse, and the History of Folklore.** Although it constitutes just part of a chapter, Jack Zipes's work on L. Frank Baum's "Oz" books stood in contrast to extant scholarship on the series in its insistence on locating Baum's work in the context of late 19th-century "fairy tale discourse." This paper will examine the shift in focus this entailed, but also the changes in scholarly perception of 19th-century tale discourse/s that have occurred over the past 30 years. Specifically, I suggest that the questions raised in *Fairy Tales and the Art of Subversion* have offered a productive framework for critical reassessment of 19th-century folklore scholarship. **08-04**

**Schmadel**, Fredericka A. (Indiana University) **Myth and Monotheists: 13th-Century Recruiting Texts for Sufi and Beguine Mystics.** Mechthild von Magdeburg, a northern European mystic poet, and Zakariyya Al Qazwini, her contemporary, a cosmographer-mystic in Damascus, who never met, and were unlikely even to have heard of each other, created narratives using mythic figures—the Angel Gabriel, King Solomon, or Lady Love—in similar ways to evoke the strong emotions of wonder or defiance that would impel new recruits into a God merger, the unio mystica that is the goal of all mystics. Excerpts from *The Flowing Light of the Godhead* and *The Wonders of Heaven and Earth* reveal comparable uses of myth in missionary texts. **01-11**

**Schmidt**, Claire (Missouri Valley College) **Preservation: Because I Can.** Bringing together autoethnography and memoir, this essay explores the uneasy relationship between food preservation, sustainability, and cultural preservation. The essay uses the author's predilection for obsessive canning and foraging as a way to understand sense of place, classed labor, and nostalgia. By using her 1970s back-to-the-land-movement upbringing in Southern Wisconsin as a starting place for re-examining the role of imagination and nostalgia in the academic study of folklore and the institutional practices of cultural preservation, the author debates the stories we tell ourselves about ourselves as families, individuals, and folklorists. **05-11**

**Schmidt**, Jared Lee (Minnesota State University, Mankato) **A Shared Sacred Space.** Arlee, Montana, on the Flathead Reservation, is a unique community that has developed into a pilgrimage and ceremonial site serving two ethnically and culturally diverse populations. This presentation will explore how, due to native land use policies, the diaspora of Tibet has found a home in the American West through the creation of a shared sacred space. We will explore how Arlee connects people to their past and present through two traditional uses of space, the annual Salish-Kootenai 4th of July powwow and the Garden of One Thousand Buddhas, and how these traditions serve to preserve and sustain two marginalized cultures. **11-11**

**Schmitt**, Casey R. (University of Wisconsin, Madison) **The Tactical Trail: Sense of Place and Place of Practice.** In the early 1980s, Michel de Certeau distinguished between the "strategies" and "tactics" utilized by the walker in a modern cityscape: the prescribed bounds for action within an environment and the resistive, independent movements of the individual. This paper complicates the distinction by recognizing folk practice as a category between strategies and tactics, both culturally guided and spontaneously innovative. Building from fieldwork conducted on nature/wilderness trails, it considers walkers not as independent nodes but as spontaneous communities, and promotes further understanding of the ever-recycling, mutual relationship between the sense of a place and the actions taken within it. **09-03**

**Schramm**, Katharine R. M. (Indiana University) **Paantu in Praxis: The Visiting Deities of Miyako, Okinawa.** On Miyako, Okinawa, two communal visiting deity rituals encapsulate the tensions between individual religious beliefs, traditional practice, commercialization, and the legal

ramifications of being declared Important Intangible Folk-Cultural Heritage of Japan. In a mass communication-saturated environment, the members of these communities work out various ways to leverage their ICH designations to bolster community identity and commerce, sustain the existence of the communities themselves, and maintain the protections the rituals bring. **06-11**

**Schrempp, Gregory (Indiana University) Myth as Classic Category and as Fuzzy Set.**

"Myth" conveys a baffling array of meanings, from archaic supernatural story (e.g., Pandora) to widespread modern misconception ("ten diet myths"), and with connotations ranging from ultra true to ultra false. So, what is myth? Classical categories are characterized by binary (in or out) criteria of inclusion and equal (nongraded) membership, while fuzzy sets are characterized by imprecise borders and graded membership. I will provide examples of attempts to define and theorize myth from both perspectives, examining the potentials and limitations of each, the directions in which they respectively lead, and the style of thinking that inspires and/or derives from each. **06-09**

**Schrift, Melissa (East Tennessee State University) Execution and the Disembodied Criminal.**

This paper focuses on popular displays of execution in contemporary tourist sites in the US. Most sites offer a continuum of capital punishment practices in the US, from public lynching to lethal injection. Displays are embedded in narratives of progressive penal reform and feature criminal bodies in selective and significant ways. While the criminal corpse is central to displays of historical hangings, current forms of state-sponsored execution, such as lethal injection, rarely, if ever, feature criminal bodies. The author considers this "disembodiment" of the contemporary capital punishment narrative as a means of sanitizing execution while reinforcing the terror of penal discipline. **01-12**

**Schroeder, Jason (University of Wisconsin, Madison) "Forgive Me Comrades for My Boldness": A Swedish Railway Worker's Songbook.**

In late 19th- and early 20th-century Sweden, many people collected songs in handwritten songbooks. Folklore scholars often ignored these songbooks because the books rarely contained folksongs such as ballads and the owners were often literate and did not fit the peasant ideal. In this presentation, I explore preliminarily one such songbook from Svenskt visarkiv, which belonged to Karl Johansson, a railway worker, who kept it from 1906-08. I will examine the songbook's contents along with information supplied by his granddaughter to demonstrate how this songbook displays the increased literacy of the working class and expressed individual interests through the collection of songs. **03-09**

**Sciacca, Franklin (Hamilton College) (Re)Imagining the Ritual Towel among Post-USSR Eastern Slavs: Politicization and Commodification of the Traditional Rushnyk.**

The traditional ritual use of rushnyky among the Eastern Slavs survived the Soviet period largely intact, despite the Communist Party's efforts to curtail what was dismissed as superstitious folkloric survivals in village life. The paper will include study of the mass-produced ritual towel—the introduction of a new vocabulary of symbols, motifs, and inscriptions; changed methods of production; and the transition of rushnyk production from domestic setting to factory. Attention will also be paid to a curious politicization of the ritual towel in Ukraine as a means to symbolize the binding of the disparate regions of the newly independent nation. **09-05**

**Sciorra, Joseph (Queens College) Miracles in a Land of Promise: Transmigratory Experiences and Italian American Ex-Votos.**

Ex-votos are the physical and public manifestation of the transcendental link between an individual and the divine. Italian American Catholics have been creating and using artistically rendered ex-votos—from anatomical wax objects to painted votive panel—for the past 130 years to give thanks for heavenly intercession. This overview of the Italian American tradition relies on historical literature and artifacts, as well as ethnographic research on contemporary practices to examine how material culture gives shape to religious sentiment and thought. **08-12**

**Segal, Robert A.** (University of Aberdeen) **Myth as Play.** D. W. Winnicott was a famous English psychiatrist and child analyst. I propose taking his extension of child's play to adult activities and suggesting how this approach captures an aspect of myth missed by other approaches: the make-believe. Just like play, myth demarcates a domain in between reality on the one hand, as myth is for such classical theorists as Tylor and Frazer, and fantasy on the other, as myth is for Freud and Jung. Myth takes elements from the real world and turns them into a world of its own—but a world that recognizes itself as play rather than denies reality. I will parallel myth to a child's turning a spoon into a train. **06-09**

**Seifert, Lewis C.** (Brown University) **The Tales of Ti-Jean: Hybrid Origins and Paradoxical Meanings.** Ti-Jean, a character in French folklore, is found throughout French-speaking regions of the Americas. A trickster, Ti-Jean is known for his amoral individualism, which flouts social structures without transforming them. This paper will explore how, through processes of hybridization, oral traditions in the French Caribbean, Louisiana, and Canada adapted this character to the social, political, and cultural specificities of each region. Particular attention will be given to the paradoxical case of the French Antillean Ti-Jean, who has become a symbol of resistance to French hegemony among writers and intellectuals, even though he originally hailed from France. **05-13**

**Senefeld, Emily E.** (University of Virginia) **"We Shall Not Be Moved": Highlander Folk School's Radical Uses of Appalachian Folk Culture in the 1930s.** I examine how Highlander Folk School used Appalachian folk culture in its labor-rights organizing in the South during the Great Depression. Analyzing a 1937 BBC broadcast produced by the school, I argue that the staff used folk music, dancing, and stories to create a collective solidarity among workers. By teaching these songs and dances to locals, the staff created a regional culture even as they worked to preserve it. Through these efforts, the school contributed to a broader reimagining of the radical potential of folk culture, thereby challenging the prevailing romanticized view of Appalachia. **05-04**

**Sherman, Derek** (The University of Findlay) **The Fairy of the Past and the Present: A Comparative Analysis of the Shakespearean Fairy vs. the Disney Fairy.** Fairy lore has long been popularized by a plethora of cultures, especially by Disney. Therefore, it is the goal of this study to determine the various representations of fairy folk in Shakespeare's time period and compare/contrast them to the American Disney fairy. Looking at the infamous Cottingley photos and fairy houses will also help in determining and comparing/contrasting the fairy image. Primary research—i.e. interviews, viewing a production of *A Midsummer Night's Dream* at Shakespeare's Globe Theater in London, and visiting Cottingley, United Kingdom, where photos and lore will be collected—will be the main research conduit for this study. **09-08**

**Shuman, Amy** (The Ohio State University) **Rethinking Communicative Competence and an Argument for the Significance of Disability Studies in Folklore.** Dell Hymes's concept of communicative competence affords the possibility of understanding differences within frameworks of communicative resources and repertoires rather than as deficits, a framework consistent with recent discussions in disability studies, which challenges deficit models. However, the concept of communicative competence explicitly and implicitly relies on normative systems, thus coming up against the disability studies critiques of normalcy. The critique of normalcy exposes the limits of folkloristic studies of cultural competence and provides new areas of inquiry for folklore. **11-14**

**Silverman, Carol** (University of Oregon) **Negotiating Gender, Selecting Traditions: Romani Macedonian Women in New York City.** Comparing two generations of Romani Macedonian Muslim families in NYC, I discuss women's selective choices regarding cultural markers to retain, reject, or change in the arenas of custom, celebration, language, and expressive culture. My analysis illustrates how traditions strategically change in relationship to gendered issues of independence, family size, and immigrant identity. Younger generation women are

advancing in education, becoming professionally mobile, changing languages, marrying more strategically, and having fewer children later in life. Simultaneously, modesty, virginity, religion, and music and dance remain bastions of "tradition." Rather than contradictory, these trajectories are negotiations in the gendered politics of power. **03-04**

**Simmonds, Tara** (Memorial University of Newfoundland) **The Role of Role: Exploring the Concept of "Role" within Allopathic, Complimentary and Alternative Medicine, and Vernacular Health Beliefs and Practices.** In health-related research, an increasingly popular and important topic is the interplay of the allopathic medical world with that of complementary and alternative medicine (CAM). Using interviews I collected in the Canadian maritime provinces of New Brunswick and Nova Scotia in 2008–2009, I will examine this concept of "role" from the perspective of allopathic physicians, CAM-based practitioners, and CAM users. By focusing on the perception and reality of how these roles play out, light can be shed not only on the ongoing discussion of epistemological similarities and differences between approaches to health, but also on issues of expectation within a health-care setting. This, in turn, provides perspective on important applied concepts such as barriers to communication, patient-practitioner relationships, and desired health-related outcomes. **09-09**

**Sims, Martha C.** (The Ohio State University) **Marked with Meaning: Adapting, Maintaining, and/or Sustaining the Art and Culture of Tattoos.** This paper draws on interviews with tattooed persons and artists to explore the significance of the increase in tattoos containing or exclusively using words. Examining ideas of self-expression through body modification, it looks at the desire of the tattooed to mark themselves with meaning through words. Some believe having a tattoo makes one a member of the "tattoo community"; however, within that community biases exist based on the tattoo's style, appearance, and perceived message. Voices of artists and tattooed illustrate changing aesthetics of the community. **04-05**

**Skillman, Amy** (Goucher College) **"Magnificent Healing": Sustaining Health Dignity for Refugee and Immigrant Women.** After 10 years of ethnographic listening with refugee and immigrant women, five such women have turned their personal health narratives into a Reader's Theater, which they perform for health-care practitioners. "Magnificent Healing" presents the cultural challenges of adjusting to Western medical systems. Their transformative stories highlight issues of interpretation, cultural collisions, and destructive traditional practices. Performing the stories empowers them to stand up for their healing beliefs. Building on David Westbrook's notion of ethnographers as "navigators of the contemporary," this paper explores the role of listening as a strategy for sustaining the health and dignity of women in diaspora. **06-10**

**Slade, Amy** (George Mason University) **History and Current State of Appalachian Clogging.** Although Appalachian clogging has been explored in depth regarding emergence of the dance form, little work has been done considering the spread and evolution of clogging in areas outside the Appalachian region after the 1970s. By investigating the more recent popularity of clogging in western states and current forms of clogging, it is evident that this uniquely American dance form is continuing to develop in similar patterns to its initial origin. The state of clogging today is a manifestation of using heritage and traditions to form identity and create community. **09-07**

**Slaven, Amber N.** (University of Louisiana, Lafayette) **Inverted Pilgrimage in *Sir Gawain and the Green Knight*.** In this paper, I seek to connect ideas and images of pilgrimage to a medieval literary treasure, *Sir Gawain and the Green Knight*. A key element in my argument rests on the notion that several elements in the narrative represent inverted pilgrimage characteristics and journeying that nonetheless accomplish the same goal as the traditional religious quest. In this essay I argue that the pilgrimage experienced by Gawain is not so much a journey to enter Arthurian society with greater knowledge gained from the rite, but a journey that gives him understanding and knowledge beyond that of his Round Table compatriots. **05-14**



◇ **Smith, Rebecca** (Western Kentucky University) **Cooperative Learning: Girl Scout/Folklorist Partnerships.** For over one hundred years now, the Girl Scouts have influenced American women into becoming individuals of “courage, confidence, and character,” as their motto states. Because the Girl Scouts are service oriented and volunteer led, one could argue that folklore has always been a part of the Girl Scout experience. In fact, as this presentation will show, much of the organization-specific curriculum incorporates folkloric elements into the learn-by-doing process. As a folklorist and former Girl Scout council staff member, I would like to offer suggestions and examples of ways in which folklorists and Girl Scout staff and volunteers can form mutually beneficial partnerships. **09-04**

**Smith, Robert** (Southern Cross University) **Dog’s Eye and Dead Horse: How Can Australians Find Comfort in Such Food?** In its derogatory way, the rhyming slang for the “pie and sauce” acknowledges and then humorously helps the consumer to put aside all doubts about the quality, the unhealthy ingredients, or even the stories of gross contamination, and so be able to enjoy this food in comfort. Nobel Prize-winning Australian author Patrick White described the range of individual responses from “Naus-e-ating,” to “a guilty voluptuousnes,” to “By god, it’s good!” As the original fast food, typically produced by small family-owned bakeries, it has persisted—and as a cultural tradition has been especially sustained in the regions. A type of unifying comfort continues to come from calling the pie “Australia’s national dish.” **04-07**

◇ **Smyth, Willie** (Washington State Arts Commission) **Trance or Dance in Bali: A New Spiritual Tourism Capital.** Bali, Indonesia, and the village of Ubud in particular, has been a destination of Western tourists since the 1930s when such figures as Margaret Mead, Gregory Bateson, and Colin McPhee recorded and presented images and information about this tropical paradise. Balinese music, dance, textiles, and other traditional art forms have been perpetuated and changed to capture the tourists’ gaze. Ubud is recognized as the cultural center of Bali and is a good place to explore the combination of authentic and re-created Balinese expressions. This presentation looks at how merchants in Ubud present yoga and yoga products to tourists. **11-11**

**Sobol, Joseph D.** (East Tennessee State University) **New American Folktales, or Transitional Artifacts? Folklore in the ESL Classroom.** ESL students live in two worlds at once. Most come from cultures that are fundamentally oral and traditional, yet are now immersed in a world where oral traditions are fast being pushed aside. Learning and sharing multicultural folktales, conducting interviews, transcribing and translating stories—these exercises provide a means for students to rediscover the potency of what they specially bring to the carnival of American culture. This paper draws on four years of designing and facilitating storytelling and folklore residencies in the Chicago Public Schools, and reflects on the culturally fraught question, what constitutes an American folktale? **08-14**

**Soko, Boston** (Mzuzu University) **The Formation of the Mzimba Heritage Foundation.** Realizing that Ngoni cultural heritage was eroding fast due to modern lifestyles and accepting the saying that an elderly person who passes away is like a library that goes up in flames, a few people decided to form an association. The idea was to have a structure that would safeguard and promote the cultural patrimony of the Ngoni people. The Mzimba Heritage Foundation was fortunate to find the intangible cultural heritage—praise poetry, songs, dances, language, and artifacts—almost intact. A cultural center was established at Mt. Hora and the Umtheto Annual Cultural Festival, which showcases the Ngoni culture, has been held since 2008. **04-08**

**Spanos, Joanna B.** (The Ohio State University) **Decoding Messages from the Vernacular English Herbals.** When herbals began to be published in vernacular English in 1525, the genre became accessible to a wider population, and changed its content accordingly. Traditional knowledge began to be incorporated alongside the scientific (and pseudoscientific) content passed down from classical texts. With this presentation of scientific, medicinal, and culinary knowledge arose the occasional incorporation of anecdotal information regarding the uses and

misuses of some—but not all—described plants. In this paper, I hope to decode these seemingly anomalous narratives incorporated into the otherwise formulaic genre of the herbal to explore the cultural anxieties surrounding this standardization of traditional knowledge. **01-11**

**Spillman, K. Elizabeth** (Pennsylvania State University) **“Once Upon a Time I...”:** **Teaching Memoir through Fairy Tales.** This presentation considers fairy tales as gateway texts to creative and purposeful memoir writing. The novel challenge of shaping a personal narrative may be both exciting and intimidating to composition students; familiar fairy tale structures provide a framework to make the task more approachable and more enjoyable, while adapting well to both simplification and elaboration. Throughout the unit, fairy tales become the lens through which students examine storytelling techniques, scrutinize existing memoirs, and share short structured narratives before finally crafting their own memoirs with full creative freedom. In this presentation, I address the challenges, evolutions, and outcomes of this unit over four semesters. **04-12**

**Spitulnik, Jennifer** (University of Missouri) **We Know We Belong to the Land: Oklahoma! and the Performance of National Identity.** Richard Rogers’s and Oscar Hammerstein’s landmark musical *Oklahoma!* opened on Broadway on March 31, 1943, less than a year after the bombing of Pearl Harbor. Even more than its unabashed celebration of and romanticism for America’s pioneering past, its popularity may stem from the way national identity is idealized, iterated, and performed in *Oklahoma!*. Focusing on the politics of culture that make *Oklahoma!* a performance of American cultural identity reveals how the play’s use of folklore motifs and folk imagery functions in constructing this aspect of national cultural ideology, traditionalizing American experience, and contextualizing the present in terms of a past made accessible through ritual, story, and song. **06-13**

**Stanley, David** (Westminster College) **Cell Lore: Contemporary Phone Legends.** A rich field for students of contemporary legend is the telephone, once a humble wire-dependent device, now seemingly the center of many a person’s world. The ubiquity of the cellular telephone (“cell”), or mobile phone (“mobile” in the parlance of cultures outside North America), make it especially useful as a touchstone of modern legendry. The recent advent of “smart phones,” miniature computers that also function as GPS devices, telephones, and cameras, opens more possibilities for legends associated with them. Legends associated with cells focus on disease, physical dangers, interference with transportation and communication systems, and invasion of personal privacy. All testify to the anxiety and fear created by innovation. **08-11**

**Stanzak, Steve** (Indiana University) **Vernacular Poetry and Criticism of an Internet Community.** This presentation examines vernacular poetry and criticism on deviantArt, an online community that provides artists with an informal venue to share their work and engage directly with audiences. Poems provide contexts for debates on poetics, centering particularly on the value of originality and cliché. Although critics sometimes comment on the form and language of deviantArt poems, more often poems are judged by how well the reader can relate to their content and use the poem to reflect on their own lives. In this community, value hinges on affective and functional considerations rather than aesthetic ones. **02-06**

**Staple, Benjamin** (Memorial University of Newfoundland) **Conversations with Robin Hood: Folklore and Power in Pirate Communities.** In August 2012, the website Demonoid.me was taken down in a demonstration of global power by Interpol and Ukrainian and Mexican authorities. This was intended to be a blow to Internet piracy, yet pirates have continued to engage in forms of vernacular resistance. Demonoid was a virtual community of file sharers that existed within a complex underground social system of cultural capital. Folk appropriation of copyrighted commercial materials is at the heart of the Internet piracy phenomenon. This paper will explore the culture of pirate communities and the construction of a vernacular tradition of piracy as counterhegemonic identity and resistance. **03-05**



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

**What the UNESCO Paradigm for Safeguarding Intangible Cultural Heritage Can Learn from Public Folklore Work in the US: Examples from Maryland Traditions.** The aim of this paper is twofold: first, to critically examine the approaches and suggestions for safeguarding “intangible cultural heritage” (ICH), as recently put forward by UNESCO; and second, to examine those that are used within public folklore in the US as a more holistic and integrated way forward for sustaining living traditions. Using examples from the folklife program of the Maryland State Arts Council, Maryland Traditions, it is argued that the increasingly widespread UNESCO-ICH paradigm lacks the bottom-up, community-based focus that is emphasized within US-based public folklore. **06-03**

**Stepanova, Eila** (University of Helsinki) **Karelian Lamenters and Collectors: Inspiring Interest and “Giving” Laments.** The Karelian lament tradition has been systematically documented since 1835, when Elias Lönnrot wrote down the first dirge in the village of Rukajärvi. Thus far, the last recorded lament was documented on video in 2010 in the village of Kuittini. Collectors and folklorists have had different ideologies, backgrounds, and research interests that have guided their work. This paper will address the history of collecting Karelian laments and the influence of collectors’ and researchers’ work on sustainability and on the emergence of this tradition. It will also examine the vernacular concept and significance of “giving” a lament to a collector. **02-14**

**Stoll, Jeremy** (independent) **Of Fans and Folk: Sustaining Community in India’s Comics Culture.** In this paper, I analyze how a folkloristic perspective reveals Indian comics creators’ negotiation of “corporate” and “artisan” models of production, as well as their dedication to building community, with examples from my fieldwork in Delhi. I ground this analysis in interviews with Vidyun Sabhaney and Shohei Emura, an author and artist who collaborate in creating comics and planning workshops on visual storytelling in India, and highlight how creators not only connect comics with traditional culture and reframe readers as active members of a shared community, but also sustain their community and comics culture in India. **03-12**

**Takahara, Takashi** (Aichi University) **The Metamorphosis of a Tradition: An Artisan’s Response to Transformative Times.** The tradition of decorative roof tiles began in Japan in the sixth century. The workshop system and manufacturing of tiles remained basically the same until the mid-20th century, when technological advances and new systems of economic production challenged the continuity of the tradition. This is the story of a roof tile maker, Takeo Kaneko, who entered the world of roof tile making at the age of 19. He introduced a system of mass production, but returned to making tiles by hand in his later years. Kaneko’s career illustrates an individual’s efforts to keep a cultural tradition alive despite the challenges of changing times. **01-06**

**Tarkka, Lotte** (University of Helsinki) **Lastness, Displacement, and Othering: The Topology of a Changing Tradition.** From the early 1920s to the early 1940s, the Archangel Karelian people on the Finnish-Russian border experienced a series of dramatic historical developments including military campaigns, a civil war, a revolution, the gulag, two occupations by alien forces, and exile. This area, known for its oral poetic tradition, the runo-singing culture in the Kalevala meter, became an arena for a battle over cultural heritage. Using materials ranging from autobiographical poems to nationalistic propaganda, this paper discusses the processes and tropes of defining the value and ownership of oral tradition. **01-14**

**Tarlow, Sarah** (University of Leicester) **Curious Afterlives: The Enduring Appeal of the Criminal Corpse.** Not only did the criminal corpse have actual medicinal and magical power for Europeans, it also had social and cultural meaning as an object, a curio, or secular relic. This paper considers the appeal of notorious bodies. From books bound in the skin of a criminal, to preserved and exhibited heads, from fragments of bone to the curation of the gibbet, the story of the afterlife of criminal bodies and the material culture most immediately associated with them begins with the collection and exchange of bodies and moves into contemporary ethical anxieties and preoccupations with authenticity. **01-12**

**Tatar, Maria** (Harvard University) **Making Something from Nothing.** Part of the art (and magic) of fairy tales is their power to make something from nothing. Once told around campfires and fireside, they were sustained by the play of light and shadow. Both “Rumpelstiltskin” and “The Emperor’s New Clothes” are self-reflexive in their meditations on the ability to turn the insubstantial or invisible into things of beauty that dazzle those invested in everything that glitters and shines. My presentation will identify the underlying antimaterialistic force of folkloric narratives and trace efforts to commodify and fetishize their talismanic elements. **10-05**

**Terrell, Shawn** (Appalachian State University) **Ethnoveterinary Medicine in the Blue Ridge along the North Carolina and Tennessee Border.** Traditional animal healing and its transmission to future generations is disappearing due to veterinary medical institutionalization. Locals are skillful animal keepers who employ animal husbandry techniques well adapted to the ecological and economic landscape and essential to sustainable animal production. Video clips examine the transmission, current use, and value of this knowledge. Ongoing thesis research categorizes techniques based on the source and mode of cultural transmission. Due to economic reasons, farm animal veterinarians have remained largely inaccessible in the region; thus, many farmers have relied on traditional knowledge and community-based animal healthcare services in place of licensed veterinarians. **06-06**

◇ **Thomas, Jeannie Banks** (Utah State University) **Legend Tripping and Tourism in Salem, Massachusetts.** In Salem, Massachusetts, tourism relies on narratives about the place, especially legends related to the infamous witch trials of 1692. Salem officially encourages legend tripping, that is, visiting sites associated with the trials or locales associated with other supernatural or uncanny events. Linda Dégh, Bill Ellis, and others have detailed the types of ostension and the tripartite nature of this behavior. In the context of Salem, legend tripping provides the scaffolding from which tourism can be built and encouraged. This presentation examines the marriage of ostension to tourism in Salem. **11-11**

**Thorne, Cory** (Memorial University of Newfoundland) **Saluting the Orishas in a Havana Gay Bar: Queering the Sacred and Secular in a New Gay-Positive Cuba.** Scholars of Santería frequently note the genderqueer and sexual liberties of various orishas. With the increasing visibility and public performance of gay identities in Havana, orishas have been incorporated into gay popular culture. Stories of HIV/AIDS treatment and identification through Santería abound within the queer community, thus leading to the incorporation of Santería ritual into government-sponsored events, such as the day against homophobia, and as part of the opening acts of drag performances in Havana’s gay bars. Just as one begins with a ritual drum salute to the orishas, drag performances in gay night clubs increasingly begin with a parade of orishas. **04-02**

**Thornley, Rosa** (Utah State University) **Just Crazy Get-Ups: Codifying Social Norms by Dressing Up for Park Valley, Utah’s Ritualized Performance of Shivaree.** Wedding dresses and tuxedos were exchanged for costumes that challenged gender roles during the carnivalesque performance of shivarees found in the rural community of Park Valley, Utah. The ritualized amusement in this wedding tradition codified the beliefs of the predominant Mormon religion. Newlyweds were coerced into wearing their partner’s clothes. Those who participated claimed it was just for fun, but the performance of Park Valley shivarees occurred during a liminal period when participants were free to challenge moral beliefs with transgendered costumes. During this secular wedding celebration, inhibitions were relaxed only to strengthen accepted moral and social behavior afterward. **10-08**

**Thursby, Jacqueline S.** (Brigham Young University) **The Folk Supper: Traditions and Meanings.** Each semester my folklore students come to my home for a folk supper. I prepare one of my favorite childhood dishes and a platter of fresh fruit for them. The students are required to bring a favorite childhood or family comfort food and a related story. After the meal, we circle and each student shares the meaning of their food item. Many of the students are from Utah, and favorite

foods have ranged from layered Jell-O to vanilla wafers dipped in deviled ham. This food event (Camp 1989) has become a tradition in my folktale classes. The narrative explications are often passionate and emotional, which is telling evidence of the deep meaning of food traditions. **03-07**

**Tichinin, Lilli** (Western Kentucky University) **The Complex World of Women's Folk Art Cooperatives: Community Threads.** The celebratory nature of economic development through traditional arts and ways in which women's folk art cooperatives can be seen to transform women's lives are often at the forefront of our awareness of such cooperatives. We must not, however, lose sight of the complexities and issues at play: internal and external power dynamics, cultural sustainability, continuity of tradition, and the interchange between economic motivations and the concept of authenticity. This presentation addresses these issues and questions as they relate to Community Threads, a weaving cooperative of Burmese refugee women in Bowling Green, Kentucky, that was started in 2010. **02-11**

**Totten, Kelley D.** (Indiana University) **Making History: Heritage and Social Reform at the John C. Campbell Folk School.** In 1925, Olive Dame Campbell and Marguerite Butler founded the John C. Campbell Folk School. The founders' ideals aimed at transforming rural life in the Southern Appalachians during a moment of social and industrial change. This paper examines the Folk School and its history to explore how the processes of social reform and cultural heritage intersect. Campbell's efforts to preserve a local heritage resulted in the creation of a Folk School heritage that in its reference to its past, shapes its present: what the Folk School is today cannot be separated from the history that constructs its meaning. **09-07**

**Trinquet, Charlotte** (Rollins College) **Rapunzel, What's Wrong With Your Hair? A Spatiotemporal Analysis of the Motifs in ATU310.** Between the first written version of "Petrosinella" by Giambattista Basile and the recent Disney movie *Tangled*, Rapunzel has been traveling on many meaningless roads thanks to an important misinterpretation of the motif of the parsley made by Mlle de La Force when she rewrote the Neapolitan version in 1697. Here, I will show that for nearly four centuries, this misreading has endured in European folklore and literary reinterpretations, until Disney replaced the main motif of the parsley for the one of Rapunzel's hair, finally rewriting a fairy tale that is coherent within the societal context of its creation. **05-13**

**Tsang, Martin** (Florida International University) **Afro Chinese Identity and Religion in Cuba: Ethnicity, Race, Gender and Sexuality.** This paper explores Afro Chinese Cuban constructions of the orichas. Historically, Chinese laborers were brought to Cuba to work alongside African slaves in the sugar cane fields in the 19th century. Religious and cultural mixing created new modes of worship that have become a part of Cuban Santería. This Afro Chinese religious transculturation affects major aspects of vernacular Cuban religious life: veneration to Catholic folk saints, ritual, material culture, mythological narratives, and divination. The author discusses how orichas with Chinese avatars influence the perception of ethnicity, race, gender, and sexuality in Afro Cuban religion. **04-02**

**Tucker, Elizabeth** (Binghamton University) **The Endangered Child: Choking Games in the Online Childhood Underground of YouTube.** Since the tragic deaths of children and adults in Newtown, Connecticut, in 2012, awareness of young people's vulnerability has provoked urgent discussion of the endangered child. This paper will analyze how preadolescents and adolescents play and comment on dangerous choking games in YouTube videos. Through interaction in the online childhood underground of YouTube, young people negotiate the peril that these games represent. Why do so many preadolescents and adolescents play choking games? There is no simple answer to this question, but this paper will pursue some possibilities. **03-01**

**Tuleja, Tad** (independent) **Whizz-Bangs and Café Colonels.** Among the songs popular with World War I soldiers were several that humorously condemned the privileges of rank. Songs like "Hanging on the Old Barbed Wire" and certain verses of the Tommy's favorite, "Mademoiselle from

Armentieres," depicted feckless superiors ("café colonels") lounging in the rear while front-line privates ducked from whizz-bang shells. Unlike the conflict's romantic and patriotic ballads, these sardonic songs revealed a resentment that went deeper than customary grumbling. Drawing on veterans' memoirs as well as song lyrics, this paper shows how class tensions seem to have undercut enthusiasm for the "democratic" crusade. **09-06**

**Tuohy, Sue M. C.** (Indiana University) **Histories, Experiences, and Impacts of Promoting Culture, the Arts, and Heritage in China: A Local and Regional Case.** Focusing on Hua'er songs and festivals, this paper explores the broader historical context of contemporary heritage discourses and practices in China within local and regional contexts. Though usually associated today with UNESCO's Intangible Cultural Heritage (ICH) initiatives, contemporary "heritage" activities have a much longer history. In this case, it begins in the 1930s, when a range of actors began to promote Hua'er as beautiful "folk songs" and products of the Chinese people and the multiethnic Northwest region. I analyze similarities in historical and contemporary discourses and organizational practices and their impact on artistic and cultural practices today. **10-02**

**Turkoz, Meltem** (Işık University) **Place Stewardship, Global Markets, and Olive Oil Palate in Aegean Turkey.** This paper contributes to conversations about cultural sustainability by exploring articulations about place, palate, and self-identity during an educational workshop on the olive in the Aegean town of Yeni Foça, Turkey, in 2012. Bringing academics and boutique olive oil producers together with growers and regional cooperative members, the workshop led to tension between claims for local olive oil flavor and chemistry-based global market standards. While invoking authenticity to distinguish their leisure practices and moral landscape from newcomers, growers and residents lamented their inadequate stewardship of olive orchards and land their families have only had since the early 20th century. **11-09**

**Turner, Patricia A.** (University of California, Los Angeles) **Desperately Craving Heroes: Common Narrative Impulses in African American and Jewish Contemporary Legends.** This paper will provide an overview of the possible origins of stories in the Jewish tradition about Danish solidarity during the Holocaust and African American narratives alleging that quilts were maps that led fugitive slaves to freedom. Both known to be contemporary legends, this paper will trace their emergence as particularly tenacious accounts, document references to them in fictive and nonfictive discourse, discuss the means by which their historical accuracy was debunked, and analyze their significance. While the elements of the stories will remain dissimilar, the underlying commonality of purpose will reveal that they reflect nearly identical worldviews to those who have embraced them. **05-04**

**Tye, Diane I.** (Memorial University of Newfoundland) **From Fried Boloney to Stuffed Boloney Rolls: Finding Comfort in a Mystery Meat.** Toronto's *Globe and Mail* writer Wendy Leung described the boloney sandwich as "one of those quintessentially North American foods, like hamburgers or processed cheese. Generations of Canadians have grown up eating them." For Atlantic Canadians boloney is a particularly favorite comfort food, responsible as they are for 60% of Maple Leaf Foods' national bologney sales. This paper explores meanings of boloney in Atlantic Canada. Whether simply fried or transformed into dishes such as sweet and sour boloney, it brings together elements of tradition, modernity, and play in ways that speak of place and home. **03-07**

**Valk, Ülo** (University of Tartu) **Generic Boundaries and Social Uses of Magic in Assam.** Magic (jadu) is an art of manipulating physical reality through supernatural powers that belongs to different genres of Assamese folklore. Narratives about deities and mythic rulers of the country often tell about magic transformations. The power of shapeshifting and changing the physical appearance of material objects is attributed to the practitioners of magic in legends. The paper discusses the discrepancies between narrative imaginations of magic and its social uses among contemporary healers and wizards (bej and oja). It is based on fieldwork in Assam, mainly in the area of Mayong, which is famous as a center of "black magic." **02-14**

◊ **Van de Water**, Sally (Smithsonian Institution) **The Will to Adorn Youth Access Project: Engaging Teens in Reflexive Ethnography.** Since 2009, the Smithsonian Center for Folklife and Cultural Heritage's Will to Adorn Initiative has conducted collaborative research in African American communities, examining identity, diversity, and aesthetics through the lens of personal dress and adornment. Modeled on a pilot program developed at Mind-Builders Creative Arts Center in the Bronx, New York, the Will to Adorn Youth Access Project sponsors teen folk culture internships in eight cities around the US. Sited in partnership with community organizations and other youth programs, it engages teens from Title I districts to conduct ethnographic research in their own communities, eventually presenting that scholarship back to their communities. **09-04**

**Van Orman**, John Charles (Ozarka College) **Skin, Bone, and Hair: Organic Components as Units of Measure in the Construction and Evaluation of Altaian Long Lutes.** Upon examination of the Altain long lute, topshuur, the revival of music traditions belonging to the Turkic-speaking peoples of Siberia can be seen to have been distorted by Soviet agendas, commercial ambitions, and hasty reconstructions. Counter to modern practices, in pre-Soviet times indigenous Siberians referenced their own body parts as units of measure to determine the dimensions of topshuurs, and employed a traditional system of ratios to map out proportions of these lutes. Use of this measurement method and the organic content of the materials from which an instrument is constructed are determining factors in weighing a topshuur's authenticity. **01-08**

**Van Orman**, Terri (Goucher College) **Manifestations of Cultural Sustainability in Ukrainian Traditional Clothing.** The traditional clothing of a specific culture can clearly and succinctly portray attitudes and mores of people within that culture. But what happens when modernization, religion, or political forces impinge upon the culture, distorting and transforming the meaning behind the clothing, as well as corrupting and altering the material expression of that clothing? Ukraine's rich tradition of feminine costuming, with its references to ancient goddess worship, prophylactic magic, and fertility, suffered at the hands of Soviet bans and a subsequent state-mandated revival. This paper describes the ways in which, and through what forms, culture sustains itself before, during, and after colonialism. **10-08**

**Västriik**, Ergo-Hart (University of Tartu) **Constructing the Supernatural by Narrating: Discourses of Belief and Disbelief in Narratives about the Seto Peko Cult.** One of the celebrated examples of Seto vernacular religion is the cult of the fertility god Peko. This cult was documented at the end of the 19th century when secret celebrations dedicated to the deity were practiced in the border zone between Lutheran Estonia and Orthodox northwest Russia. An atmosphere of mystery surrounded Peko worship as adherents to the cult maintained a consciously mysterious aura surrounding their practices. This was manifested in narratives about consequences for those community members who had tried to abandon worship and about the punishment of the outsiders who happened to ridicule or harm Peko. **01-14**

**Wada**, Kiyomi (Tokyo Metropolitan University) **Constructing New Cultural Customs of Elderly People in Japan's Modern Metropolises: A Case Study in Jujonakahara Area, Kita-Ku, Tokyo Prefecture.** In the 21st century, Japan, under influence of the progression of an aging society with a falling birthrate, has apparent characteristics of a "super-aging society". Furthermore, this progression of aging in the three largest metropolitan areas of Japan has made the elderly become "the problem of big cities" also. Through analyzing the actual situation of super-aging progress in Japan and by conducting a case study of lifestyles of elderly people living in Jujonakahara area, Kita-ku, Tokyo Prefecture, our research aims to present how urban elderly people could constructs their new cultural customs in the more general perspective of Japanese contemporary urban culture. **01-06**

**Waide**, Blaine Quincy (Florida Folklife Program) **A Folklorist's Florida Paradise: The Good Fortune and Challenges of Inheriting a Fieldwork Legacy.** Upon joining a program, public folklorists inherit rich fieldwork and community resources. We must responsibly maintain our

predecessors' legacies when presenting materials or following their footsteps in the field. On this panel, I will discuss my work coordinating the expanded reissue of *Drop on Down in Florida* at the Florida Folklife Program (FFP). I will track the reissue's trajectory, which was in motion when I joined FFP, along with my experiences revisiting a community documented in the early 1980s. Our discussion will suggest how return fieldwork unfolds and impacts communities powerfully and unexpectedly, at the exclusion of other potential outcomes. **11-06**

**Walker, Aaron** (Smithsonian Institution) **There's a Long, Long Nail A-Grinding: Soldiers' Parodies of a World War I Sentimental Ballad.** "There's a Long, Long, Trail A-Winding" was a popular First World War-era song that inspired many soldiers' parodies. Written in 1913 by Stoddard King and Alonzo Elliot as seniors at Yale, it became a popular sentimental song that struck a chord with troops. The ballad describes a singer walking an arduous trail towards "the land of dreams," where he may reunite with a lost lover, in life or perhaps in death. Repurposing its plaintive melody, British and American troops used it to express their experiences on their "long trails," expressing their frustration, determination, and sense of humor. **09-06**

**Walker, Angelika** (University of Nebraska, Omaha) **"Swish and Flick": Harry Potter Participatory and Performative Fandom.** In this paper, I approach Harry Potter (HP) fandom through an autoethnographic lens, examining the folk group surrounding the series from an insider's point of view. To identify as an insider in this HP fandom folk group, a fan might perform a number of participatory roles. When a fan performs one of these rituals or customs, she keys her transformation from passive consumer of the series to active participant in the meaning-making process with an entire folk group. Following the authors included in Trevor Blank's *Folk Culture in the Digital Age*, my paper explains how one makes that transition and exactly what it means to be an insider in HP fandom. **10-13**

**Wall, Stephen E.** (Memorial University of Newfoundland) **The Tabasco Sauce Libel: A Misogynistic Legend Transformed by Popular Culture.** The contemporary legend that warns promiscuous men to retain control of used condoms in order to avoid having the contents stolen by devious female partners blends misogyny with a displacement of guilt akin to Dundes' interpretation of the medieval blood libel. More curious is the advice of a syndicated radio personality urging men to set caustic traps in their prophylactics to catch would-be semen thieves in the act. For nearly two decades, the host's name and his advice have remained attached to retellings of the warning as direct evidence of popular culture's capacity to interact with and transform informal communications. **03-05**

**Walton, Shana** (Nicholls State University). See Regis, Helen A. **10-07**

**Wang, Junxia** (East China Normal University) **Between Self and Family: Women in Village Ji and Their Practices in Constructing and Maintaining Two Different Kinds of Neighborhood Relations.** There are two different kinds of neighborhood relations for women in Village Ji, southeast of Shangdong Province, in their practices: one is for their families, the other is for themselves. They usually take different ways to construct and maintain them. The former is resorted to traditions, while the latter is resorted to informal communications. There is a relatively clear boundary between the two. Once there are conflicts between them, the relation for women themselves is usually given up first. In Village Ji, the interests for their families are considered to be more important than their own, which to some extent shows the absence of their self-consciousness and thereby shows the limitation of rural women as agents. **05-02**

**Wang, Liyang** (East China Normal University) **Discourses in Safeguarding Intangible Cultural Heritage in China.** Safeguarding intangible cultural heritage is a social project that restructures the public culture of China. Many social forces take part in this project and many safeguarded objects are artifacts of everyday life that were abandoned by mainstream ideology for a long time. The selection and nomenclature of intangible cultural heritage is a mechanism that turns these



previously illegal things back into public culture through the interaction of several concurrent discourses. This presentation explores three aspects, and discusses their influences upon safeguarding of intangible cultural heritage in China and upon Chinese society. **09-02**

**Ware, Carolyn E.** (Louisiana State University) **Herriot Country: Veterinary Tourism as Pilgrimage.** The late Alf Wight, better known as James Herriot, remains the “world’s most famous veterinarian” 18 years after his death. His popular books about rural Yorkshire in the 1930s and 1940s continue to have a strong impact on pet owners and veterinarians, and have created a new, Herriot-related tourism industry in Yorkshire. Many visitors are veterinary professionals inspired by Herriot’s books and life. This paper examines veterinarians’ journeys to Herriot’s Yorkshire as pilgrimages honoring the “patron saint” of animal lovers, and as nostalgia for an earlier era of veterinary medicine. **04-14**

**Warman, Brittany** (The Ohio State University) **“Her Eyes Were Wild”: Fairylore and the Gothic Aesthetic in Romantic Poetry.** The folklore surrounding the world of the British fairies has always been unsettling and sinister. Though this fact is frequently overlooked in the typical, lighthearted modern conception of fairies, the poets of the Romantic period knew their dangers well. I will explore the conceptualization of fairies in British Romantic poetry and the ways in which fairylore informed the Gothic aesthetic in these texts, with examples including “La Belle Dame Sans Merci” by John Keats, “Queen Mab” by P. B. Shelley, and “Christabel” by Samuel Taylor Coleridge. **06-04**

**Watterson, Nancy L.** (Cabrini College) **Hands-On Justice: Exploring Somatic Solidarity through Comparative Movement and Martial Arts.** What might lessons in diversity and inclusivity, reflective writing assignments, and martial arts workshops have in common? As innovative and integrative approaches to community-based learning, they offer compelling strategies for folklorists and other educators to develop stance, disposition, reflexivity, and deliberative dialogue—skills for acting in the world. This panel explores various community learning initiatives and exercises of intention, broadly conceived, as tools to introduce compassionate, creative, and critical learning across the disciplines. For those of us concerned to help students learn about sustainable practices—lifelong attitudes and strategies for being civically engaged—we explore together teaching processes and pedagogical reflections. **09-10**

**Westerman, William** (Goucher College) **Why Hacktivism Matters: A Folkloristic Analysis.** The outlaw tradition is alive and well, and right now affects everyone’s lives in ways not seen since perhaps the Industrial Revolution. From Anonymous to Wikileaks, a high-stakes battle is taking place around access to and control of information, and ultimately freedom of expression in the neoliberal, corporatist state. Folklore, folk protest, and folk heroes figure in these conflicts, as do such folk epistemological concepts as inclusiveness, exclusion, coding, secrecy, and the relationship of knowledge to power. Folkloristics as a field offers insights plus a framework for understanding and action. **06-05**

**Whalen, Philip** (Coastal Carolina University) **The Gender Politics of Burgundian Festival Puppetry.** This paper will examine adaptations of traditional French folk puppetry and carnival imagery within the context of modern Burgundian cultural revitalization and commercial modernization. This project entailed the sudden (re)appearance of giant, secular puppets as a way to confront the challenges regionally experienced in terms of rapid social change, difficult labor readjustments, and unnerving cultural hybridizations. Puppets and gigantic representations of stock regional characters were deployed to promote a regional agenda of cultural and commercial revitalization while also moderating the social and cultural expectations of women also caught up in contemporary changes and realignments. **05-13**

**Wilcox, Emily** (University of Michigan) **Representative Works: Authoring Tradition in Chinese Dance.** Chinese dance in the PRC consists of three major forms: Chinese folk dance, Chinese ethnic minority dance, and Chinese classical dance. While the first two claim to inherit



Chinese culture associated with regions and ethnic groups, the latter claims to embody Chinese culture as a whole. This paper examines the role of representative works (daibiaozuo) in the development of Chinese classical dance, in particular the 2000 female solo “Fan Dance Ink Painting” (Shanwu danqing), and the 1988 group dance “Yellow River” (Huanghe). The paper examines the ways in which individual choreographers and dancers, through representative works, become authors of Chinese tradition. **03-08**

**Williams, Christy** (Hawai'i Pacific University) **Mapping Fairy Tale Space: Genre and Geography in ABC's *Once Upon a Time*.** Translating the genre of fairy tales into a geographical location where characters from different fairy tales mingle and intervene in each other's stories is not a new narrative trick, and ABC's *Once Upon a Time* is the newest retelling to take this approach. This paper will examine (1) the technique of translating genre into geography, including the narrative restructuring enabled by collapsing distinct fairy tales into a single world, and (2) how this metaphor of genre as physical location is a useful way of thinking about stories and the process of reinventing traditional tales for new times and places. **03-12**

**Willsey, Kristiana** (Indiana University) **From Catharsis to Theater: The Poetics and Pragmatics of Narrative Breakdown.** This presentation will rely on close linguistic readings of “broken” performances, particularly aspects of silence and disfluency, in the personal experience narratives of US military veterans of Iraq and Afghanistan. It is often the very qualities that make an emergent performance a social liability—uncertainty, temporal confusion, moral ambiguity, emotional excesses—that become incorporated into virtuosic performance in order to ground the performance in authentic experience. My focus here is on the relationship between the markers of traumatic narrative—the qualities of narrative breakdowns—and the markers of virtuosic narrative, in which the breaks are willful and managed, and catharsis is sublimated into theater. **06-14**

**Wilson, Anika** (University of Wisconsin, Milwaukee) **Come and Divorce Me in Court Because You Are Divorcing Me: Love, Law, and Narrative in Malawi.** In this presentation, I explore marital dispute court testimony from northern Malawi from 2000–2008. As people accuse their spouses of failing to fulfill their obligations, they articulate and reconstruct marital expectations and the meaning of love. This paper explores how people's (particularly women's) narratives of abandonment save them from being labeled the initiator of a divorce (and thereby allow them to dodge the penalties of abandoning a marriage) and define what love and marital responsibility look like in today's evolving legal context. The crafting of convincing and moving narratives within the context of changing law is vital in these cases. **09-11**

**Winick, Stephen D.** (American Folklife Center) **The Creation Myths of Stratford-Upon-Aspen, or, Shakespeare Is Quoting Us.** “You Are Quoting Shakespeare,” an essay by Bernard Levin, lists 60 common expressions, asserting repeatedly that by using them, “you are quoting Shakespeare.” It is famous, especially on the internet, where it is posted in over 27,000 locations. It seems like a well-deserved acknowledgement of Shakespeare's importance. Closer analysis, however, reveals that many of the expressions were proverbial phrases before Shakespeare used them. This paper will examine the items in “You Are Quoting Shakespeare,” suggesting reasons the author was eager to attribute them to Shakespeare. It will especially consider the hegemonic implications of attributing folklore to canonical “high culture.” **05-14**

**Worley, Linda Kraus** (University of Kentucky) **The Wild Man (and Woman) in a 19th-Century Fairy Tale by the Austrian Author Marie von Ebner-Eschenbach.** The wild man and woman are not just figures in medieval tales and folklore but play pivotal roles in Marie von Ebner-Eschenbach's 1872 fairy tale “Die Prinzessin von Banalien” (“The Princess of Banalia”). This paper briefly examines changes in the wild figures from the middle ages into the 19th century, then focuses on their roles in Ebner's mid-19th-century tale that positions them in an erotic world far from the “civilization” of court life and normative views of “love.” **05-14**

**Wright, Sarah** (George Mason University) **Mothers, Daughters, Communication, and Embodiment: Storytelling and Family Narratives about the Body.** The family is our first culture. While much evidence exists that popular media affects body image and women's beliefs about their bodies, much of what women learn begins at home, through family communication. This paper presents the work of my thesis, which explores how mothers can have a profound influence on ideas about the body, body image, and sexuality in their daughters by exploring, through oral history methodology, what women have learned about their bodies from their mothers as young or adolescent children. **02-11**

**You, Ziyang** (The Ohio State University) **Contentious Local Responses to Intangible Cultural Heritage Protection in Hongtong, Shanxi, China.** This paper addresses the contentious responses to Intangible Cultural Heritage (ICH) protection in a local context. My ethnographic case study is on the living tradition of worshipping the ancient sage kings Yao and Shun in several villages in Hongtong County, Shanxi Province, China. Named as one item of national ICH in 2008, the official title of this local tradition is Hongtong Zouqin Xisu, "the custom of visiting sacred relatives in Hongtong". I explore the ways local people have responded to the safeguarding of ICH, with a focus on shifting actors and power relations within interconnected communities. **10-02**

**Young, Kristi** (Brigham Young University) **Tales of Pushing and Pulling: Liminality and Pilgrimage in Narratives of Modern Martin's Cove Handcart Treks.** In 1856, a severe snowstorm in Wyoming stranded the Martin Handcart Company, composed of westward-trekking pioneers of the Church of Jesus Christ of Latter-day Saints, with disastrous results. The hardships they endured are often recounted within the Mormon subculture. Today, Mormon youth are encouraged to participate in mini handcart treks at Martin's Cove, where they recreate pioneer activities. This trek creates a liminal space where youth experience hardships and form pseudofamilial ties. This paper will evaluate narratives of youth and their leaders concerning this pilgrimage-type experience. **02-04**

**Zahova, Sofiya** (Bulgarian Academy of Sciences) **Ethnographic Interpretations on the Montenegrin Folk Costume: Interplay between Identity, Science, and Political Discourses.** A steady marker of Montenegrin folk culture that could be rightfully called a symbol of Montenegro for both Montenegrins and "outsiders" is the Montenegrin national costume—the festive folk costume (the costume of Njegoševa) along with the Montenegrin hat (Crnogorska kapa). Nowadays, the interpretations of the Montenegrin folk costume present two major scientific concepts on the genesis and identity of Montenegrins: one a pro-Serbian and the other a Montenegrin. This paper provides an overview and analysis of the ethnographic scientific works on the Montenegrin costume, which view the costume as a marker of ethnic identity and national belonging and from which two clear opposing positions can be identified. **01-08**

**Zhang, Bo** (Beijing Union University) **To Help or to Make Trouble: Local Impacts of Intangible Cultural Heritage Protection on the West Beijing Ceremony.** With a long and complicated history, the West Beijing Ceremony (Jingxi fanhui) is a complex ceremony—with aspects of sacred ritual and performative arts—that involves three villages in west Beijing. In 2006, this ceremony and music associated with it were included in the first list of items of Beijing's Intangible Cultural Heritage that were to be protected. The paper explores the positive influences this designation has had on the development and sustainability of this ceremony as well as negative impacts resulting from excessive governmental intervention. It is based on ethnographic research and interviews with local residents, organizers, and officials. **10-02**

**Zhang, Juwen** (Willamette University) **Exploring the Key Folklore Elements in Cultural Sustainability.** Cultural sustainability is essentially the issue of the continuity of traditions which, in turn, lies in the validity and vitality of folklore elements in cultural transmission and transformation. Whether in form or content, a tradition that is rooted in the fundamental beliefs in a culture carries the vitality and sustains social changes; one that is based on temporal

trends reveals the validity and does not sustain along with the core cultural values. This paper discusses the issue of identifying elements that are core to a cultural identity so as to understand its role in cultural sustainability and in safeguarding intangible cultural heritage. **09-02**

**Zhao, Dandan** (Zhejiang University) **Fire Dance as Intangible Cultural Heritage in Zhejiang, China.** Fire Dancing in Pan'an is a traditional ritual dance that has recently been designated as an item of Intangible Cultural Heritage in Zhejiang, China. The dancers wear only loincloths made of silk and dance with a pitch-fork. Dancers build mounds of fire and sparks fly as local men dance barefoot across the burning coals. They continually spade the burning mound until the mound becomes flat. The dance is often part of the rite-of-passage rituals. Today many people are interested in learning Fire Dancing in all parts of Pan'an, hoping to bring valor and good fortune to their families. **09-02**

**Zolkover, Adam** (independent) **Teaching Freud with Fairy Tales: Dreams and David Kaplan's "Little Red Riding Hood."** This paper approaches the problem of teaching Sigmund Freud's *Introductory Lectures on Psycho-Analysis* in a humanities seminar. It examines a snapshot lesson in which, through a directed close reading of David Kaplan's 1997 "Little Red Riding Hood," students test the logic and limits of Freud's discussion of dreams, and the extent to which it is applicable—and valuable—for interpreting folk and literary texts. And it reflects on the applicability—and the value—of fairy tales as an avenue for teaching theory to undergraduates. **04-12**

- Aasland**, Erik A. (erikkim@eemail.org) **10-09**
- Abdi**, Mohamed (sbcavt@somalibantuvermont.org) **10-01**
- Abrams**, James (jfabrams@atlanticbb.net) **09-04**
- Addison**, Wanda G. (w.g.addison@gmail.com) **03-13**
- Agrawal**, Natasha (natasha.agrawal9@gmail.com) **05-08**
- Ahmed**, Fatuma (n/a) **Thurs.–Fri., 11:00 a.m.–5:00 p.m., Waterplace lobby**
- Alexander**, M. Lee (mlalex@wm.edu) **06-01**
- Allen**, Erin (allen.1545@buckeyemail.osu.edu) **06-07**
- Allen**, Ray (raylaur@earthlink.net) **08-03**
- Allen**, Richard Alexander (raa7@hi.is) **02-07**
- Ancelet**, Barry Jean (bjancelet@hotmail.com) **03-02**
- Antonuk**, Larry (LAntonuk@ne.rr.com) **Thurs.–Fri., 11:00 a.m.–5:00 p.m., Waterplace lobby**
- Aplenc**, Veronica (vaplenc@gse.upenn.edu) **09-05**
- Artese**, Charlotte (cartese@agnesscott.edu) **01-11**
- Astapova**, Anastasiya (anastasiya.ast@gmail.com) **02-14**
- Auðunsdóttir**, Arndís Hulda (aha11@hi.is) **04-09**
- Augustus**, Brent (raining3@gmail.com) **03-05**
- Ault**, Nelda R. (neldarenae@gmail.com) **01-01, 05-08**
- Ayabe**, Masao (manum3@u01.gate01.com) **08-06**
- Bacchilega**, Cristina (cbacchi@hawaii.edu) **10-05, 11-05**
- Baham**, Nicholas (nicholas.baham@csueastbay.edu) **04-10**
- Bailey**, Deborah A. (BaileyDA@missouri.edu) **05-08**
- Balaskovits**, Alison (aabrmd@mail.missouri.edu) **05-11**
- Baldwin**, Alex (baldwin.184@buckeyemail.osu.edu) **06-07**
- Ballard**, Nancy-Jean (n/a) **Thurs., 8:00–9:30 p.m., Providence I**
- Banks**, Jade D. (folkculture@mind-builders.org) **05-08**
- Barber**, Suzanne (sbarber4851@gmail.com) **03-10**
- Barker**, K. Brandon (barker.kb@gmail.com) **03-12**
- Baron**, Robert (Robert.Baron@arts.ny.gov) **06-03**
- Bartis**, Peter (n/a) **02-05**
- Batra-Wells**, Puja (batra-wells.1@buckeyemail.osu.edu) **03-10**
- Bauman**, Amy (abauman@speakeasy.net) **08-10**
- Bazile**, Deenps (granbwaculture@yahoo.com) **04-06**
- Bean**, Benjamin (bebea003@mail.goucher.edu) **06-10**
- Beck**, Jane (n/a) **05-01**
- Beeler**, Barbara (BBeeler255@comcast.net) **Thurs.–Fri., 11:00 a.m.–5:00 p.m., Waterplace lobby**
- Belanus**, Betty J. (belanus@si.edu) **09-04**
- Beliso-De Jesús**, Aisha (abelisodejesus@hds.harvard.edu) **04-02**
- Bell**, Jennifer (n/a) **05-08**
- Bell**, Michael E. (folk-lore@cox.net) **02-05, Thurs., 4:15–6:15 p.m., Omni lobby**
- Ben-Amos**, Dan (dbamos@sas.upenn.edu) **04-03, 06-09, 10-03**
- Bender**, Mark (bender.4@osu.edu) **05-02, 10-02**
- Benson**, Nick (nwbstevens@gmail.com) **04-01**
- Berlinger**, Gabrielle A. (gaberlin@umail.iu.edu) **06-11**
- Bissler**, Margaret (bisslemh@gmail.com) **06-07**
- Björkman**, Brent (brent.bjorkman@wku.edu) **11-07**
- Blandy**, Doug (dblandy@darkwing.uoregon.edu) **01-05**
- Blank**, Trevor (blanktj@potdam.edu) **03-01**
- Blythe**, Christine Elyse (christinelyse113@gmail.com) **04-05**
- Board**, Daphne (n/a) **Thurs.–Fri., 11:00 a.m.–5:00 p.m., Waterplace lobby**
- Bock**, Sheila M. (sheila.bock@unlv.edu) **08-05**
- Bols**, Marsha (n/a) **03-00**
- Bombardier**, Carmen Beaudoin (canddbom@hotmail.com) **08-01**
- Borland**, Katherine (borland.19@osu.edu) **Wed., 4:15–6:00 p.m.; 06-07**
- Boucher**, Daniel (n/a) **08-01**
- Bower**, Cassie (bower.155@buckeyemail.osu.edu) **09-13**
- Bowman**, Marion (Marion.Bowman@open.ac.uk) **08-12**
- Bowman**, Paddy (paddybowman@verizon.net) **10-10; Fri., 4:15–6:15 p.m.**
- Boyd**, Douglas (doug.boyd@uky.edu) **01-02**
- Brady**, Erika (erika.brady@wku.edu) **Wed., 8:00 a.m.–5:00 p.m., Executive Board Room; 08-12; 11-14**
- Brodie**, Ian (ian\_brodie@cbu.ca) **06-08**
- Bronner**, Simon J. (sbronner@psu.edu) **03-01, 04-03, 07-01, 10-03**
- Brown**, Louise Beaudoin (n/a) **08-01**
- Brown**, Joseph A. (jbrownsj@siu.edu) **04-10**
- Bryan**, Brooke (bbryan@antiochcollege.org) **01-02**
- Bryce-LaPorte**, Camila (cbl.wife@yahoo.com) **09-04**
- Buccitelli**, Anthony (abb20@psu.edu) **10-03**
- Buechler**, Jacob Lorrin (Ladderwork7@yahoo.com) **08-11**
- Bulger**, Peggy (peggy.bulger1949@gmail.com) **11-06**
- Bulle**, Mohamed (sbcavt@somalibantuvermont.org) **10-01**
- Burch**, Milbre E. (milbre@kindcrone.com) **10-11**
- Burnham**, Harold A. (haburham@gmail.com) **04-01**
- Burns**, Richard (rburns@astate.edu) **05-08**
- Cabral**, Len (Len@lencabral.com) **10-11**
- Cadaval**, Olivia (cadavalo@si.edu) **05-05**
- Caldeira**, Olivia (oliviocaldeira@yahoo.com) **11-14**
- Campbell**, Corinna (corinnasiobhan@gmail.com) **08-13**
- Campbell**, Matthew (Campbell.1120@osu.edu) **06-07**
- Canepa**, Nancy (Nancy.L.Canepa@dartmouth.edu) **08-04**
- Carrillo**, Julian Antonio (juancarr@indiana.edu) **04-13**
- Cederström**, B. Marcus (cederstrom@wisc.edu) **03-09**
- Chadwell**, James Tyler (AidenSapphire@aol.com) **03-00**
- Chávez**, Alex E. (alex.e.chavez.e@gmail.com) **10-06**
- Christensen**, Danille Elise (christensen.167@osu.edu) **08-05**
- Cieri**, Marie (marie.cieri@gmail.com) **06-14**
- Cleto**, Sara Baer (sara.b.cleto@gmail.com) **06-04**
- Colburn**, Lisa (lisa.l.colburn@noaa.gov) **05-06**
- Condon**, Eileen (econdon@ctmd.org) **04-06**
- Congdon**, Kristin G. (kgcongdon@gmail.com) **01-05**

- Conway**, Cece (conwayec@live.unc.edu) **06-06**  
**Crenca**, Umberto (bert@as220.org) **05-01; Thurs., 4:15–6:15 p.m., Omni Lobby**  
**Currie II**, Jefferson (scuffletown@gmail.com) **08-08**  
**D’Evelyn**, Charlotte (develyn@hawaii.edu) **03-08**  
**Dagsson**, Trausti (traustid@gmail.com) **04-09**  
**Daneliuk**, Lynda (lynda.daneliuk@gmail.com) **11-11**  
**Dass**, Rhonda (rhonda.dass@mnsu.edu) **08-06**  
**De Leon**, Nadia (nadiad@stanford.edu) **05-08**  
**de Montigny**, Stephanie May (may@uwosh.edu) **04-14**  
**Deafenbaugh**, Linda (lindadeafenbaugh@yahoo.com) **03-06**  
**Del Giudice**, Luisa (luisadg@humnet.ucla) **08-02**  
**Del Negro**, Giovanna P. (delnegro@tamu.edu) **05-09**  
**Deragisch**, Joseph Patrick (derag001@cougars.csusm.edu) **10-13**  
**Deutsch**, James I. (deutschj@si.edu) **09-06**  
**DeVane**, Dwight (devane46@gmail.com) **11-06**  
**Dewhurst**, C. Kurt (dewhurs1@msu.edu) **11-03**  
**DeWitt**, Mark F. (dewitt@louisiana.edu) **08-03**  
**Dhanavath**, Surya (suryadhananjay@yahoo.co.in) **10-08**  
**Dickinson**, Jennifer (jennifer.dickinson@uvm.edu) **09-05**  
**Dimmery**, Katie (kdimmery@umich.edu) **09-08**  
**Downs**, Kristina G. (kristina.downs@gmail.com) **02-08**  
**Drakos**, Georg (georg.drakos@etnologi.su.se) **08-09**  
**Dreyer**, Alessandra Anne (adreyer1988@gmail.com) **10-08**  
**DuBois**, Thomas A. (tadubois@wisc.edu) **02-12**  
**Duggan**, Anne E. (a.duggan@wayne.edu) **05-13**  
**Dyndor**, Zoe (zd18@le.ac.uk) **01-12**
- Early**, James Counts (earlyj@si.edu) **05-05**  
**Eleuterio**, Susan (sueeleu@gmail.com) **09-04**  
**Ellis**, Bill (wce2@psu.edu) **11-05**  
**Ellis**, Larry (bedwyr@asu.edu) **05-14**  
**Ellsworth**, Brant W. (bwe5027@psu.edu) **02-04**  
**Engman**, Jonas (jonas.engman@etnologi.su.se) **08-09**  
**Estiri**, Ehsan (ehsan.estiri150@topper.wku.edu) **04-13**  
**Estrada**, Zilia Clara (zestrada@gmail.com) **06-01**  
**Evans**, Michael Robert (mirevans@indiana.edu) **08-11**  
**Evans**, Timothy H. (tim.evans@wku.edu) **02-06**  
**Everett**, Holly (hjeverett@mun.ca) **01-09**
- Fan**, Yu (fan.264@osu.edu) **06-07**  
**Fant**, Deborah S. (deborah.fant@gmail.com) **03-03**  
**Farley**, Caitlin O’Shea (cafar002@mail.goucher.edu) **06-10**  
**Feintuch**, Burt (Burt.Feintuch@unh.edu) **11-01**  
**Fenn**, John (jfenn@uoregon.edu) **04-08**  
**Ferrell**, Ann K. (annkferrell@gmail.com) **02-07**  
**Foote**, Monica (monica.foote@gmail.com) **03-12**  
**Fowler**, Megan (n/a) **09-11**  
**Frandy**, Tim W. (twfrandy@wisc.edu) **02-12**  
**Fraser**, Joy (jfraser3@gmu.edu) **08-05**  
**Frog**, (misterfrogfrog@yahoo.de) **01-14, 02-14**  
**Gabbert**, Lisa (lisa.gabbert@usu.edu) **11-12**  
**Gaddis**, Elijah (ejgaddis@live.unc.edu) **09-03**
- Galvin**, Sean (seanga@lagcc.cuny.edu) **10-07**  
**García**, Peter J. (peter.garcia@csun.edu) **05-10**  
**Garcia Hernandez**, Yessica (yessica07garcia@yahoo.com) **02-08**  
**Garfinkel**, Molly (molly@citylore.org) **05-06**  
**Gaudet**, Marcia (mgaudet@louisiana.edu) **03-02**  
**Gelabert**, Esther (egelabert@beliesconsulting.com) **03-00**  
**Gibbs**, Levi (levigibbs@gmail.com) **03-08**  
**Gift**, Nancy (nancy\_gift@berea.edu) **03-06**  
**Gill**, Craig (n/a) **Wed., 8:00 a.m.–5:00 p.m., Executive Board Room**  
**Gillespie**, Angus Kress (agillespie@amst.rutgers.edu) **03-00**  
**Gilman**, Lisa (lmgilman@uoregon.edu) **04-08, 11-12**  
**Gilmore**, Janet (jgilmore@wisc.edu) **11-07**  
**Gipson**, Jennifer (jgipson@wisc.edu) **10-09**  
**Gísladóttir**, Sæbjörg (sabjorg@gmail.com) **04-09**  
**Glassie**, Henry (n/a) **01-06**  
**Godby Ingalsbe**, Suzanne (sgodby@indiana.edu) **06-11**  
**Goertzen**, Chris (cgoertzen@megagate.com) **08-03**  
**Goldstein**, Diane E., **Sat., 6:00–7:00 p.m., Narragansett A/B**  
**Gonzalez**, Martha (meg33@u.washington.edu) **10-06**  
**Gonzalez**, Rachel V. (rvgonzal@indiana.edu) **02-08**  
**Gordon**, Sarah M. (gordonsm@indiana.edu) **03-00**  
**Gould**, Jillian (jgould@mun.ca) **04-07**  
**Graham**, Andrea (agraha12@uwyo.edu) **11-07**  
**Green**, Spencer L. (slg310@psu.edu) **02-04**  
**Green**, Thomas A. (t-green@tamu.edu) **04-13**  
**Griff-Sleven**, Hanna (hannagriff@nyc.rr.com) **02-03**  
**Groce**, Nancy (ngro@loc.gov) **04-09**  
**Groth**, Charlie (grothc@bucks.edu) **04-14**  
**Guerrero**, Paulina (plguerre@indiana.edu) **03-04**  
**Guillaume**, Erzuli (erzulig@aol.com) **04-06**
- Haapoja**, Heidi (heidi.haapoja@siba.fi) **01-14**  
**Haase**, Donald (dhaase@wayne.edu) **10-05, 11-05**  
**Hahn**, Tomie (hahnt@rpi.edu) **08-13**  
**Hale**, Matthew L. (matthew.hale0009@gmail.com) **03-10**  
**Ham**, Lesley (lah377@psu.edu) **03-13**  
**Hammond**, Lauren Renee (loloahammond@yahoo.com) **10-13**  
**Hansen**, Gregory (ghansen@astate.edu) **05-08, 06-03**  
**Hansen**, William (Hansen@indiana.edu) **06-09**  
**Hanson**, Bradley (bradley\_hanson@brown.edu) **09-01**  
**Haring**, Lee (lharing@hvc.rr.com) **08-02, 11-01**  
**Harkavy**, Victoria (victoria.harkavy@gmail.com) **06-04**  
**Harle**, Peter (harle005@umn.edu) **04-11**  
**Harley**, Bill (bill@billharley.com) **10-11**  
**Hartmann**, Nicholas (nah775@mun.ca) **09-09**  
**Harvey**, Todd (tharvey@loc.gov) **03-11**  
**Haskell**, Erica (ehaskell@newhaven.edu) **09-01**  
**Hathaway**, Rosemary V. (rosemary.hathaway@mail.wvu.edu) **09-08**  
**Hayes**, Ian (ian.hayes@mun.ca) **06-08**  
**Hazard**, Allen (talloak223@yahoo.com) **Thurs.–Fri., 11:00 a.m.–5:00 p.m., Waterplace lobby**



- He, Bin** (hebin@tmu.ac.jp) **01-06**
- Healey, Skip** (skip@skiphealy.com) **Thurs.–Fri., 11:00 a.m.–5:00 p.m., Waterplace lobby**
- Heffner, Brenna** (bkh7202@louisiana.edu) **06-13**
- Hertz, Carrie** (carriehertz@gmail.com) **02-11, 03-00**
- Higgins, Lisa L.** (higginsll@missouri.edu) **11-07**
- Hillard, Molly Clark** (mollyclarkhillard@gmail.com) **08-04**
- Hillers, Barbara** (hillers@fas.harvard.edu) **11-08**
- Hinson, Glenn** (glenn@unc.edu) **08-10**
- Hirayama, Miyuki** (mhirayama@pop07.odn.ne.jp) **05-09**
- Hirsch, Jerrold** (jhirsch@truman.edu) **02-07**
- Hnaraki, Maria** (mh439@drexel.edu) **11-09**
- Hoelsing, Peter** (peterhoelsing@gmail.com) **04-04**
- Holmgren, Meredith** (HolmgrenM@si.edu) **06-03**
- Holtgrave, Darcy E.** (darcyholtgrave@gmail.com) **05-11**
- Holtzberg, Maggie** (maggie.holtzberg@state.ma.us) **04-01, 10-01**
- Hoog, Ann** (ahoo@loc.gov) **02-05**
- Hopkin, Rachel C.** (rachel.hopkin@talk21.com) **06-01**
- Horigan, Kate** (parker.651@buckeyemail.osu.edu) **06-14**
- Horowitz, Amy** (horowitz.36@osu.edu) **05-05**
- Howard, Robert Glenn** (rgh@rghoward.com) **06-05**
- Hoyt, Heather** (heather.hoyt@asu.edu) **05-07**
- Hufford, Mary** (hufford.mary@gmail.com) **11-01**
- Hung, Minhua (Angela)** (minhuahung@hotmail.com) **06-01**
- Hung, Yaching** (twbluecat@icloud.com) **04-13**
- Ingram, Shelley A.** (singram@louisiana.edu) **06-13**
- Inserra, Incononata** (inserra@hawaii.edu) **11-09**
- Ivanova-Nyberg, Daniela** (daniela.nyberg@yahoo.com) **01-09**
- Jabbour, Alan A.** (jabbour@myexcel.com) **08-08**
- Jabbour, Karen Singer** (jabbour@myexcel.com) **08-08**
- Jack, Meghann E.** (mej215@mun.ca) **08-07**
- Jackson, Jason Baird** (jasonbairdjackson@gmail.com) **03-00**
- Jackson, Kern Michael** (kemjacks@southalabama.edu) **04-10**
- James, Kyle Joseph** (kyle1james@gmail.com) **06-05**
- Johnson, Mira** (miracjohnson@gmail.com) **09-03**
- Jones, Christine A.** (cjones@hum.utah.edu) **08-04**
- Jones, Michael Owen** (mojones@ucla.edu) **03-07**
- Jönsson, Håkon** (Hakan.Jonsson@kultur.lu.se) **10-12**
- Jorgensen, Jeana** (jeanaj@gmail.com) **10-05**
- Kaplan, Merrill** (kaplan.103@osu.edu) **02-07**
- Karlsberg, Jesse Pearlman** (jesse@jpkarlsberg.com) **09-07**
- Kasangandjo, Allan Babunga** (africanproverb@gmail.com) **10-09**
- Kashiwagi, Kyosuke** (dentata\_kashiwa@yahoo.co.jp) **06-01**
- Kay, Jon** (jkay@indiana.edu) **11-07**
- Keaney, Winifred Gleeson** (wkeaney@gmu.edu) **01-11**
- Kelley, Greg** (gkelley@uoguelph.ca) **05-09**
- Kennedy, Maria** (kennedme@gmail.com) **08-05**
- Kennedy, Norman** (kate@marshfieldschoolofweaving.com) **04-01**
- Khan, Fariha I.** (fariha@sas.upenn.edu) **03-13**
- Kim, Sojin** (kimso@si.edu) **05-05**
- Kimball, James W.** (kimball@geneseo.edu) **01-09**
- Kitchener, Amy** (n/a) **02-01**
- Kitta, Andrea** (kittaa@ecu.edu) **11-14**
- Kivari, Kristel** (kristelkivari@hotmail.com) **01-14**
- Kivenko, Sharon** (n/a) **08-13**
- Klein, Barbro** (Barbro.Klein@swedishcollegium.se) **08-09**
- Knepp, M. Dustin** (mdknepp@uca.edu) **05-07**
- Kolovos, Andy** (akolovos@gmail.com) **05-12**
- Kononenko, Natalie** (nataliek@ualberta.ca) **09-05**
- Kruesi, Margaret** (n/a) **05-03; Thurs., 8:00–9:30 p.m., Narragansett A**
- Kuo, Kathleen** (kuo.kathleen@gmail.com) **02-12**
- Kuthy, Diane** (dkuthy1@umbc.edu) **01-05**
- Lambrecht, Winifred** (wlambrec@risd.edu) **08-01**
- Lange, Michael A.** (mlange@champlain.edu) **02-02, 05-07**
- Larock, Cindy** (n/a) **08-01**
- Larsen, Hanne Pico** (hpl2103@columbia.edu) **10-12**
- Larson, Mary** (mary.larson@okstate.edu) **01-02**
- Larson, Shannon K.** (shaklars@indiana.edu) **09-14**
- Lattanzi Shutika, Debra** (dshutika@gmu.edu) **10-04, 11-12**
- Laudun, John** (laudun@louisiana.edu) **05-04**
- Laufman, Dudley** (jdlaufman@comcast.net) **04-01**
- Lawless, Elaine J.** (lawlesse@missouri.edu) **10-14**
- Lawrence, David Todd** (dtlawrence@stthomas.edu) **10-14**
- Leary, James P.** (jpleary@wisc.edu) **04-09, 08-09**
- Leary, Sheila** (n/a) **Wed., 8:00 a.m.–5:00 p.m., Executive Board Room**
- Leathem, Hilary** (hilaryleathem@gmail.com) **02-12**
- Lee, Linda J.** (linda.lee@mindspring.com) **04-12**
- Lenox, Amanda Michelle** (lenox001@cougars.csusm.edu) **11-08**
- LeSieur, John B.** (jacky.paper86@gmail.com) **04-04**
- Levitt, Marc** (marcjollelevitt@gmail.com) **10-11**
- Li, Jing** (jingliucf@gmail.com) **01-05**
- Li, Jing** (jli@gettysburg.edu) **05-02**
- Li, Mu** (leemulimu@hotmail.com) **09-09**
- Li, Xiangzhen** (yishengshinong@126.com) **05-02**
- Lindahl, Carl** (lindahlc9@aol.com) **03-02, 10-14**
- Livan, Yary** (ntith@yahoo.com) **Thurs.–Fri., 11:00 a.m.–5:00 p.m., Waterplace lobby; 10-01**
- Lo, Cheikh** (chelo@indiana.edu) **08-06**
- Lockwood, Yvonne R.** (lockwoo2@msu.edu) **05-07**
- Lohman, Jon** (jml4g@eservices.virginia.edu) **05-12**
- Long, Lucy** (LucyL@bgsu.edu) **04-07**
- Loughran, Maureen** (maureen@amroutes.org) **09-01**
- Lu, Chia-hui** (lu12@sas.upenn.edu) **05-04**
- Lukin, Karina** (karina.lukin@helsinki.fi) **02-14**
- Lyngdoh, Margaret** (nininlyngdoh@gmail.com) **02-14**
- Lyons, Bertram** (blyo@loc.gov) **03-11**
- Mabe, Rachel** (rachelcharlottesmabe@gmail.com) **02-11**
- MacAulay, Suzanne** (smacaula@uccs.edu) **09-08**

- MacDougall**, Pauleena (Pauleena\_MacDougall@umit.maine.edu) **05-12**
- MacDowell**, Marsha (n/a) **02-01**
- Mace**, Darryl (dcm722@cabrini.edu) **09-10**
- Magat**, Margaret Capili (magmagat@gmail.com) **01-08**
- Magliocco**, Sabina (sabina.magliocco@csun.edu) **09-14**
- Magoulick**, Mary (mary.magoulick@gcsu.edu) **04-11**
- Mainelli**, Patrick John (pmainelli@unomaha.edu) **02-08**
- Marcus Green**, Laura (lauraruth@earthlink.net,) **11-03**
- Marsh**, Moira L. (molsmith@indiana.edu) **05-09**
- Martin-Moats**, Meredith (meredithmartin\_moats@yahoo.com) **01-01**
- Martinez**, Melissa (n/a) **11-08**
- Marzolph**, Uli (umarzol@gwdg.de) **11-05**
- Matheson**, Laurie (n/a) **Wed., 8:00 a.m.–5:00 p.m., Executive Board Room**
- Matteoni**, Francesca (francymat@inwind.it) **01-12**
- Maxwell**, Amy (amy.maxwell@usu.edu) **01-01**
- May-Machunda**, Phyllis M. (maymach@mnstate.edu) **04-05**
- McCaffery**, Caitlin Marie (mccafferyc2188@gmail.com) **05-07**
- McCourt**, Matthew (matthew.mccourt@maine.edu) **02-02**
- McDavid**, Jodi (jodi\_mcdavid@cbu.ca) **06-08**
- McDowell**, John (mcdowell@indiana.edu) **08-02, 11-12**
- McEntire**, Nancy C. (nmcentire@indstate.edu) **09-14**
- McGrath**, Jacqueline (mcgrathj@cod.edu) **09-13**
- McHale**, Ellen (emchale@nyfolklore.org) **05-06**
- McWilliams**, Tim (mcwilliamstc@email.appstate.edu) **06-06**
- Mechling**, Jay (jemechling@gmail.com) **07-01**
- Medel**, Jackson (jtmg24@mail.missouri.edu) **05-11**
- Mendoza**, Amanda Lizbeth (mendo071@cougars.csusm.edu) **10-13**
- Michael**, Kelsey (Kelsey\_michael@unc.edu) **03-04**
- Mieder**, Wolfgang (wmieder@uvm.edu) **10-09**
- Millar**, Ed (edmillar@yahoo.com) **03-05**
- Miller**, Karen E. (peshe56@gmail.com) **06-01**
- Miller**, Montana C. (montanm@bgsu.edu) **09-13**
- Millerwhite**, Phoebe (2nddooronleft@gmail.com) **08-08**
- Mills**, Amy (amills@westernfolklife.org) **01-01**
- Mills**, Margaret (mills.186@osu.edu) **05-12, 08-02**
- Mira**, Claudia (mira.6@buckeyemail.osu.edu) **06-07**
- Miracle**, Jared (jared.miracle@gmail.com) **04-05**
- Mistreanu**, Simina (simina.mistreanu@yahoo.com) **08-14**
- Mitchell**, Ernest Julius (ernestjmitchell2@gmail.com) **08-12**
- Miyake**, Mark Y. (Mark.Miyake@esc.edu) **10-07**
- Mohamed**, Masiti (sbcavt@somalibantuvermont.org) **Thurs.–Fri., 11:00 a.m.–5:00 p.m., Waterplace lobby**
- Morales**, Eric Cesar (ecmorale@uemail.iu.edu) **08-06**
- Morales**, Selina (smorales@folklifeproject.org) **11-03**
- Mould**, Tom (tmould@elon.edu) **Wed., 8:00 a.m.–5:00 p.m., Executive Board Room; 08-11**
- Mphande**, Lupenga (Mphande.1@osu.edu) **04-08**
- Mueske**, Johannes (johannes.mueske@uzh.ch) **09-14**
- Mulé**, Christopher (cmule@statenlandarts.org) **04-06**
- Mullins**, Willow G. (willowmullins@yahoo.com) **03-10, 04-14**
- Murphy**, Clifford (CMurphy@msac.org) **09-01**
- Murray**, Michael (yarrumlm@gmail.com) **09-10**
- N’Diaye**, Diana (NDIAYE@si.edu) **11-03**
- Naithani**, Sadhana (sadhana.naithani@gmail.com) **11-05**
- Nájera-Ramírez**, Olga (olga@ucsc.edu) **10-06, 11-12**
- Nakamura**, Yuko (nakamur4@uwm.edu) **01-06**
- Nankuaimodege**, (namka99@gmail.com) **09-02**
- Nguyen**, Phuc Anh (anhnp@vnu.edu.vn) **01-08**
- Nguyen**, To Lan (lansinonom@gmail.com) **01-09**
- Nicks**, Robin Gray (rnicks@utk.edu) **04-12**
- Noonan**, Kerry (knoonan@champlain.edu) **10-13**
- Noyes**, Dorothy (noyes.10@osu.edu) **Wed., 8:00 a.m.–5:00 p.m., Executive Board Room; 11-01**
- O’Connor**, Bonnie (BOConnor@lifespan.org) **11-14**
- Olson**, Ruth (reolson3@wisc.edu) **01-01, 03-06**
- Orejuela**, Fernando (forejuel@indiana.edu) **09-11**
- Oring**, Elliott (ribbis1@verizon.net) **04-04**
- Orleans**, Laura (info@workingwaterfrontfestival.org) **05-01**
- Orme**, Jennifer (jennifer.orme@ryerson.ca) **10-05**
- Orozco**, Diana (orozc043@cougars.csusm.edu) **10-13**
- Orthel**, Bryan (orthel@k-state.edu) **03-13**
- Österlund-Pötzsch**, Susanne (susanne.osterlund-potzsch@sls.fi) **10-12**
- Otero**, Solimar (solimar@lsu.edu) **04-02, 11-12**
- Overholser**, Lisa (lisa@nyfolklore.org) **09-04**
- Owens**, Maida (Mowens@crt.la.gov) **10-07**
- Parda**, Josh (joshua.parda@maine.edu) **05-12**
- Parker**, Molly Neptune **04-01; Thurs.–Fri., 11:00 a.m.–5:00 p.m., Waterplace lobby**
- Patterson**, Cassie Rosita (patterson.493@osu.edu) **06-01**
- Payne**, Devin Brianne (devinbpayne@gmail.com) **09-07**
- Pearce**, Laura (pearce.58@osu.edu) **04-04**
- Peck**, Andrew (ampeck@wisc.edu) **02-06**
- Peebles**, Katie L. (kpeebles@marymount.edu) **04-11**
- Perkins**, Gabriel (gabriel.perkins@maine.edu) **02-02**
- Perlman**, Kenneth Jay (kenperlman@aol.com) **09-09**
- Perry**, Jonathan **Thurs.–Fri., 11:00 a.m.–5:00 p.m., Waterplace lobby**
- Pershing**, Linda (Lpershing@csusm.edu) **11-08**
- Pinkas**, Anna (anna.pinkas@gmail.com) **02-03**
- Pinkston**, Renee Nicole (renee.pinkston581@topper.wku.edu) **08-08**
- Pocius**, Gerald (gpocius@mun.ca) **Thurs., 8:00–9:30 p.m., Narragansett A; 08-07**
- Porter**, Maureen K. (mporter@pitt.edu) **03-06**
- Posey**, Sandra Mizumoto (sposey1@msudenver.edu) **09-11**
- Prahlad**, Anand (prahlad@missouri.edu) **05-11**
- Price**, John (jprice3@psu.edu) **03-01**
- Primiano**, Leonard Norman (primiano@cabrini.edu) **05-03; Thurs., 8:00–9:30 p.m., Narragansett A; 06-11; 08-12**
- Procopenko**, Nichole (ramblin.cole@gmail.com) **09-13**



- Pryor**, Anne (APryor@travelwisconsin.com) **05-08**  
**Puglia**, David J. (djp5303@psu.edu) **09-03**
- Quick**, Sarah (saquick@uemail.iu.edu) **05-10**
- Radner**, Jo (jradner@american.edu) **08-14**  
**Ramisetty**, Varalakshmi (vara\_hyd@yahoo.co.in) **11-08**  
**Ramos**, Jesus (jrk@smu.edu) **05-10**  
**Rathje**, Lisa (n/a) **10-10**  
**Ray**, Krishnendu (Krishnendu.ray@nyu.edu) **04-07**  
**Reed**, Delanna (reeddk@etsu.edu) **08-14**  
**Regis**, Helen A. (hregis1@lsu.edu) **10-07**  
**Rehberger**, Dean (rehberge@msu.edu) **01-02**  
**Rezaei**, Afsane (afsaneh.r@gmail.com) **11-08**  
**Richardson**, Thomas G. (tgrichar@indiana.edu) **03-00**  
**Richardson**, Todd D. (tdrichardson@mac.com) **06-01**  
**Rife**, Jared S. (jrife@psu.edu) **02-04**  
**Ritter**, William (ritterwe@appstate.edu) **06-06**  
**Roach**, Susan (msroach@latech.edu) **10-07**  
**Roberts**, Katherine (katrober@email.unc.edu) **10-04**  
**Rodríguez**, Russell C. (vihuelon@yahoo.com) **10-06**  
**Rosenberg**, Jan (janrosenberg@att.net) **09-04**  
**Roth**, LuAnne (RothL@missouri.edu) **03-07**  
**Rothstein**, Robert A. (rar@slavic.umass.edu) **09-06**  
**Rothstein**, Rosalynn (rosalynn.rothstein@gmail.com) **02-06**  
**Rudy**, Jill Terry (jill\_rudy@byu.edu) **10-03**  
**Rue**, Anna (rue@wisc.edu) **03-09**  
**Russell**, Ian (ianrussell@abdn.ac.uk) **08-03**  
**Ryan**, Jordanne (jorya001@mail.goucher.edu) **06-10**  
**Ryden**, Kent (kryden@maine.edu) **Thurs., 8:00–9:30 p.m., Blackstone; 10-04**
- Sacks**, Howard L. (sacksh@kenyon.edu) **05-01**  
**Sadovina**, Irina (irina.sadovina@gmail.com) **01-14**  
**Sahney**, Puja (psahney@indiana.edu) **04-06**  
**Sakata**, Lorraine (lorrainesakata@gmail.com) **05-12**  
**Saltsman**, Taylor (saltsman.16@buckeyemail.osu.edu) **06-07**  
**Saltzman**, Riki (riki@uoregon.edu) **11-07**  
**Salyers**, Joy M. (joievivre@juno.com) **09-11**  
**Sanchini**, Laura (l.sanchini@mun.ca) **06-08**  
**Savolainen**, Ulla (ulla.savolainen@helsinki.fi) **02-14**  
**Sawin**, Patricia (sawin@unc.edu) **03-04**  
**Say**, Y. Ozan (yasay@uemail.iu.edu) **11-09**  
**Saylor**, Nicole (nsay@loc.gov) **03-11**  
**Schacker**, Jennifer (jschack@uoguelph.ca) **08-04**  
**Schmadel**, Fredericka A. (schmadel.fredericka@gmail.com) **01-11**  
**Schmidt**, Claire (schmidtcla@missouri.edu) **05-11**  
**Schmidt**, Jared Lee (jared.schmidt@mnsu.edu) **11-11**  
**Schmitt**, Casey R. (crschmitt@wisc.edu) **09-03**  
**Schramm**, Katharine R.M. (katschra@uemail.iu.edu) **06-11**  
**Schrempf**, Gregory (gschremp@indiana.edu) **06-09**  
**Schrift**, Melissa (schrift@etsu.edu) **01-12**  
**Schroeder**, Jason (jschroeder3@wisc.edu) **03-09**
- Sciacca**, Franklin (fsciacca@hamilton.edu) **09-05**  
**Sciorra**, Joseph (joseph.sciorra@qc.cuny.edu) **08-12**  
**Secord**, Theresa (miba@gwi.net) **05-01; Thurs.–Fri., 11:00 a.m.–5:00 p.m., Waterplace lobby**  
**Segal**, Robert A. (r.segal@addn.ac.uk) **06-09**  
**Seifert**, Lewis C. (lewis\_seifert@brown.edu) **05-13**  
**Sen**, Arijit (senA@uwm.edu) **08-07**  
**Senefeld**, Emily E. (esenefeld@gmail.com) **05-04**  
**Seriff**, Suzanne (seriff@aol.com) **11-03**  
**Shankar**, Guha (gshankar@loc.gov) **08-07**  
**Sharrow**, Gregory L. (gsharrow@vermontfolklifecenter.org) **05-01; 10-01**  
**Sheehy**, Daniel (sheehyd@si.edu) **05-05**  
**Sherman**, Derek (shermam@findlay.edu) **09-08**  
**Shukla**, Pravina (pravina@indiana.edu) **08-02**  
**Shuman**, Amy (shuman.1@osu.edu) **04-03, 06-14, 11-14**  
**Shutika**, Debra Lattanzi, **Thurs., 7:00–8:30 p.m., Blackstone**  
**Silverman**, Carol (csilverm@uoregon.edu) **03-04**  
**Simmonds**, Tara (tarasimmonds@gmail.com) **09-09**  
**Sims**, Martha C. (sims.78@osu.edu) **04-05**  
**Skillman**, Amy (amy.skillman@goucher.edu) **06-10**  
**Slade**, Amy (amybeth309@gmail.com) **09-07**  
**Slaven**, Amber N. (elbereth.carnesir13@gmail.com) **05-14**  
**Smith**, Rebecca (uscbecca07@gmail.com) **09-04**  
**Smith**, Robert (Robert.Smith@scu.edu.au) **04-07**  
**Smyth**, Willie (willie.smyth@arts.wa.gov) **11-11**  
**Sobol**, Joseph D. (sobol@etsu.edu) **08-14**  
**Soko**, Boston (sokomthini@yahoo.com) **04-08**  
**Solomon**, Nancy (director@longislandtraditions.org) **05-06**  
**Sopheap Sou**, Linda (soulinda@angkordance.org) **10-01**  
**Spanos**, Joanna B. (spanos.4@osu.edu) **01-11**  
**Spillman**, K. Elizabeth (kes40@psu.edu) **04-12**  
**Spitulnik**, Jennifer (jrspitulnik@mail.missouri.edu) **06-13**  
**Spitzer**, Nick (spitzer@wave.tulane.edu) **11-01**  
**Stanley**, David (davidhstanley@gmail.com) **08-11**  
**Stanzak**, Steve (sstanzak@indiana.edu) **02-06**  
**Staple**, Benjamin (bstaple@mun.ca) **03-05**  
**Stefano**, Michelle L. (mstefano@msac.org) **06-03**  
**Steiner**, Margaret (msteiner@indiana.edu) **Thurs., 8:00–9:30 p.m., Providence I**  
**Stepanova**, Eila (eila.stepanova@helsinki.fi) **02-14**  
**Stoll**, Jeremy (jjstoll@Indiana.edu) **03-12**  
**Stryker**, Kim (kstryker@furnacemfg.com) **08-07**  
**Sunstein**, Bonnie (Bonnie-sunstein@uiowa.edu) **09-04**
- Takahara**, Takashi (ttakashi@vega.aichi-u.ac.jp) **01-06**  
**Tarkka**, Lotte (lotte.tarkka@helsinki.fi) **01-14**  
**Tarlow**, Sarah (sat12@le.ac.uk) **01-12**  
**Tashi**, Nyima (tinyima@gmail.com) **10-01**  
**Tatar**, Maria (tatar@fas.harvard.edu) **10-05**  
**Terrell**, Shawn (terrells@email.appstate.edu) **06-06**  
**Thomas**, Jeannie Banks (jeannie.thomas@usu.edu) **11-11**  
**Thorne**, Cory (coryt2@mun.ca) **04-02**  
**Thornley**, Rosa (rosa.thornley@usu.edu) **10-08**

- Thursby**, Jacqueline S. (jackie\_thursby@byu.edu) **03-07**  
**Tichinin**, Lilli (lilli.tichinin@gmail.com) **02-11**  
**Titon**, Jeff Todd (Jeff\_titon@brown.edu) **Wed., 8:00–9:00 p.m., Narragansett A/B; 11-01**  
**Tobin**, Erin (tobin.93@buckeyemail.osu.edu) **06-07**  
**Totten**, Kelley D. (kdtotten@indiana.edu) **09-07**  
**Trinquet**, Charlotte (ctrinquet@gmail.com) **05-13**  
**Trubek**, Amy (Amy.Trubek@uvm.edu) **10-12**  
**Tsang**, Martin (martin.a.tsang@gmail.com) **04-02**  
**Tsondue**, Jampa (tsondue@sbcglobal.net) **10-01**  
**Tucker**, Elizabeth (ltucker@binghamton.edu) **03-01**  
**Tuleja**, Tad (tftuleja@yahoo.com) **09-06**  
**Tuohy**, Sue M. C. (tuohys@indiana.edu) **03-08, 10-02**  
**Turkoz**, Meltem (fmturkoz@gmail.com) **11-09**  
**Turner**, Kay F. (kturner@brooklynartscouncil.org) **04-06**  
**Turner**, Patricia A. (pturner@college.ucla.edu) **05-04**  
**Turner**, Rory (rory.turner@goucher.edu) **Wed., 8:00–9:00 p.m., Narragansett A/B; 05-01**  
**Tutson**, Valerie (vtutson@yahoo.com) **10-11**  
**Tye**, Diane I. (dtye@mun.ca) **03-07**
- Valentin**, Marianne (n/a) **08-01**  
**Valk**, Ülo (ulo.valk@ut.ee) **01-14, 02-14**  
**Van Buren**, Tom (tvanburen@artswestchester.org) **05-06**  
**Van de Water**, Sally (vandewaters@si.edu) **02-01, 09-04**  
**Van Orman**, John Charles (jcvanorman@gmail.com) **01-08**  
**Van Orman**, Terri (terri.vanorman@yahoo.com) **10-08**  
**Västrik**, Ergo-Hart (ergo-hart.vastrik@ut.ee) **01-14**  
**Vaughan**, Theresa (tvaughan@uco.edu) **04-11**  
**Veizovic**, Fatima (n/a) **Thurs.–Fri., 11:00 a.m.–5:00 p.m., Waterplace lobby**  
**Vidaurri**, Cynthia (vidaurric@si.edu) **05-05**
- Wada**, Kiyomi (wada-kiyomi@tmu.ac.jp) **01-06**  
**Waide**, Blaine Quincy (bqwaide@gmail.com) **11-06**  
**Wait**, Chelsea (cawait@uwm.edu) **08-07**  
**Walker**, Aaron (walkeral@si.edu) **09-06**  
**Walker**, Angelika (angelikawalker@unomaha.edu) **10-13**  
**Walker**, Tom (n/a) **03-00**  
**Wall**, Stephen E. (swall@mun.ca) **03-05**  
**Walton**, Shana (n/a) **10-07**  
**Wang**, Junxia (mshk1982@126.com) **05-02**  
**Wang**, Liyang (seawly@163.com) **09-02**  
**Ware**, Carolyn E. (cware1@lsu.edu) **04-14**  
**Warman**, Brittany (brittanywarman@gmail.com) **06-04**  
**Watterson**, Nancy L. (nlw724@cabrini.edu) **09-10**  
**Westerman**, William (artknob@yahoo.com) **06-05**  
**Whalen**, Philip (philip\_whelen@yahoo.com) **05-13**  
**Wilcox**, Emily (emily.elissa.wilcox@gmail.com) **03-08**  
**Williams**, Christy (cwilliams@hpu.edu) **03-12**  
**Williams**, Michael Ann, **Sat., 6:00–7:00 p.m., Narragansett A/B**  
**Williamson**, Lynne (Lynne.Williamson@icrweb.org) **10-01**  
**Willsey**, Kristiana (kmwillse@indiana.edu) **06-14**  
**Wilson**, Anika (awilson@uwm.edu) **09-11**
- Winick**, Stephen D. (swinick@comcast.net) **05-14; Thurs., 8:00–9:30 p.m., Providence I; 06-04**  
**Wishkowski**, Rachel (wishkowski.1@osu.edu) **06-07**  
**Worley**, Linda Kraus (lworley@uky.edu) **05-14**  
**Wragg**, Carlin (carlin.wragg@gmail.com) **02-03**  
**Wright**, Sarah (swright@pwcgov.org) **02-11**  
**Wynn**, Katrina (Katrina\_Wynn@umit.maine.edu) **05-12**  
**Yocom**, Margaret R. (myocom@gmu.edu) **02-02**  
**Yoder**, Don **05-03; Thurs., 8:00–9:30 p.m., Narragansett A**  
**You**, Ziyang (you.50@osu.edu) **10-02**  
**Young**, Kristi (Kristi\_young@byu.edu) **02-04**
- Zahova**, Sofiya (szahova@yahoo.com) **01-08**  
**Zeitlin**, Steve (szeitlin@citylore.org) **03-00, 05-05**  
**Zhang**, Bo (sdzbo@163.com) **10-02**  
**Zhang**, Guodong (n/a) **04-13**  
**Zhang**, Juwen (juwen@willamette.edu) **09-02**  
**Zhao**, Dandan (zhao.1034@osu.edu) **09-02**  
**Zolkover**, Adam (azolkove@indiana.edu) **04-12**  
**Zumwalt**, Rosemary Levy (rosemarylevyZumwalt@gmail.com) **10-03**

**AFS Mixer:** Wed.–Fri., 4:00–6:00 p.m.

**Annual Business Meeting:** Sat., 5:00–6:00 p.m., Narragansett A/B

**Annual Meeting Planning Committee:** sponsored sessions, Wed., 8:00–9:00 p.m., Narragansett A/B; 04-01, 05-01; 08-01; 10-01; see also Artists' Marketplace

**Archives and Libraries Section:** business meeting, Thurs., 12:15–2:00 p.m., Newport; sponsored sessions, 03-11, 05-12

**Artists' Marketplace: Native to Newcomer:** Thurs. and Fri., 11:00 a.m.–5:00 p.m., Waterplace lobby

**AS220 Tour:** preregistration required, Thurs., 4:15–6:15 p.m., Omni lobby

**Breakfast:** see Breakfast of (Folklore) Champions and Executive Board Welcome Breakfast

**Breakfast of (Folklore) Champions:** preregistration required, Sat., 7:30–9:00 a.m., Blackstone

**British Folk Studies Section:** Thurs., 12:15–2:00 p.m., Providence III

**Business Meeting, AFS:** Sat., 5:00–6:00 p.m., Narragansett A/B

**Candidates' Forum:** Sat., 4:15–5:00 p.m., Narragansett A/B

**Chicana/o Section:** business meeting, Fri., 12:15–2:00 p.m., Kent; sponsored session, 04-02, 11-12

**Children's Folklore Section:** business meeting, Thurs., 12:15–2:00 p.m., Providence II; sponsored sessions, 02-04, 03-01

**Conveners' Meeting with Executive Director:** Thurs., 4:15–6:15 p.m., Blackstone

**Cultural Diversity Committee Brown Bag:** Thurs., 12:15–2:00 p.m., Narragansett C

**Dance and Movement Section:** Sat., 12:15–2:00 p.m., Kent

**Diamond presentations:** p. xviii, 05-08, 06-01, 09-04, 10-07, 11-11

**Don Yoder Lecture in Religious Folklife:** Thurs., 8:00–9:30 p.m., Narragansett A

**Eastern Asia Folklore Section:** business meeting, Fri., 12:15–2:00 p.m., Providence II; sponsored sessions, 01-08, 03-08, 05-02, 09-02, 10-02

**Education Happy Hour:** Fri., 4:15–6:15 p.m., Omni hotel bar

**Executive Board Welcome Breakfast for First-Time Attendees, International Participants, and Stipend Recipients:** Thurs., 7:00–8:00 a.m., South County

**Executive Director's Meeting with Section Conveners:** Thurs., 4:15–6:15 p.m., Blackstone

**Fellows of the American Folklore Society:**

Breakfast of (Folklore) Champions, preregistration required, Sat., 7:30–9:00 a.m., Blackstone

business meeting, Fri., 12:15–2:00 p.m., Providence I

Francis Lee Utley Memorial Lecture, 07-01

Reception for Students and Fellows, for students and Fellows only, Thurs., 6:00–7:30 p.m., Narragansett C

sponsored session, 11-01

**Folk Arts Section:** Fri., 12:15–2:00 p.m., Blackstone

**Folk Belief and Religious Folklife Section:** business meeting, Fri., 12:15–2:00 p.m., Providence IV; sponsored session, 08–12; see also Don Yoder lecture

**Folk Narrative Section:** business meeting, Thurs., 12:15–2:00 p.m., Kent; sponsored sessions, 06-04

**Folklore and Creative Writing Section:** Thurs., 12:15–2:00 p.m., Executive Board Room

**Folklore and Education Section:** business meeting, Fri., 12:15–2:00 p.m., Washington; sponsored sessions, 01-05, 03-06, 04-09, 05-08, 09-04, 10-10; see also Education Happy Hour

**Folklore and Historic Preservation Policy Working Group:** open meeting, Thurs., 12:15–2:00 p.m., Providence I

**Folklore and Literature Section:** business meeting, Sat., 12:15–2:00 p.m., Providence II; sponsored session, 06-13

**Folklore Latino, Latinoamericano, y Caribeño Section:** business meeting, Fri., 12:15–2:00 p.m., Kent; sponsored sessions, 04-02, 11-12

**Folklore Studies in a Multicultural World Reception and Book Launch for Trevor Blank's *The Last Laugh*:** Thurs., 4:00–5:00 p.m., Waterplace Ballroom

**Folklore Studies in a Multicultural World Workshop:** for invited participants only, Wed., 8:00 a.m.–5:00 p.m., Executive Board Room

**Foodways Section:** business meeting, Sat., 12:15–2:00 p.m., Newport; reception, Thurs., 9:30–11:00 p.m., Narragansett lobby; sponsored sessions, 03-07, 04-07, 05-07;

**Francis Lee Utley Memorial Lecture of the AFS Fellows:** Fri., 10:15 a.m.–12:15 p.m., Narragansett A/B

**Graduate Student Lounge:** Wed.–Fri., 7:30 a.m.–6:00 p.m.; Sat., 7:30 a.m.–3:45 p.m., 3rd floor

**Graduate Student Mixer:** for students only, Thurs., 4:30–6:00 p.m., South County

**Graduate Student Section:**

business meeting, Sat., 12:15–2:00 p.m., Providence III

Graduate Student Mixer, for students only, Thurs., 4:30–6:00 p.m., South County

lounge, Thurs.–Fri., 7:30 a.m.–6:00 p.m.; Sat., 7:30 a.m.–3:45 p.m.

Public Programs Section Mixer for Students and Young Professionals, Fri., 7:30–8:30 p.m., Narragansett C

Reception for Students and Fellows, for students and Fellows only, Thurs., 6:00–7:30 p.m., Narragansett C

sponsored session, 03-05

**Historic Preservation:** see Working Group on Folklore and Historic Preservation Policy

**History and Folklore Section:** business meeting, Sat., 12:15–2:00 p.m., Bristol; sponsored session, 10-03

**Independent Folklorists Section:** meet-and-greet information exchange session, Thurs., 12:15–2:00 p.m., Blackstone; sponsored sessions, 05-08, 10-10

**Indiana University Reception:** Fri., 8:00–10:00 p.m., Providence I

**Instrumental Jam Session:** Thurs.–Sat., 9:00 p.m.–1:00 a.m., Providence III

**International Issues Committee:** see World Café

**Jewish Folklore and Ethnology Section:** Thurs., 12:15–2:00 p.m., Providence IV

**Lecture Sponsored by the Space, Place, and Landscapes Section:** Thurs., 8:00–9:30 p.m., Blackstone

**LGBTQA Section:** business meeting, Sat., 12:15–2:00 p.m., South County; sponsored session, 04-02

**Local Learning: The National Network for Folk Arts in Education:** sponsored sessions, 10-10; see also Education Happy Hour

**MAFA:** see Middle Atlantic Folklife Association

**Media presentations:** 02-05, 06-01

**Medieval Folklore Section:** business meeting, Fri., 12:15–2:00 p.m., Providence III; sponsored session, 01-11

**Mediterranean Dance Workshop:** Fri., 7:00–9:00 p.m., South County

**Mediterranean Section:** business meeting, Sat., 12:15–2:00 p.m., Washington; see also Mediterranean Dance Workshop

**Memorial University of Newfoundland Reception:** Fri., 8:00–10:00 p.m., Providence II

**Memorials:** p. xv

**Middle Atlantic Folklife Association:** business meeting, Sat., 12:15–2:00 p.m., Providence IV

**Music and Song Section:**

business meeting, Thurs., 12:15–2:00 p.m., Washington  
Instrumental Jam Session, Thurs.–Sat., 9:00 p.m.–1:00 a.m., Providence III

Phillips Barry Lecture, Thurs., 8:00–9:30 p.m., Providence I

Vocal Jam Session, Thurs.–Sat., 9:00 p.m.–1:00 a.m., Executive Board Room

**New Directions in Folklore Section** (formerly NewFolk@AFS): business meeting, Thurs., 12:15–2:00 p.m., South County; sponsored session, 03-01, 09-03

**Nordic-Baltic Folklore Section:** business meeting, Thurs., 12:15–2:00 p.m., Bristol; sponsored sessions, 01-14, 02-14, 03-09, 04-09, 08-09

**Ohio State Dessert Reception:** Fri., 9:00–11:00 p.m., Kent

**Opening Ceremonies:** Wed., 7:00–8:00 p.m., Narragansett A/B

**Opening Plenary Address:** Wed., 8:00–9:00 p.m., Narragansett A/B

**Opening Reception:** see Welcome Reception

**Oral History Project:** sponsored sessions, 04-03, 05-03

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

**Phillips Barry Lecture:** Thurs., 8:00–9:30 p.m., Providence I

**Plenaries:** see Francis Lee Utey Memorial Lecture, Opening Plenary Address, and Presidential Address

**Politics, Folklore and Social Justice Section:** Fri., 12:15–2:00 p.m., Bristol

**Posters:** p. xvi, 03-01

**Preserving America's Cultural Traditions:** business meeting, 03-03; sponsored session, 02-01

**Presidential Address:** Sat., 6:00–7:00 p.m., Narragansett A/B

**Public Programs Section:**

business meeting, Fri., 6:30–7:30 p.m., Narragansett C;

Mixer for Students and Young Professionals, Fri., 7:30–8:30 p.m., Narragansett C

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**Receptions:**

AFS Fellows Reception for Students and Fellows, Thurs., 6:00–7:30 p.m., Narragansett C

AFS Mixer, Wed.–Fri., 4:00–6:00 p.m.

Education Happy Hour, Fri., 4:15–6:15 p.m.

Folklore Studies in a Multicultural World Reception and Book Launch for Trevor Blank's *The Last Laugh*, Thurs., 4:00–5:00 p.m., Waterplace Ballroom

Foodways Section Reception, Thurs., 9:30–11:00 p.m., Narragansett lobby

Graduate Student Mixer, for students only, Thurs., 4:30–6:00 p.m., South County

Indiana University Reception, Fri., 8:00–10:00 p.m., Providence I

Memorial University of Newfoundland Reception, Fri., 8:00–10:00 p.m., Providence II

The Ohio State University Dessert Reception, Fri., 9:00–11:00 p.m., Kent

Public Programs Section Mixer for Students and Young Professionals, Fri., 7:30–8:30 p.m., Narragansett C

University of Missouri Reception, Fri., 8:00–10:00 p.m., Newport

Wayne State University Press New Book and Journal Reception, Fri., 5:30–6:30 p.m., Providence I

Welcome Reception, Wed., 9:00–11:00 p.m.

**Sabor Latino Tour:** preregistration required, Wed., 4:15–6:15 p.m., Omni lobby

**Section Business Meetings:**

Archives and Libraries, Thurs., 12:15–2:00 p.m., Newport

British Folk Studies, Thurs., 12:15–2:00 p.m., Providence III

Chicana/o Section, Fri., 12:15–2:00 p.m., Kent

Children's Folklore, Thurs., 12:15–2:00 p.m., Providence II

Dance and Movement Analysis, Sat., 12:15–2:00 p.m., Kent

Eastern Asia Folklore, Fri., 12:15–2:00 p.m., Providence II

Folk Arts, Fri., 12:15–2:00 p.m., Blackstone

Folk Belief and Religious Folklife, Fri., 12:15–2:00 p.m., Providence IV

Folk Narrative, Thurs., 12:15–2:00 p.m., Kent

Folklore and Creative Writing, Thurs., 12:15–2:00 p.m., Executive Board Room

Folklore and Education, Fri., 12:15–2:00 p.m., Washington

Folklore and Literature, Sat., 12:15–2:00 p.m., Providence II

Folklore Latino, Latinoamericano, y Caribeño, Fri., 12:15–2:00 p.m., Kent

Foodways, Sat., 12:15–2:00 p.m., Newport

Graduate Student, Sat., 12:15–2:00 p.m., Providence III

History and Folklore, Sat., 12:15–2:00 p.m., Bristol

Independent Folklorists, Thurs., 12:15–2:00 p.m., Blackstone

- Jewish Folklore and Ethnology, Thurs., 12:15–2:00 p.m., Providence IV
- LGBTQA, Sat., 12:15–2:00 p.m., South County
- Medieval Folklore, Fri., 12:15–2:00 p.m., Providence III
- Mediterranean Studies, 12:15–2:00 p.m., Washington
- Music and Song, Thurs., 12:15–2:00 p.m., Washington
- New Directions in Folklore (formerly NewFolk), Thurs., 12:15–2:00 p.m., South County
- Nordic-Baltic Folklore, Thurs., 12:15–2:00 p.m., Bristol
- Politics, Folklore, and Social Justice, Fri., 12:15–2:00 p.m., Bristol
- Socialist and Post-Socialist Area Studies, Fri., 12:15–2:00 p.m., Newport
- Space, Place, and Landscapes, Sat., 12:15–2:00 p.m., Blackstone
- Storytelling, Fri., 12:15–2:00 p.m., Executive Board Room
- Women's Section, Thurs., 8:00–10:00 p.m., South County
- Section Conveners' Meeting:** see Executive Director's Meeting with Section Conveners
- Socialist and Post-Socialist Area Studies Section:** business meeting, Fri., 12:15–2:00 p.m., Newport; sponsored session, 04-02
- Space, Place, and Landscapes Section:** business meeting, Sat., 12:15–2:00 p.m., Blackstone  
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- Spirits of Benefit Street Tour:** preregistration required, Thurs., 4:15–6:15 p.m., Omni lobby
- Storytelling Section:** business meeting, Fri., 12:15–2:00 p.m., Executive Board Room; sponsored sessions, 08-14, 10-11
- The Will to Adorn: African American Dress and the Aesthetics of Identity:** Sat., 12:15–2:00, Providence I
- Tours:** see AS220, Sabor Latino, and Spirits of Benefit Street
- University of Illinois Press:** Thurs., 4:00–5:00 p.m., Waterplace Ballroom
- University of Missouri Reception:** Fri., 8:00–10:00 p.m., Newport
- University of Wisconsin Press:** Thurs., 4:00–5:00 p.m., Waterplace Ballroom
- University Press of Mississippi:** Thurs., 4:00–5:00 p.m., Waterplace Ballroom
- Utley Lecture:** see Francis Lee Utley Lecture
- Vocal Jam Session:** Thurs.–Sat., 9:00 p.m.–1:00 a.m., Executive Board Room
- Wayne State University Press New Book and Journal Reception:** Fri., 5:30–6:30 p.m., Providence I
- Welcome Breakfast for First-Time Attendees, International Participants, and Stipend Recipients:** Thurs., 7:00–8:00 a.m., South County
- Welcome Reception:** Wed., 9:00–11:00 p.m.
- Women's Section:** business meeting, Thurs., 8:00–10:00 p.m., South County; sponsored sessions, 04-02, 11-12
- Working Group on Folklore and Historic Preservation Policy:** Thurs., 12:15–2:00 p.m., Providence I
- World Café:** Wed., 4:15–6:00 p.m., South County





This index has been created with the terms drawn from the *AFS Ethnographic Thesaurus* ([www.openfolklore.org/et](http://www.openfolklore.org/et)) that were submitted with proposals. We ask that proposers use the *AFSET* for their indexing so that we can provide future researchers with a set of standard terms to aid them in searching the literature of our field. Terms provided that are not in the *AFSET* have been edited or omitted from this index.

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