



American Folklore Society

Keeping Folklorists Connected

Peace, War, Folklore

**2011 Annual Meeting
Program and Abstracts**

Biddle Hotel and Conference Center, Indiana Memorial Union
Indiana University
Bloomington, Indiana

The following donors have provided generous support for the American Folklore Society's 2011 activities:

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The following donors have provided generous support for the American Folklore Society's 2011 Annual Meeting:

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PACT: Preserving America's Cultural Traditions
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Published by the

**American Folklore Society
The Ohio State University
Mershon Center
1501 Neil Avenue
Columbus, OH 43201-2602 USA**

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PUBLICATIONS, COMMITTEES, and PRIZE RECIPIENTS

PUBLICATIONS and EDITORS

Journal of American Folklore

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Jill Terry Rudy, Brigham Young University

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Simon J. Bronner, Pennsylvania State University

New Directions in Folklore

Trevor Blank, Pennsylvania State University

Public Programs Bulletin

Timothy H. Evans, Western Kentucky University

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William Westerman

Zora Neale Hurston Prize

Marilyn M. White, chair

Américo Paredes Prize

Daniel Sheehy, chair

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Roger D. Abrahams

Linda Dégh

AFS 1989 Centennial Awardees for Lifetime Public Service

Archie Green

Bess Lomax Hawes

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Linda Dégh (2004)
Don Yoder (2006)

Richard Bauman (2008)
Henry Glassie (2010)
Michael Owen Jones (2010)

AFS Kenneth Goldstein Award for Lifetime Academic Leadership

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Roger D. Abrahams (2005)

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Daniel W. Patterson (2009)

Benjamin A. Botkin Prize Recipients

for outstanding achievement in public folklore

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Archie Green (1995)
Jane Beck (1996)
Daniel Sheehy (1997)
Joe Wilson (1997)
James S. Griffith (1998)
Richard Kurin (1999)
Bob Fulcher (2000)
Hal Cannon (2001)
Robert Baron (2002)

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Alan A. Jabbour (2003)
Jens Lund (2004)
James P. Leary (2005)
Elaine Thatcher (2006)
Steve Zeitlin (2007)
Yvonne R. Lockwood (2008)
Elaine Eff (2009)
Carol Edison (2010)

Zora Neale Hurston Prize Recipients

for outstanding student work on African American folklore

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

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Quan Lateef (2004)
Scott M. Edmondson (2005)
Tracy Carpenter (2007)
Aron Myers (2008)
Jelani Mahiri (2009)
Sheila Bock (2010)

Américo Paredes Prize Recipients

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

William A. Wilson (2002)
Norma E. Cantú (2003)
C. Kurt Dewhurst (2004)
Marsha MacDowell (2004)
Enrique Lamadrid (2005)

The "El Río" Project (2006)
Barre Toelken (2007)
Barry Jean Ancelet (2008)
Debora Kodish (2009)
Daniel Sheehy (2010)

CHICAGO FOLKLORE PRIZE RECIPIENTS, 1998-

for the best folklore book of the year

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

1998: Regina Bendix, *In Search of Authenticity: The Formation of Folklore Studies* (University of Wisconsin Press).

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

1999: Harold Scheub, *Story* (University of Wisconsin Press).

2000: Glenn Hinson, *Fire in My Bones: Transcendence and the Holy Spirit in African American Gospel* (University of Pennsylvania Press).

2000: John D. Niles, *Homo Narrans: The Poetics and Anthropology of Oral Tradition* (University of Pennsylvania Press).

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

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

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

2004: Enrique R. Lamadrid, *Hermanitos Comanchitos: Indo-Hispano Rituals of Captivity and Redemption* (University of New Mexico Press).

2004: Barre Toelken, *The Anguish of Snails: Native American Folklore in the West* (Utah State University Press).

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

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

2007: Cristina Bacchilega, *Legendary Hawai'i and the Politics of Place: Tradition, Translation and Tourism* (University of Pennsylvania Press).

2007: James P. Leary, *Polkabilly: How the Goose Island Ramblers Redefined American Folk Music* (Oxford University Press).

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

2009: Ray Cashman, *Storytelling on the Northern Irish Border* (Indiana University Press).

2009: Michael Dylan Foster, *Pandemonium and Parade: Japanese Monsters and the Culture of Yōkai* (University of California Press).

2010: David Delgado Shorter, *We Will Dance Our Truth: Yaqui History in Yoeme Performances* (University of Nebraska Press).

SECTION and DISCUSSION GROUP CONVENERS

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Foodways, Eve Jochnowitz and LuAnne K. Roth
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Independent Folklorists, L. Dyann Arthur and Amber Ridington
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Mediterranean Studies, Luisa Del Giudice and Sabina Magliocco
Music and Song, Stephen D. Winick and Margaret Steiner
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These Society members have made planned gifts—either present contributions or future pledges—to the Society’s Endowment Fund, thereby helping to sustain the permanence and strength of the Society and the field.

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Anyone can make a gift or pledge to the Endowment Fund or a gift to the Sustainers’ Fund. We welcome gifts (and, in the case of the Endowment Fund, pledges) in any amount—your participation is what is important.

To discuss a gift to the Society’s Endowment Fund or Sustainers’ Fund, please contact Timothy Lloyd, Executive Director, American Folklore Society, Mershon Center, The Ohio State University, 1501 Neil Avenue, Columbus, OH 43201-2602 USA; phone 614/292-3375; fax 614/292-2407; e-mail lloyd.100@osu.edu.

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For information on the benefits of life membership in the Society, please contact Rob Vanscoyoc, Administrative Associate, American Folklore Society, Mershon Center, Ohio State University, 1501 Neil Avenue, Columbus, OH 43201-2602 USA; phone 614/292-4715; fax 614/292-2407; e-mail AmericanFolkloreSociety@gmail.com.

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+ Original members

* Deceased

GENERAL INFORMATION

REGISTRATION

Registration is required for attendance at all sessions and meetings. The AFS meeting registration desk will be located in the Conference Lounge outside of the Tree Suites meeting rooms on the mezzanine level of the Indiana Memorial Union Thursday through Saturday.

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

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

MEETING ROOMS

AFS 2011 annual meeting sessions will take place at the Indiana Memorial Union (IMU) and Ernie Pyle Hall next door. Maps of the Indiana University campus and the IMU are available at the registration desk.

Annual meeting sessions and events will take place in the following rooms:

- on the IMU mezzanine level: the Tree Suites (Dogwood, Persimmon, Sassafras, Poplars, Maple, Walnut, and Oak), the Distinguished Alumni Room, and the Frangipani Room.
- on the IMU first floor: Alumni Hall, the Georgian Room, and Whittenberger Auditorium.
- on the IMU second floor: State Room East and State Room West.
- on the second floor of Ernie Pyle Hall: rooms 203, 214, and 220.

Ernie Pyle Hall is located at 940 E. Seventh Street (see D1 on the campus map). It is the only building between the IMU and Seventh Street. To reach Ernie Pyle Hall, use the exit from the hotel lobby on the lobby level of the IMU. The entrance to Ernie Pyle is on Seventh Street, off the circular drive in front of the IMU hotel lobby.

EXHIBITIONS

Publishers' book exhibits and exhibits by AFS sections and other organizations are located in the Solarium on the first floor of the IMU, adjacent to Alumni Hall. Exhibit hours are 9:00 AM—1:00 PM and 2:00—6:00 PM on Thursday and Friday, and 9:00 AM—1:00 PM on Saturday. AFS is providing complimentary beverages in the middle of each morning and afternoon the book room is open.

The 2011 Poster Exhibition will be on display in Alumni Hall, Thursday, 8:00 AM—Friday, 6:00 PM. This year, the posters focus on three themes of special relevance to the field:

Folklore Studies and the Digital Humanities: Presenters describe innovative projects mediating expressive culture and grassroots community life in new digital domains, thereby reflecting on the contributions of our field to the emergent digital humanities.

Peace, War, Folklore: Presenters explore the conference theme in a complex array of cultural forms and social contexts.

Folklore and Folklorists Making a Difference: Presenters sample the diversity of current research by a group of North American folklorists and ethnomusicologists.

The Poster Exhibition will open with a reception on Thursday, 8:00—10:00 AM, during which the exhibitions will be discussed by an invited group of well-placed colleagues, and the poster presenters will be available to discuss their work informally with interested colleagues. See 01-01 for more information.

General Information

The Banneker History Project Exhibit, sponsored by the Folklore and Education Section, will be on display in Alumni Hall, Thursday 8:00 AM—Friday 6:00 PM. For more information, see the Special Presentations Abstracts, p. 38.

Tell People the Story: The Art of Gustav Potthof, sponsored by Traditional Arts Indiana and Indiana University College of Arts and Sciences Semester 2011, will be on display for the duration of the meeting in the IMU Garden, outside of the Tree Suites. This outdoor exhibit will tell the story of the artist, while exploring the theme of war and peace. The exhibit includes images of paintings as well as archival photographs and quotes from the artist. For more information, see the Special Presentation Abstracts, p. 38.

Other exhibits of interest are on display within a short walk of the IMU:

Faces of Fieldwork, curated by Pravina Shukla, Carrie Hertz, and Mike Lee. This photo exhibit highlights the human side of fieldwork—that of people studying other people—by featuring portraits of individual informants. At the Mathers Museum of World Cultures, 416 North Indiana Avenue. Tuesday—Friday, 9:00 AM—4:30 PM; Saturday—Sunday, 1:00—4:30 PM. Museum Admission: Free

Quilts and Human Rights, curated by Marsha MacDowell. This exhibition examines the ways in which textiles—especially quilts—have been made and used to demonstrate solidarity with movements dedicated to advancing international human rights, to mark important events related to human rights violations, to pay tribute to those individuals who have played roles in human rights activism, to provide vehicles for the expression of feelings and memories about human rights violations, and to engage individuals in actions that will solve human rights issues. At the Mathers Museum of World Cultures, 416 North Indiana Avenue. Tuesday—Friday, 9:00 AM—4:30 PM; Saturday—Sunday, 1:00—4:30 PM. Museum Admission: Free

Making Clothes, Making Do: Carol Wise and the Art of Daily Life, curated by Carrie Hertz. For textile artist and costume interpreter Carol Wise, making clothes offers a sense of self-sufficiency and continuity with the past. Her garments demonstrate a self-conscious rejection of modern wastefulness and dependence on mass-production; they beautify her daily life and prove that even without much money, one can still be well-dressed. At the Monroe County History Center, 202 E. Sixth Street. Tuesday—Saturday, 10:00 AM—4:00 PM. Museum Admission: \$2

Folklore and IU: A Library Exhibition, curated by Moira Marsh and Shannon Larson. At the Herman B Wells Library, 1320 E. Tenth Street. Main lobby open all day, every day; Folklore Collection, 7th floor, Monday—Thursday, 8:00 AM—12:00 AM, Friday 8:00 AM—9:00 PM, Saturday, 10:00 AM—9:00 PM, Sunday, 11:00 AM—12:00 AM. Admission: Free

Richard M. Dorson Collection of selected materials. At the Lilly Library, 1200 E. Seventh Street. Monday—Friday, 9:00 AM—6:00 PM; Saturday, 9:00 AM—1:00 PM. Admission: Free

MEMORIALS

Tributes to departed colleagues will be read during a Time of Remembrance offered at the Opening Ceremony, Wednesday, 7:00—8:00 PM. Only statements that were submitted to the American Folklore Society by October 1 will be included in this ceremony.

In addition, a Memorial Board and Table will be located in Alumni Hall from 8:00 AM on Thursday until noon Saturday for other tributes to any of our departed friends and colleagues. Paper, pens, and push pins will be provided for anyone who would like to post remembrances on the board; mementos may also be displayed on the table. Food and live candles are not permitted. Alumni Hall will be open for the duration of the meeting, unless scheduled presenters using the room prefer to close the doors. Therefore, please do not leave anything that would be painful to lose. If you would like to reclaim displayed material, please remove it before noon on Saturday.

MEETING SERVICES

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

PLENARY SESSIONS

Wednesday, October 12

Opening Ceremonies: Alumni Hall, 7:00—8:00 PM

Opening Plenary Address: **Henry Glassie** (Indiana University), War, Peace, and the Folklorist's Mission, Alumni Hall, 8:00—9:00 PM

Friday, October 14

The AFS Fellows' Francis Lee Utley Memorial Lecture: **Margaret Mills** (The Ohio State University), Achieving the Human: Strategic Essentialism and the Problematics of Communicating across Cultures in Traumatic Times, Alumni Hall, 10:15 AM—12:15 PM

Saturday, October 15

AFS Presidential Address: **C. Kurt Dewhurst** (Michigan State University), Museums and Folkloristics: Folklorists' Legacy and Future in Museum Theory and Practice, Whittenberger, 5:30—6:30 PM

BUSINESS MEETING

Saturday, October 15

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

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

SPONSORED LECTURES

Thursday, October 13

The Don Yoder Lecture: **William A. (Bert) Wilson** (Brigham Young University, retired), Mormon Folklore: Mormon Folk Religion, or Mormon Vernacular Religion, or Mormon Religious Folklore? And Who are the Mormons Anyway, and Do They Have Any Uniquely Identifiable Mormon Folklore? Sponsored by the Folk Belief and Religious Folklife Section. Georgian, 8:00—9:30 PM

The Phillips Barry Lecture: **John H. McDowell** (Indiana University), The Ballad of Narcomexico. Sponsored by the Music and Song Section. Frangipani, 8:00—9:30 PM

The Mediterranean Studies Section Lecture: **Susan Slyomovics** (University of California, Los Angeles), Algeria: Captions and Stereotypes from the Visual Legacy of French Colonialism. State Room East, 8:00—9:30 PM

SPECIAL PRESENTATIONS

Thursday, October 13

Grant Writing Roundtable. Sponsored by the Independent Folklorists Section. No preregistration required. State Room West, 12:15—1:30 PM

Instrumental Music Jam Session. Sponsored by the Music and Song Section. Georgian, 9:00 PM—12:00 AM

Vocal Music Jam Session. Sponsored by the Music and Song Section. State Room East, 9:00 PM—12:00 AM

Friday, October 14

The Daniel Crowley Storytelling Concert: **Noa Baum** (storyteller), A Land Twice Promised. Sponsored by the Storytelling Section. Frangipani, 8:00—9:15 PM. Requested donation: \$10, \$5 students

Instrumental Music Jam Session. Sponsored by the Music and Song Section. Georgian, 9:00 PM—12:00 AM

Vocal Music Jam Session. Sponsored by the Music and Song Section. State Room East, 9:00 PM—12:00 AM

Story Slam! Theme: "Tales from the Field." Sponsored by the Storytelling Section. Frangipani, 9:30—11:30 PM. Admission: \$5

Saturday, October 15

Instrumental Music Jam Session. Sponsored by the Music and Song Section. Georgian, 9:00 PM—12:00 AM

Vocal Music Jam Session. Sponsored by the Music and Song Section. State Room East, 9:00 PM—12:00 AM

RECEPTIONS and SOCIAL EVENTS

Wednesday, October 12

Welcome Reception. Sponsored by Indiana University and the American Folklore Society, Alumni Hall, 9:00—11:00 PM

Thursday, October 13

Welcome Breakfast for First-Time Attendees, International Participants, and Stipend Recipients. Sponsored by the AFS Executive Board. State Room West, 7:00—8:00 AM

Poster Exhibition Opening Reception, Alumni Hall, 8:00—10:00 AM

AFS Fellows Reception for Students. Sponsored by the AFS Fellows and the Graduate Students Section. Alumni Hall, 6:00—7:30 PM. For students and AFS Fellows only

Friday, October 14

Public Programs Section Mixer for Students and Young Professionals. Sponsored by the Public Programs Section and the Graduate Students Section. Georgian, 7:00—8:00 PM. For students, young professionals, and Public Programs Section members only

University of Missouri Reception, Oak, 8:00—10:00 PM

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

University of Texas Reception, Sassafras, 8:00—10:00 PM

The Ohio State University Dessert Reception, Dogwood, 8:30—10:30 PM

Saturday, October 15

Closing Reception. Sponsored by Indiana University and the American Folklore Society. Alumni Hall, 6:30—8:00 PM

AFS Dance Party. Sponsored by Indiana University and the American Folklore Society. Featuring roots, rock-'n'-roll, and R&B by **The Subterraneans** from Columbus, Ohio: Steve Diffenderfer (guitar and vocals), Mark Gaskill (keyboards, guitar and vocals), Tim Lloyd (drums and vocals), and Pete Remenyi (bass and vocals). Alumni Hall, 9:00—11:30 PM

PROGRAM SUMMARY

WEDNESDAY, October 12

WEDNESDAY, 8:00 AM—12:00 PM

Workshop: Introduction to Digital Audio Field Recording: Georgian

WEDNESDAY, 8:00 AM—5:00 PM

Workshop: Folklore Studies in a Multicultural World: Frangipani

WEDNESDAY, 9:00 AM—3:30 PM

Tour: Indiana University Folklore Sites and Resources

Tour: Hoosier Limestone

WEDNESDAY, 9:00 AM—4:00 PM

Workshop: Dialogue: Learning through Meaningful Engagement: Dogwood

Workshop: Creative Writing Discussion and Critique: Oak

WEDNESDAY, 9:00 AM—5:00 PM

AFS Executive Board Meeting: Distinguished Alumni

WEDNESDAY, 1:00—5:00 PM

Workshop: Preparing and Preserving Digital Folklife Fieldwork Materials:

Georgian

WEDNESDAY, 7:00—8:00 PM

Opening Ceremonies: Alumni Hall

WEDNESDAY, 8:00—9:00 PM

Opening Plenary Address: Alumni Hall

WEDNESDAY, 9:00—11:00 PM

Welcome Reception: Alumni Hall

THURSDAY, October 13

THURSDAY, 7:00—8:00 AM

AFS Executive Board Welcome Breakfast for First-Time Attendees, International Participants, and Stipend Recipients: State Room West

THURSDAY, 8:00—10:00 AM

- 01-01 Poster Exhibition: Opening Reception and Discussion: Alumni Hall
- 01-02 House Raising and Resilience on the Louisiana Coast: Whittenberger
- 01-03 Rebozos, Molas, and Arboles de la Vida: Transforming Traditions and Latina Empowerment: Frangipani
- 01-04 ♦Diamond Session: "The Will to Adorn": Community Centered Reciprocal Research Partnerships in the Age of Social Media: Georgian
- 01-05 Folklore and Community Organizing: Potential and Peculiarity: State Room East
- 01-07 Folklore, Knowledge, and the Internet Age: Dogwood
- 01-08 Identity in Crisis: Communication and the (Re)construction of Community: Maple
- 01-09 Fairy Tale Films and Realities: Four Views: Oak
- 01-10 War and Peace: Persimmon
- 01-11 Belief, Magic, and Divination: Sassafras
- 01-12 Wars over Intangible Cultural Heritage I: Walnut
- 01-13 Narratives: Poplars
- 01-14 Victimized by Folklore: Martinsville, Indiana, Seeks Your Help: Distinguished Alumni

THURSDAY, 10:15 AM—12:15 PM

- 02-01 IU Folklore: Cores, Cohorts, Canons, and Crossings: Alumni Hall
- 02-02 Creativity and Constraints: Improvised Poetry Duels in Trinidad, Brazil, Puerto Rico, and Nigeria: Whittenberger
- 02-03 Folk Music Research and Representation: Frangipani

- 02-04 ♦Diamond Session: Material Culture: Contemporary and Historical Perspectives: Georgian
- 02-05 Mexican Food: Cultural Resistance and Appropriation/Comida Mexicana: Resistencia y Apropiación: State Room East
- 02-06 A Second Look at the *Folklore Forum* Issue on Public Folklore: Where Are We Now?: State Room West
- 02-07 Life Narrative, Subjectivity, and the Collective: Dogwood
- 02-08 Affect and Embodiment: Maple
- 02-09 Fantasies of War: Cross-Dressing and Identity in the Fairy Tale: Oak
- 02-10 Dialoguing about the Introductory Folklore Classroom: Persimmon
- 02-11 Vernacular Religion: Sassafras
- 02-12 Wars over Intangible Cultural Heritage II: Walnut
- 02-13 Contemporary Cultural Performances: Poplars
- 02-14 Star Informants: The Place of Biography in Folklore Fieldwork: Distinguished Alumni

THURSDAY, 12:15—1:30 PM

AFS Cultural Diversity Task Force Open Meeting: Georgian

AFS Section Business Meetings

- Children's Folklore: State Room East
- Folklore and Creative Writing: Walnut
- Jewish Folklore and Ethnology: Maple
- Mediterranean Studies: Oak
- Nordic-Baltic: Sassafras
- Politics, Folklore, and Social Justice: Persimmon
- Socialist and Post-Socialist Area Studies: Poplars
- Space, Place, and Landscapes: Dogwood

Grant Writing Roundtable: State Room West

The Smithsonian's "The Will to Adorn" Advisory Committee Meeting: Whittenberger

THURSDAY, 1:30—3:30 PM

- 04-01 Public Programs Idea Fair: Alumni Hall
- 04-02 Mexican American Border Songs: Américo Paredes, George Pickow, and the Visualization of Performance: Whittenberger
- 04-03 Philosophical Foundations of Folkloristics: Aesthetic Ideology I: Frangipani
- 04-04 Learning with Librarians I: An Introduction to Copyright and Intellectual Property/ An Introduction to Open Folklore: Georgian
- 04-05 Folklore and Disasters: State Room East
- 04-06 Folklore and Literature I: State Room West
- 04-07 Local "Wars" and Expressive Culture: Dogwood
- 04-08 Creating, Re-Creating, Negotiating, and Displaying Nordic Identities: Maple
- 04-09 States of Imagination: Aesthetics, Affects, and Representational Practices in/of Asia: Oak
- 04-10 Theorizing Sound Writing: Persimmon
- 04-11 Author Meets Critics: Robert Glenn Howard's *Digital Jesus: The Making of a New Christian Fundamentalist Community on the Internet*: Sassafras
- 04-12 The War Within/out: Responses to War and Conflict: Walnut
- 04-13 Music, Place, and Community: Poplars
- 04-14 Tourism and Heritage: Distinguished Alumni

THURSDAY, 3:45—5:45 PM

- 05-02 Folklore and Ethnomusicology: Convergence and Divergence: Whittenberger
- 05-03 Philosophical Foundations of Folkloristics: Aesthetic Ideology II: Frangipani
- 05-04 Learning with Librarians II: An Introduction to Digital Humanities and Online Information Resources: Georgian
- 05-05 Gendered Performances: State Room East
- 05-06 Folklore and Literature II: State Room West
- 05-07 Folklore Performance in Japan: Policies, Practices, Recontextualizations: Dogwood
- 05-08 Memory and War: Maple
- 05-09 Text and Community Forum: *Storytelling on the Northern Irish Border*: Oak

Program Summary

- 05-10 Peace and Expressive Culture: Persimmon
- 05-11 Jerusalem as a Contested/Shared Space?: Sassafras
- 05-12 Intimate Territories: Everyday Conflicts over Guarding the Meaning, Ownership, and Integrity of Bodies: Walnut
- 05-13 Reimagining Greek Communities: Poplars
- 05-14 Planting Mythology: Plants as Living Images in Folk Narrative and Art: Distinguished Alumni

THURSDAY, 6:00—7:30 PM

AFS Fellows' Reception for Students: Alumni Hall
For students and AFS Fellows only

THURSDAY, 7:30—8:00 PM

Folklore Society of Japan-American Folklore Society Memorandum of Agreement Signing Ceremony: Distinguished Alumni

THURSDAY, 8:00—9:30 PM

The Phillips Barry Lecture: Frangipani
The Don Yoder Lecture: Georgian
The Mediterranean Studies Section Lecture: State Room East

THURSDAY, 9:30 PM—12:00 AM

Instrumental Music Jam Session: Georgian
Vocal Music Jam Session: State Room East

THURSDAY, 9:30—10:30 PM

Women's Section Meeting: Oak

FRIDAY, October 14

FRIDAY, 7:00—8:00 AM

AFS Executive Director's Breakfast with Section Conveners: State Room West

FRIDAY, 8:00—10:00 AM

- 09-01 The Lives, Work, and Legacy of Three African American Folklorists: Kathryn L. Morgan (1919-2010), Beverly J. Robinson (1945-2002), and Gerald L. Davis (1941-1997): Alumni Hall
- 09-02 Media Session: *Dances of Turkey: Variations of Turkish Belly Dance*: Whittenberger
- 09-03 The Aesthetics of Fear and Violence in Contemporary Popular Music: Frangipani
- 09-04 ♦Diamond Session: Festival and Other Practices of (Extra-)Ordinary Life: Georgian
- 09-05 Biases and Balances: A Discussion of Neutrality in Archives, Museums, and Other Folklore Collections: State Room East
- 09-07 Mediated Affiliations and Electronic Vernacular: Dogwood
- 09-08 Eastern Mediterranean and Beyond: Folklore, History, and Identity: Maple
- 09-09 Fighting Words: Recent Veterans Tell Their Stories and Folklorists Listen: Oak
- 09-10 Language and Culture: Persimmon
- 09-11 Stories and Their Uses: Sassafras
- 09-12 Catch and Release: Leadership, Transition, and Succession in Public Folklore Programs: Walnut
- 09-13 Mapping Conflict and Harmony on Cultural Landscapes and Spaces: Poplars
- 09-14 Breaking Bread: Using Bread as a Vehicle for Remembering War and Peace in American Culture: Distinguished Alumni

FRIDAY, 10:15 AM—12:15 PM

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

FRIDAY, 12:15—1:30 PM

AFS Fellows Business Meeting: Frangipani

AFS Section Business Meetings

Archives and Libraries: Walnut
 Chicano and Chicana/Folklore Latino, Latinoamericano y Caribeño: La Casa, Indiana University Latino Cultural Center, 715 E. 7th Street
 Eastern Asia Folklore: Georgian
 Folk Arts and Material Culture: Distinguished Alumni
 Folk Belief and Religious Folklife: State Room East
 Folk Narrative: State Room West
 Folklore and Education: Oak
 Graduate Students: Dogwood
 Medieval Folklore: Poplars
 Music and Song: Sassafras
 NewFolk@AFS: Maple
 Storytelling: Persimmon

PACT (Preserving America's Cultural Traditions) Business Meeting: Alumni Hall

FRIDAY, 1:30—3:30 PM

- 12-00 Happy Birthday: The AFS Oral History Project Turns One! Registration Table
- 12-01 The Peace Corps and Folklore: Alumni Hall
- 12-02 Media Session: *Grounds for Resistance* and *Let's Get the Rhythm!*: Whittenberger
- 12-03 Charting the Future of Folkloristic Research on Medicine and Health: Frangipani
- 12-04 ♦Diamond Session: Digital and Computational Approaches to Folklore I: Georgian
- 12-05 Myth: Science and Souls: State Room East
- 12-06 Museums and Folkloristics: Folklorists' Legacy and Future in Museum Theory and Practice: State Room West
- 12-07 Crafting Culture: Dogwood
- 12-08 Histories of Folklore Scholarship: Maple
- 12-09 Sustainability, Dialog, and Community: Three Explorations from the Ozark and Ouachita Mountains: Oak
- 12-10 Protest, Activism, and Folklore: Persimmon
- 12-11 Foodways: Sassafras
- 12-12 Fairy Animals, Demonic Beasts, and Fantastic Creatures in International Tradition I: Walnut
- 12-13 Music, Politics, and Conflict: Poplars
- 12-14 Fantasies of Witchcraft and Social Influence: Distinguished Alumni

FRIDAY, 3:45—5:45 PM

- 13-01 Folklore, Fieldwork, and the Study of History: A Discussion: Alumni Hall
- 13-02 Uncovering Contestation in the Public Sphere: Folklore as Resource in Barbados, Western Europe, and Turkey: Whittenberger
- 13-03 What Public Folklorists Do in Uncertain Times: Responses to Cultural, Environmental, and Economic Change: Frangipani
- 13-04 ♦Diamond Session: Digital and Computational Approaches to Folklore II: Georgian
- 13-05 México at the Smithsonian Folklife Festival: Insider Reflections on Representation: State Room East
- 13-06 Tradition and/or Temporality: New Times for Folklore: State Room West
- 13-07 Public Display and Spectacle: Dogwood
- 13-08 Embodying the North: Maple
- 13-09 Lay and Expert Knowledge: A Workshop on Teaching Undergraduate Folklore: Oak
- 13-10 Conflict and Communities: Persimmon
- 13-11 Fairy Animals, Demonic Beasts, and Fantastic Creatures in International Tradition II: Sassafras
- 13-12 Vernacular Economies: Walnut
- 13-13 "Strange Things Happening in the Land": Current Trends in Lomax Studies: Poplars
- 13-14 Narrative Community and Identity: Distinguished Alumni

FRIDAY, 6:00—7:00 PM

Public Programs Section Annual Business Meeting: Georgian

FRIDAY, 7:00—8:00 PM

Public Programs Section Mixer for Students and Young Professionals: Georgian.
For students, young professionals, and Public Programs Section members only

FRIDAY, 8:00—9:15 PM

Daniel Crowley Storytelling Concert: Frangipani.
Requested donation: \$10, \$5 students

FRIDAY, 8:00—10:00 PM

University of Missouri Reception: Oak
The University of Pennsylvania Reception: Maple
University of Texas Reception: Sassafras

FRIDAY, 8:30—10:30 PM

The Ohio State University Dessert Reception: Dogwood

FRIDAY, 9:00 PM—12:00 AM

Instrumental Music Jam Session: Georgian
Vocal Music Jam Session: State Room East

FRIDAY, 9:30—11:30 PM

Story Slam!: Frangipani.
Admission: \$5

SATURDAY, October 15

SATURDAY, 7:30—9:00 AM

AFS Fellows Breakfast of (Folklore) Champions: State Room West
Open only to preregistered students

SATURDAY, 8:00—10:00 AM

- 17-02 Badgers vs. Weasels, and Snowmen for Democracy: Folklore and Conflict in the 2011 Wisconsin State Budget Protests: Whittenberger
- 17-04 Folklore in Place and Community: Georgian
- 17-05 Folklore and Conflict: State Room East
- 17-07 Mediated Imaginaries: Forms of Virtuality and Their Relevance to Folklore Studies: Dogwood
- 17-08 Critical Alliance: Establishing the Node of the Oregon Folklife Network at the University of Oregon: Maple
- 17-10 Children's Legends: Persimmon
- 17-11 Material Culture of Home, Family, and Nation: Sassafras
- 17-12 Emergent Storytelling Performance Formats in the 21st Century: Walnut
- 17-13 Performing Dichotomy on the Page: The War of Writing a Piece: Poplars
- 17-14 "Yo, I'm Happy for Ya and I'mma Let You Finish, But...": A Discussion of Identity Conflict, Folklore, and American Popular Culture: Distinguished Alumni

SATURDAY, 8:00 AM—12:30 PM

18th Annual Folklore in Education Workshop: Keeping the Peace: Educating for Social Justice: Oak

SATURDAY, 10:15 AM—12:15 PM

- 18-01 Communitas Revisited: Alumni Hall
- 18-02 Media Session: *Americana Women: Roots Musicians—Women's Tales and Tunes*: Whittenberger
- 18-03 Public to Private and Back: How Public Discourses Address and Enlist Community Sentiments and Values in and on Middle Eastern Conflict: Frangipani
- 18-04 Class War and Laborlore in America's Upper Midwest: Georgian
- 18-05 Media Session: *Zulay Sarabino: An Otavaleña's Life In and Out of the Frame*: State Room East
- 18-06 Music and Conflict in Mexico/Música y Conflicto en México: Oak
- 18-07 Soldiering and Material Culture: Dogwood
- 18-08 Peace across Bars: Folk Arts Programming in an Oregon Prison: Maple
- 18-10 Media Culture and Multimodality in the Play and Games of Schoolchildren in the New Media Age: Persimmon

- 18-11 Music Repertoires: Sassafras
- 18-12 Identity, Place, and Politics: Walnut
- 18-13 Voices of Storytellers: Poplars
- 18-14 Beyond Provenance: Rethinking Literature in Folklore: Distinguished Alumni
- 18-15 International Videoconference: An Anti-War Sentiment in the Performance of *Mahābhārata*, an Epic about War: Ernie Pyle Hall 203
- 18-16 Media Session: *Shugendo Now*: Ernie Pyle Hall 220

SATURDAY, 12:15—1:30 PM

- AFS Section Business Meetings
 - African Folklore: Persimmon
 - Dance and Movement Analysis: Sassafras
 - Folklore and Literature: Georgian
 - Foodways: Maple
 - History and Folklore: State Room East
 - LGBTQA (Lesbian Gay Bisexual Transgender Queer and Allies): Dogwood
- MAFA (Middle Atlantic Folklife Association) Brown Bag Meeting: Oak

SATURDAY, 1:30—3:30 PM

- 20-01 Talking Folklore: A Conversation with Leaders in the Field: Alumni Hall
- 20-02 ♦Diamond Session: The Future of Japanese Folklore: Looking to the Past and Paving New Directions—Emerging Young Scholars Speak: Whittenberger
- 20-03 Cape Breton on Our Minds: Art, Community, and Cultural Integrity: Frangipani
- 20-04 America Works: Beta-Testing a National Online Digital Documentation Project: Georgian
- 20-05 Public Policies, Programs and Folklore: State Room East
- 20-06 War, Peace, and Language: State Room West
- 20-07 Sacramental Shape-Shifting in the Marketplaces of Disbelief: The Tangled Nexus of Materiality, Commerce, and Faith: Dogwood
- 20-08 Winning Ways: Medieval to Modern Strategies of Conflict, Mediation, and Peace: Maple
- 20-09 Chinese Folklore Studies Today: Issues in Fieldwork, Scholarship, and Public Humanities: Oak
- 20-10 The Living Traditions of Belly Dance: Embodied Knowledge, Practice, and Theory: Persimmon
- 20-11 Archives and Archiving: Sassafras
- 20-12 Narrative and European Political Theory: Walnut
- 20-13 Architecture and the Built Environment: Poplars
- 20-14 Proverb Communities and the Search for Healing Strategies: Re-Examining Proverbs in Context: Distinguished Alumni
- 20-15 The Pennsylvania Standards for Folklife Education in Practice: Three Perspectives on Viability: Ernie Pyle Hall 214
- 20-16 Getting the Story "Right": Crossing Cultural Borders in Visual Ethnography: Ernie Pyle Hall 220

SATURDAY, 3:45—4:30 PM

- Candidates' Forum: Whittenberger

SATURDAY, 4:30—5:30 PM

- Annual Business Meeting: Whittenberger

SATURDAY, 5:30—6:30 PM

- Presidential Address: Whittenberger

SATURDAY, 6:30—8:00 PM

- Closing Reception: Alumni Hall

SATURDAY, 9:00—11:30 PM

- Saturday Night Dance Party: Alumni Hall

SATURDAY, 9:00 PM—12:00 AM

- Instrumental Music Jam Session: Georgian
- Vocal Music Jam Session: State Room East

MEETING at a GLANCE

	Wednesday, October 12	Thursday, October 13	Friday, October 14	Saturday, October 15
Conference Registration (Req)	4:00-8:00 PM, Mezzanine	8:00 AM-4:00 PM	8:00 AM-4:00 PM	8:00 AM-12:00 PM
AFS Member Services	4:00-8:00 PM, Mezzanine	8:00 AM-4:00 PM	8:00 AM-4:00 PM	8:00 AM-12:00 PM
Exhibits				
Book Room/IMU first floor		9:00 AM-1:00 PM	9:00 AM-1:00 PM	9:00 AM-1:00 PM
2011 Poster Exhibition		2:00-6:00 PM, Sollarium Open all hours , Alumni Hall	2:00-6:00 PM, Sollarium Open all hours, Alumni Hall	
Plenary Sessions				
Opening Ceremonies	7:00-8:00 PM, Alumni Hall			
Opening Plenary Address	8:00-9:00 PM, Alumni Hall			
Fellows' Invited Plenary Address				
AFS Presidential Address		10:15 AM-12:15 PM, Alumni Hall		5:30-6:30 PM, Whittenberger
Business Meetings				
Annual Candidates' Forum				3:45-4:30 PM, Whittenberger
Annual Business Meeting				4:30-5:30 PM, Whittenberger
Sponsored Lectures				
Don Yoder Lecture	8:00-9:30 PM, Georgian			
Phillips Barry Lecture	8:00-9:30 PM, Frangipani			
Mediterranean Section Lecture	8:00-9:30 PM, State Room East			
Sponsored Special Events				
Grant Writing Roundtable		12:15-1:30 PM, State Room West		
Instrumental Music Jam		9:30 PM-12:00 AM, Georgian	9:00 PM-12:00 AM, Georgian	9:00 PM-12:00 AM, Georgian
Vocal Music Jam		9:30 PM-12:00 AM, State Room East	9:00 PM-12:00 AM, State Room East	9:00 PM-12:00 AM, State Room East
Crowley Storytelling Concert			8:00-9:15 PM, Frangipani	
Story Slam!			9:30-11:30 PM, Frangipani	
Fellows Breakfast of Champions				7:30-9:00 AM, State Room West
Folklore & Education Workshop				8:00 AM-12:30 PM, Oak
Receptions & Social Events				
Welcome Reception	9:00-11:00 PM, Alumni Hall			
Poster Exhibition Opening Reception		8:00-10:00 AM, Alumni Hall		
Fellows Reception for Students		6:00-7:30 PM, Alumni Hall		
Public Programs Student Mixer			7:00-8:00 PM, Georgian	
U of Missouri Reception			8:00-10:00 PM, Oak	
U of Pennsylvania Reception			8:00-10:00 PM, Maple	
U of Texas Reception			8:00-10:00 PM, Sassafras	
Ohio State U Dessert Reception			8:30-10:30 PM, Dogwood	
Indiana U Closing Reception				6:30-8:00 PM, Alumni Hall
AFS Dance Party				9:00-11:30 PM, Alumni Hall
General Sessions				
		8:00-10:00 AM	8:00-10:00 AM	8:00-10:00 AM
		10:15 AM-12:15 PM	1:30-3:30 PM	10:15 AM-12:15 PM
		1:30-3:30 PM	3:45-5:45 PM	1:30-3:30 PM
		3:45-5:45 PM		

AMERICAN FOLKLORE SOCIETY
2011 ANNUAL MEETING

PROGRAM SCHEDULE - WEDNESDAY

8:00 AM—12:00 PM

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

Sponsored by the Archives and Libraries Section

John Fenn (University of Oregon) and **Andy Kolovos** (Vermont Folklife Center), workshop leaders

8:00 AM—5:00 PM

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

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

Sharon R. Sherman (University of Oregon), **Patricia Turner** (University of California, Davis), **James P. Leary** (University of Wisconsin), mentors

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

9:00 AM—3:30 PM

Indiana University Folklore Sites and Resources Pre-Meeting Tour

Sponsored by the Department of Folklore and Ethnomusicology

Debra Raver (Indiana University) and **Chris Roush** (Indiana University),
tour organizers

Hoosier Limestone Tour

Sponsored by Traditional Arts Indiana and the Department of Folklore and Ethnomusicology

Janice Frisch (Indiana University) and **Jon Kay** (Traditional Arts Indiana),
tour organizers

9:00 AM—4:00 PM

Professional Development Workshop: Dialogue: Learning through Meaningful Engagement **Dogwood**

Sponsored by the Independent Folklorists and the Public Programs Section

Tammy Bormann (Tammy Bormann Consultants), workshop leader

Professional Development Workshop: Creative Writing Discussion and Critique with Melissa Tuckey **Oak**

Sponsored by the Folklore and Creative Writing Section

Melissa Tuckey (Ithaca College), workshop leader

9:00 AM—5:00 PM

AFS Executive Board Meeting

Distinguished Alumni

Program Schedule: WEDNESDAY, October 12

1:00—5:00 PM

Georgian

**Professional Development Workshop: Preparing and Preserving Digital
Folklife Fieldwork Materials**

Sponsored by the Archives and Libraries Section

John Fenn (University of Oregon) and **Andy Kolovos** (Vermont Folklife
Center), workshop leaders

7:00—8:00 PM

Alumni Hall

Opening Ceremonies

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

8:00—9:00 PM

Alumni Hall

Opening Plenary Address

Henry Glassie (Indiana University), War, Peace, and the Folklorist's Mission

9:00—11:00 PM

Alumni Hall

Welcome Reception

Sponsored by Indiana University and the American Folklore Society

PROGRAM SCHEDULE - THURSDAY

7:00—8:00 AM

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

State Room West

8:00—10:00 AM

Poster Exhibition: Opening Reception and Discussion

01-01

Alumni Hall

Jason Baird Jackson (Indiana University), curator

Marsha MacDowell (Michigan State University Museum), **Jeff Todd Titon** (Brown University), and **Steve Zeitlin** (City Lore, Inc.), discussants

Folklore Studies and the Digital Humanities

Chad Buterbaugh (Indiana University), Making the Webinar Work for Public Folklore

Maryna Chernyavska (University of Alberta), Crowdsourcing Ukrainian Folklore Audio

Thomas A. DuBois, Carrie Roy, and Tim Frandy (University of Wisconsin, Madison), Adapting the ARIS Platform to Create a Situated Ethnography of the Wisconsin Budget Repair Bill Protest

John B. Fenn (University of Oregon), Mimetic Inquiry = (Ethnographic Fieldwork + Creativity in Analysis) x Digital Tools

Jon Kay (Indiana University/Traditional Arts Indiana), Artisan Ancestors: Podcasting about Research Methods and Material Culture

Kathryn Anne La Barre (University of Illinois, Urbana-Champaign), Unearthing Hidden Treasure

Josephine Elizabeth Joyce McRobbie (Indiana University/Traditional Arts Indiana), Traditional Arts Indiana and the Second Servings Podcast: Supporting and Sharing Cultural Heritage through Digital Media

Amber Ridington (Independent), Applied Ethnography, Indigenous Representation, and Virtual Exhibition: *Dane Wajich—Dane-zaa Stories and Songs: Dreamers and the Land*

Peace, War, Folklore

Janet L. Langlois (Wayne State University), Haunting, Memory, and War

Karen E. Miller (University of Maine, Orono), Writing on the Wall: Somali Proverbs as Material Cultural

Bernadene J. Ryan (Utah State University), Challenge Coins: Agents of Identity in Negotiating Inclusion into Military Communitas

Cory W. Thorne (Memorial University of Newfoundland), Survival/Resistance in a Cuban Queer Community: Creative Reactions to the Embargo/Creative Responses to the Revolution

Folklore and Folklorists Making a Difference

Paddy Baker Bowman (Local Learning), *Through the Schoolhouse Door: Folklore, Community, Curriculum*

Callie Clare (Indiana University), Preservation through Repurposing: A Visual History of the Rabbit Hash General Store

Timon Kaple (Indiana University), Female Country-Rockabilly Musicians in Nashville, TN

Jodi McDavid (Cape Breton University), American Eyes in Atlantic Canada: Re-Visioning Early Folklore Fieldwork

01-01 **Poster Exhibition: Opening Reception and Discussion (Cont.)**

Alumni Hall

Folklore and Folklorists Making a Difference (Cont.)

Jodine Perkins (Indiana University), Artistry and Agency in Seminole Tourist Art Held in Museums

Katharine R.M. Schramm (Indiana University), The Rotating Exhibit Network: Outreach, Awareness, and Cultural Heritage

Crystal Wallis (Carnegie Mellon University), Get a (Folk)Life: How Folklorists Can Help Arts Agencies and Grantmakers

01-02 **House Raising and Resilience on the Louisiana Coast**

Whittenberger

Marcia Gaudet, chair

8:00 **Barry Jean Ancelet** (University of Louisiana, Lafayette), Going Up: The New Vernacular Architecture of Coastal Louisiana

8:30 **Marcia Gaudet** (University of Louisiana, Lafayette), "Raising Louisiana One House at a Time": Re-Visioning the Coastal Landscape

9:00 **Ray Brassieur** (University of Louisiana, Lafayette), Traditional Economic Resilience along the Louisiana Coast

9:30 **John Michael Vlach** (George Washington University), discussant

01-03 **Rebozos, Molas, and Arboles de la Vida: Transforming Traditions and Latina Empowerment**

Frangipani

Norma E. Cantú, chair

8:00 **Maria Herrera-Sobek** (University of California, Santa Barbara), The Mexican Rebozo in *Caramelo*: Textile and Textuality in Sandra Cisneros' Literary Imagination

8:30 **Nadia D. De Leon** (Western Kentucky University), Living Tradition: Molas as Women's Global Folk Art

9:00 **Norma E. Cantú** (University of Texas, San Antonio), Transforming Tradition: Verónica Castillo's Arbol de la Vida Ceramic Art

9:30 **Brenda Romero** (University of Colorado, Boulder), discussant

01-04 **◆Diamond Session: "The Will to Adorn": Community Centered Reciprocal Research Partnerships in the Age of Social Media**

Georgian

Sponsored by the Public Programs Section

Sally A. Van de Water and **Diana Baird N'Diaye**, chairs

8:07 **Diana Baird N'Diaye** (Smithsonian Institution), "The Will to Adorn": Collaborative Research and Interactive Presentation

8:14 **Jade D. Banks** (Mind-Builders Creative Arts Center), Teen Intern Folk Culture Programming and Participation in "The Will to Adorn"

8:21 **Harold Anderson** (Independent/Bowie State University/Goucher College), Autoethnography, Student Participant-Observation and "The Will to Adorn"

8:28 **Sally A. Van de Water** (Mid Atlantic Arts Foundation), Folk Arts Outreach Projects in the Virgin Islands: Funding Collaborations with Artists and Folklorists

8:35 **Januwa Moja** (Independent), Preserving Artistic and Cultural Traditions: Januwa Moja and "The Will to Adorn"

8:42 **Betty L. Mahoney** (Virgin Islands Council on the Arts), "The Will to Adorn" in the US Virgin Islands

8:49 **David M. Dombrosky** (Carnegie Mellon University), Opportunities and Challenges for Sharing Fieldwork and Collaborating through Social Media

Folklore and Community Organizing: Potential and Peculiarity **01-05**
 Sponsored by the Politics, Folklore, and Social Justice Section **State Room East**

William Westerman (Princeton University), chair

Betsy Dwyer (Glenmary Home Missioners), **Bob McCarl** (Boise State University), **Herb Reid** (University of Kentucky), **Betsy Taylor** (Virginia Tech)

Folklore, Knowledge, and the Internet Age **01-07**
Dogwood

Casey R. Schmitt, chair

- 8:00 **Barbara Lloyd** (The Ohio State University), Fast Information, Slow Knowledge, and the Pace of Tradition
- 8:30 **Casey R. Schmitt** (University of Wisconsin, Madison), Bandits Revisited: Outlaw Heroes in the Internet Age
- 9:00 **Andrew Peck** (The University of Wisconsin, Madison), Birth of a Meme: The Internet Meme as Digital Folklore

Identity in Crisis: Communication and the (Re)construction of Community **01-08**
Maple

Cassie R. Patterson and **Kate Parker**, chairs

- 8:00 **Cassie R. Patterson** (The Ohio State University), Epistemological Confrontations in Appalachian Contexts
- 8:30 **Rosemary Hathaway** (West Virginia University), "The Thin Veneer of Civilization": Redefining West Virginia University's Mountaineer after WWII
- 9:00 **Kate Parker** (The Ohio State University), Sharing and Oversharing: Negotiating Identity in Post-Katrina Interviews
- 9:30 **Carl Lindahl** (University of Houston), "Beloved Communities" Created in Crisis

Fairy Tale Films and Realities: Four Views **01-09**
 Sponsored by the Folk Narrative Section **Oak**

Pauline Greenhill, chair

- 8:00 **Tracie Lukasiewicz** (University of Miami), Neo-Magical Realism: A Study of Reality and Fantasy in *Pan's Labyrinth* and *Inception*
- 8:30 **Cristina Bacchilega** (University of Hawai'i, Mānoa), Double Exposures: Storytelling and Fairy-Tale Traumas
- 9:00 **Pauline Greenhill** (University of Winnipeg), "This is the North, Where We Do What We Want": Popular Green Criminology and the *Red Riding* Trilogy
- 9:30 **Brian Ray** (University of North Carolina, Greensboro), "I Can Recite, Therefore I Am": Reinscriptions of Gender in *Alice in Wonderland*

War and Peace **01-10**
Persimmon

Marilyn F. Motz, chair

- 8:00 **Marilyn F. Motz** (Bowling Green State University), Legends of Civil War Insurgency in Western Missouri
- 8:30 **Cherry P. Levin** (Louisiana State University), "I Don't Care if the Yankees are Coming! We Have a Wedding Dress to Make!": Southern Women's Folklore and the Changing Nature of Wedding Ritual during the American Civil War
- 9:00 **Brittany Warman** (George Mason University), Fairy Tales at War: Retelling Fairy Tales as War Narratives in Young Adult Literature
- 9:30 **Gary Hicks** (Niebyl-Proctor Marxist Library), Antonio Gramsci's Concept of "Common Sense" as Applied to Issues of War and Peace

Program Schedule: THURSDAY, October 13

01-11 **Belief, Magic, and Divination**
Sassafras

Stephen D. Winick, chair

- 8:00 **Margaret Lyngdoh** (University of Tartu), *The Secret Name: Jhare Magic and the Khasis*
- 8:30 **Frog** (University of Helsinki), *Conceptualizing Chaos as Conflict: Finno-Karelian Magic, Ritual, and Reality in Long-Term Perspective*
- 9:00 **Stephen D. Winick** (American Folklife Center), *Folk Religion, Cartomancy, and War: Interpreting "The Soldier's Deck of Cards"*

01-12 **Wars over Intangible Cultural Heritage I**
Walnut

Sponsored by the Eastern Asia Folklore Section
(See also 02-12)

Willie Smyth (Washington State Arts Commission), chair

- 8:00 **Kyoim Yun** (University of Kansas), *UNESCO Recognition and Local Realities: A Shamanic Ritual on Cheju Island, South Korea*
- 8:30 **Ziying You** (The Ohio State University), *War between Two Sisters: Ethnographic Research about Local Fights over Chinese National Intangible Cultural Heritage*
- 9:00 **Jonathan H.X. Lee** (San Francisco State University), *Guangong: The Chinese God of War and Literature in America—From Celestial Stranger to Common Culture (1850-2011 CE)*
- 9:30 **Jessica Anderson Turner** (Virginia Intermont College), *Competing Ideologies: Tourism, Intangible Cultural Heritage, and Southwest China's Ethnic and Ecological Resources*

01-13 **Narratives**
Poplars

Phillip McArthur, chair

- 8:00 **Theresa A. Vaughan** (University of Central Oklahoma), *Folklore and Medieval Women's Sexuality: An Analysis of *The Distaff Gospels**
- 8:30 **Julie Koehler** (Wayne State University), *If the Shoe Fits: A Search for Cinderella's Oral Tradition*
- 9:00 **Phillip McArthur** (Brigham Young University, Hawai'i), *Narrative Battles in the Post-Independent Marshall Islands State*
- 9:30 **John D. Galuska** (Indiana University), *Creative Process Narratives and Individualized Workscapes in the Jamaican Dub Poetry Context*

01-14 **Victimized by Folklore: Martinsville, Indiana, Seeks Your Help**
Distinguished Alumni

Sponsored by the Hoosier Folklore Society

Joanne Stuttgen (Independent), chair

Jeff Main, Eric Bowlen, and other residents of Martinsville, Indiana

10:15 AM—12:15 PM

02-01 **IU Folklore: Cores, Cohorts, Canons, and Crossings**
Alumni Hall

Sponsored by the Fellows of the American Folklore Society

John H. McDowell (Indiana University), chair

Barry Jean Ancelet (University of Louisiana, Lafayette), **Regina Bendix** (University of Göttingen), **William Hansen** (Indiana University, retired), **Elissa R. Henken** (University of Georgia), **Elliot Oring** (California State University, retired), **Sharon R. Sherman** (University of Oregon)

Creativity and Constraints: Improvised Poetry Duels in Trinidad, Brazil, Puerto Rico, and Nigeria **02-02**
Whittenberger
Sponsored by City Lore, Inc.

Amanda Dargan, chair

- 10:15 **Amanda Dargan** (City Lore, Inc.), Creativity and Constraints in the Brazilian Embolada
 10:45 **Steve Zeitlin** (City Lore, Inc.), "You Can't Buy an Extempo": Improvisation as Play in Trinidadian Extempo
 11:15 **Elena Martínez** (City Lore, Inc.), Improvisations for Everyone: "Seis con Bomba"
 11:45 **Johnston A.K. Njoku** (Western Kentucky University), Satirical Invectives in Igbo Women Songs (Ojojo and Ohuwa) in Nigeria

Folk Music Research and Representation **02-03**
Frangipani

Stephen Stuempfle, chair

- 10:15 **Jean R. Freedman** (Montgomery College), What Is American Folk Song? The Vision of Charles and Ruth Crawford Seeger
 10:45 **Stephen Stuempfle** (Society for Ethnomusicology/Indiana University), The Folkloristics of Calypso in Colonial Trinidad
 11:15 **Deirdre Ní Chonghaile** (University of Notre Dame), "The Yank with the Box": Sidney Robertson Cowell Collects Music in Ireland, 1955-56
 11:45 **Lynn M. Hooker** (Indiana University), Hungarian or Gypsy? Ethnicity, Popular Music, and the Public Sphere in Hungary

◆ **Diamond Session: Material Culture: Contemporary and Historical Perspectives** **02-04**
Georgian

Suzanne Ingalsbe (Indiana University), chair

- 10:07 **James B. Seaver** (Indiana University), Eva Braun's Lipstick: Relic Culture and Historical Celebrity in the World War II Antiquities Marketplace
 10:14 **Teri (Teresa) C. Klassen** (Indiana University), Quiltmaking as a Lens on Race Relations in Mid-1900s West Tennessee
 11:21 **Ian B. Brodie** (Cape Breton University), Painting the Trestle: Adolescent Negotiation of Space and Place in Post-Industrial Cape Breton
 11:28 **Zilia Clara Estrada** (Indiana University), The Aesthetic of Community in Bloomington's Community Orchard
 11:35 **Peter G. Harle** (University of Minnesota), Retail Warriors: Gods of War and Peace in Store Shrines

Mexican Food: Cultural Resistance and Appropriation/Comida Mexicana: Resistencia y Apropiación **02-05**
State Room East
Sponsored by the Chicano and Chicana Folklore Section

Mario Montaña, chair

- 10:15 **Carmen Morales** (Instituto Nacional de Antropología e Historia), Resistance and Appropriation of Food: The Mayan Cultural Case
 10:45 **Ron Loewe** (California State University, Long Beach), Alimentary Resistance through Gesture, Ritual, and Song
 11:15 **Mintzi Martínez-Rivera** (Indiana University), Food for Decoration: Semana Santa in the P'urhépecha Community of Santo Santiago de Angahuan
 11:45 **Mario Montaña** (Colorado College), Mexican Food and the Politics of Cultural Resistance: Questions, Contradictions, and the Location of Cultural Appropriation

02-06 **A Second Look at the *Folklore Forum* Issue on Public Folklore: Where Are We Now?**
State Room West Sponsored by the Public Programs Section

Betty J. Belanus (Smithsonian Institution), chair

Peggy Bulger (American Folklife Center), **Kristina G. Downs** (Indiana University), **Susan Eleuterio** (Independent), **Timothy H. Evans** (Western Kentucky University), **Gregory Hansen** (Arkansas State University), **Phyllis May-Machunda** (Minnesota State University, Moorhead)

02-07 **Life Narrative, Subjectivity, and the Collective**
Dogwood

Eerika Koskinen-Koivisto, chair

10:15 **Amy Shuman** (The Ohio State University), Life History Narratives and the Romanticization of Labor

10:45 **Eerika Koskinen-Koivisto** (University of Jyväskylä), Travelling Self: (In)dependence, Communitarity, and Different Selves in the Life Narrative of a Female Laborer

11:15 **Patrick B. Mullen** (The Ohio State University) and **Timothy Lloyd** (American Folklore Society), The Fisherman and the Folklorists: Romanticizing an Occupational Life Narrative

11:45 **Charlie Groth** (Bucks County Community College), Covering Lewis Island: Media's Role in Narrative Stewardship at a Traditional Fishery

02-08 **Affect and Embodiment**
Maple

Montana C. Miller, chair

10:15 **Lynne S. McNeill** (Utah State University), "It Isn't So Much Magic as Psychology": Adolescent Hypnosis Games as Vernacular Psychotherapy

10:45 **K. Brandon Barker** (University of Louisiana, Lafayette), Folk Illusions: A Newly Recognized Category of Folklore

11:15 **Esther Ann Clinton** (Bowling Green State University), The Gothic Menace, Then and Now: Gothic Literature, Heavy Metal Music, and Moral Panics

11:45 **Montana C. Miller** (Bowling Green State University), "Blue Skies, Black Death": The Practice of Ritual and Belief among Skydivers

02-09 **Fantasies of War: Cross-Dressing and Identity in the Fairy Tale**
Oak Sponsored by the Folk Narrative Section

Donald Haase (Wayne State University), chair

10:15 **Christine A. Jones** (University of Utah), G.I. Jeanne: Hero(in)ism and War in the French Fairy Tale

10:45 **Anne E. Duggan** (Wayne State University), The Revolutionary Undoing of the Maiden Warrior in Riyoko Ikeda's *The Rose of Versailles* and Jacques Demy's *Lady Oscar*

11:15 **Jennifer Schacker** (University of Guelph), Slaying Blunderboer: Cross-Dressed Heroes, National Identities, and Wartime Pantomime

02-10 **Dialoguing about the Introductory Folklore Classroom**
Persimmon

Ann K. Ferrell (Western Kentucky University) and **Martha Sims** (The Ohio State University), chairs

Rosemary Hathaway (West Virginia University), **Andrea Kitta** (East Carolina University), **Elizabeth MacDaniel** (Clarion University)

02-11 **Vernacular Religion**
Sassafras

Jeanmarie Rouhier-Willoughby, chair

- 10:15 **Jonathan David** (Independent), The Singing and Praying Bands, Folk Religion, Official Religion, Dualism, and the Unconstructed
- 10:45 **Liora Rivka Sarfati** (The Hebrew University of Jerusalem/Tel Aviv University), War and Dislocation of Religion: Journeys of Shamanic Practices from North Korea
- 11:15 **Jeanmarie Rouhier-Willoughby** (University of Kentucky), Matrona Moskovskaia: The Development of an Unofficial “Soviet” Saint

Wars over Intangible Cultural Heritage II

02-12

Sponsored by the Eastern Asia Folklore Section
(See also 01-12)

Walnut

Juwen Zhang, chair

- 10:15 **Li Xing** (Central University for Nationalities), The Genghis Khan War and the Legacy of the Sacrifice Ritual Today
- 10:45 **Lihui Yang** (Beijing Normal University), A War without Gunsmoke: The Safeguarding Intangible Cultural Heritage Movement in Contemporary China
- 11:15 **Deming An** (China Academy of Social Sciences), The Emergence of a New Cultural Hegemony: Reflecting on the Ongoing Movement of Intangible Cultural Heritage Protection
- 11:45 **Nankuaimodege** (Xinjiang Normal University) Khomeii: A Cultural Heritage Claimed by Three Countries

Contemporary Cultural Performances

02-13

Poplars

Sara L. Thompson, chair

- 10:15 **Suzanne M. Barber** (Indiana University) and **Matthew Hale** (Indiana University), Embodying War at Dragon*con: Referentiality and the Fracturing of Fandoms
- 10:45 **Jennifer Dare** (University of Oregon), The Working Dead: Zombiewalks and the Great Recession
- 11:15 **Danielle Quales** (Indiana University), Investigating the Secular Ritual of the Game of Bingo
- 11:45 **Sara L. Thompson** (York University), “Go Ahead, Ignore Me—I’m Fictional Anyway”: Humor, Subversion, and Meta-Text at the Renaissance Faire

Star Informants: The Place of Biography in Folklore Fieldwork

02-14

Distinguished Alumni

Rosina S. Miller (The Philadelphia Center), chair

- 10:15 **Ruth Olson** (University of Wisconsin, Madison), “A Good Time Was Had by All”: Searching for a Meaningful Family Story
- 10:45 **Nancy L. Watterson** (Cabrini College), “Returning to the Circle”: Kun-Yang Lin, the KYL/Dancers, and the Practice of Creative and Contemplative Inquiry
- 11:15 **Michael L. Murray** (Mercy College), The Man with a “360-Degree Eye”: Collecting, Curating, and Inventing 20th-Century Folk Art

12:15—1:30 PM

AFS Cultural Diversity Task Force Open Meeting

Georgian

AFS Section Business Meetings

See Below

Children’s Folklore: State Room East
Folklore and Creative Writing: Walnut
Jewish Folklore and Ethnology: Maple
Mediterranean Studies: Oak
Nordic-Baltic: Sassafra
Politics, Folklore, and Social Justice: Persimmon
Socialist and Post-Socialist Area Studies: Poplars
Space, Place, and Landscapes: Dogwood

Program Schedule: THURSDAY, October 13

State Room West

Grant Writing Roundtable

Sponsored by the Independent Folklorists Section
No preregistration required

Whittenberger

The Smithsonian's "The Will to Adorn" Advisory Committee Meeting

1:30—3:30 PM

04-01

Alumni Hall

Public Programs Idea Fair

Sponsored by the Public Programs Section

Stephen G. Kidd (Smithsonian Institution), chair

Nelda Ault (America West Heritage Center), **Betty J. Belanus** (Smithsonian Institution), **James Deutsch** (Smithsonian Institution), **Marjorie Hunt** (Smithsonian Institution), **Rachel Reynolds Luster** (Coalition for Ozark Living Traditions), **Meredith Martin-Moats** (Pryor Center for Arkansas Oral and Visual History), **Rachel M. Miller** (Arkansas State University), **Jason Morris** (George Mason University), **Rory Turner** (Goucher College)

04-02

Whittenberger

Mexican American Border Songs: Américo Paredes, George Pickow, and the Visualization of Performance

Guha Shankar (American Folklife Center), chair

Richard Bauman (Indiana University, retired), **John H. McDowell** (Indiana University), **Olga Nájera-Ramirez** (University of California, Santa Cruz), **Russell Rodriguez** (University of California, Santa Cruz), **Beverly Stoeltje** (Indiana University), **Kay F. Turner** (Brooklyn Arts Council)

04-03

Frangipani

Philosophical Foundations of Folkloristics: Aesthetic Ideology I

(See also 05-03)

Lee Haring (Brooklyn College, retired), chair

1:30 **Marsha MacDowell** (Michigan State University Museum), Is it Art? Is it Craft? Is it Traditional Culture? Meditations on Quilts and Aesthetics

2:00 **John Laudun** (University of Louisiana, Lafayette), Mama Lou and Her Coterie of Experts

2:30 **Katharine Young** (University of California, Berkeley), Aesthetic Ecologies, Affective Ecologies, Somaesthetics

04-04

Georgian

Learning with Librarians I: An Introduction to Copyright and Intellectual Property/An Introduction to Open Folklore

Sponsored by Open Folklore and the Indiana University-Bloomington Libraries
(See also 05-04)

Sherri Michaels, Julianne Bobay (Indiana University-Bloomington Libraries)

04-05

State Room East

Folklore and Disasters

Kyrre Kverndokk, chair

1:30 **John Bealle** (Independent), DIY, Realicide, and Post-9/11 Music

2:00 **Richard Vidutis** (Independent), Folkloristics in Crisis during Crises (Post-Katrina Lower 9th Ward, New Orleans)

- 2:30 **David Todd Lawrence** (University of St. Thomas), Telling All Our Stories: Institutionalization, Vernacular Expression, and Contested Meaning at the Flight 93 National Memorial
- 3:00 **Kyrre Kverndokk** (University of Oslo), discussant

Folklore and Literature I

04-06

(See also 05-06)

State Room West

Elaine J. Lawless, chair

- 1:30 **Nicholas Hartmann** (Memorial University of Newfoundland), Don't Laugh at Kim Il-Sung: Personal Graphic Narrative, Untellability, and Cultural Mythology in Guy Delisle's *Pyongyang*
- 2:00 **Sara Baer Cleto** (George Mason University), Facing the Other: An Exploration of War and Its Aftermath in Robin McKinley's *Sunshine*
- 2:30 **Jeannine Huenemann** (Utah State University), Going Solo with Roald Dahl: A Narrative of Landscape
- 3:00 **Elaine J. Lawless** (University of Missouri, Columbia), Ethnography's Ultimate Responsibility: Reading Whiteness in American Literature without a Compass

Local "Wars" and Expressive Culture

04-07

Dogwood

Debra Lattanzi Shutika, chair

- 1:30 **Kate Butler** (Memorial University of Newfoundland), Beyond the "Battle of the Bridge": Metaphors of War on the Toronto Islands
- 2:00 **Joy Fraser** (George Mason University), "Through Bloody Flood or Field to Dash": Images of Violence in Expressive Cultural Depictions of Scotland's National Dish
- 2:30 **Virginia Fugarino** (Memorial University of Newfoundland), "It Looked Like a Bombed Out, War-Torn Country": Metaphors in Hurricane Narrative
- 3:00 **Debra Lattanzi Shutika** (George Mason University), The Battle to Belong: Interpreting Immigrant Incorporation

Creating, Re-Creating, Negotiating, and Displaying Nordic Identities

04-08

Sponsored by the Nordic-Baltic Folklore Section

Maple

Scott Anthony Mellor, chair

- 1:30 **Jason Schroeder** (University of Wisconsin, Madison), Looking Out, Looking In: Swedish Ballads in 19th-Century Sweden
- 2:00 **B. Marcus Cederström** (University of Wisconsin, Madison) and **Brandy Trygstad** (University of Wisconsin, Madison), Swedish Holidays in Minnesota: The Language and Traditions of Chisago City
- 2:30 **Scott Anthony Mellor** (University of Wisconsin, Madison), Midsummer on Åland: Variations on a Theme

States of Imagination: Aesthetics, Affects, and Representational Practices in/of Asia

04-09

Oak

Stephanie C. Kane, chair

- 1:30 **Stephanie C. Kane** (Indiana University), Art, Environment, Intention: Handmade Water Landscapes in South India
- 2:00 **Sara Friedman** (Indiana University), Documenting Fluid Borders: Affect, Materiality, and State Sovereignty
- 2:30 **Radhika Parameswaran** (Indiana University), Signifying Creatures: Nation and Visual Representation
- 3:00 **Pauline Greenhill** (University of Winnipeg), discussant

- 04-10** **Theorizing Sound Writing**
Persimmon Sponsored by the Society for Ethnomusicology
- Deborah Kapchan**, chair
- 1:30 **Deborah Kapchan** (New York University), Theorizing Sound Writing: Towards a Meta-Discursive Sonic Ethnography
2:00 **David Henderson** (St. Lawrence University), Conscriptations
2:30 **Alex Waterman** (New York University), Listening to Resonant Words: Speaking Musically
3:00 **Carol Muller** (University of Pennsylvania), "Becoming Music to My Ears": From Sound/Noise to Music through Repeated Listening and Free Writing
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- 04-11** **Author Meets Critics: Robert Glenn Howard's *Digital Jesus: The Making of a New Christian Fundamentalist Community on the Internet***
Sassafras Sponsored by the Folk Belief and Religious Folklife Section
- Leonard Norman Primiano** (Cabrini College), chair
- Robert Glenn Howard** (University of Wisconsin, Madison), **Sabina Magliocco** (California State University, Northridge), **Tom Mould** (Elon University), **Tok F. Thompson** (University of Southern California)
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- 04-12** **The War Within/out: Responses to War and Conflict**
Walnut
- Elinor Levy**, chair
- 1:30 **Morgan Carraway** (University of West Georgia), Taking It Personally: The Metamorphosis of War and Revenge
1:55 **Elinor Levy** (Fairleigh Dickinson University), Don't Be Such a Girl: Women's Responses to Military Folk Culture
2:20 **Richard A. Burns** (Arkansas State University), Military Folklore and a B-17 Waist Gunner's Story
2:45 **Greg Kelley** (University of Guelph), Combat and Confection: Doughnuts During Wartime
3:10 **Eric Eliason** (Brigham Young University), discussant
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- 04-13** **Music, Place, and Community**
Poplars
- Maria Hnaraki**, chair
- 1:30 **Maria Hnaraki** (Drexel University), From Homeric Poetry to Cretan Balladry: The Daskaloyannis Song
2:00 **Ian Russell** (University of Aberdeen), "Peace o'er the World": The Dynamics of a Christmas Carolling Tradition in the Hope Valley
2:30 **Langston C. Wilkins** (Indiana University), Southside Still Holdin': The Role of Hip Hop Culture in Community Identity and Conflict in Houston, Texas
3:00 **Moriah C. Istre** (Arkansas State University), Wayne Toups and ZydeCajun: The Myths and Music behind the Man
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- 04-14** **Tourism and Heritage**
Distinguished Alumni
- Kerry Noonan**, chair
- 1:30 **Kristin McAndrews** (University of Hawai'i, Mānoa), The Spectacular: Tourism and the Victorian Imagination in the 1849-50 Travel Journals of Lot Kamehameha, Alexander Liholiho, and Garrit Parmele Judd
2:00 **Kerry Noonan** (Champlain College), Oh, You Beautiful Doll: Tourist Consumption of the Ethnic Other in Yunnan, China
2:30 **Lynda M. Daneliuk** (Memorial University of Newfoundland), The Battle for Belief in New Orleans: Narrative Entitlement and Tour Rights among Licensed and Unlicensed Belief Guides

3:00 **Jeff Alan Tolbert** (Indiana University), Feasting in Dingle: Contemporary Celtic Culture in the West of Ireland

3:45—5:45 PM

Folklore and Ethnomusicology: Convergence and Divergence

05-02

Sponsored by the Society for Ethnomusicology

Whittenberger

Jeff Todd Titon (Brown University), chair

Harold Anderson (Independent/Bowie State University/Goucher College), **Kim Kattari** (University of Texas, Austin), **Clifford Murphy** (Maryland State Arts Council), **Daniel B. Reed** (Indiana University)

Philosophical Foundations of Folkloristics: Aesthetic Ideology II

05-03

(See also 04-03)

Frangipani

Lee Haring, chair

3:45 **Dorothy Noyes** (The Ohio State University), Aesthetic Is the Opposite of Anaesthetic: On Tradition and Attention

4:15 **Lee Haring** (Brooklyn College, retired), Muddles of Aesthetic Ideology in Folklore

4:45 **Regina Bendix** (University of Göttingen), discussant

Learning with Librarians II: An Introduction to Digital Humanities and Online Information Resources

05-04

Sponsored by Open Folklore and the Indiana University-Bloomington Libraries
(See also 04-04)

Georgian

Angela Courtney, Jennifer Laherty, Moira Marsh (Indiana University-Bloomington Libraries)

Gendered Performances

05-05

State Room East

Katherine Borland (The Ohio State University), chair

3:45 **Olivia Caldeira** (Memorial University of Newfoundland), Framing Embodied Performance, Gender, and Self-Defense through the Brazilian Jiu Jitsu Triangle

4:15 **Susan Seizer** (Indiana University), Five Generations, a Department Store, and a Wedding: Expanding Kin Relations in South India and the US

4:45 **Patricia Sawin** (University of North Carolina), Surprising Violence and Surprising Peace in Guatemalan Women's Narratives

5:15 **Solimar Otero** (Louisiana State University), Women's Ritual Creativity: Developing Discourses in Afro-Cuban Religion

Folklore and Literature II

05-06

(See also 04-06)

State Room West

Timothy H. Evans, chair

3:45 **Timothy H. Evans** (Western Kentucky University), Strategies of Folklore in Fantasy Literature

4:15 **Jungmin Kim** (Cornell University/State University of New York, Buffalo), Riding Outside of the Law: Folklore as Means for Political Expression and Repression in Cynthia Voigt's *Jackaroo* (1985)

4:45 **Ruth B. Bottigheimer** (State University of New York, Stony Brook), Did Hanna Diyab Crib a Book for Antoine Galland in 1709? The Concluding Tale of *Thousand and One Nights*

5:15 **Shyamala Mourouvapin** (Wayne State University), Disempowering Scheherazade: Silencing the Feminine in Gautier, Poe, and Wilde

05-07 Folklore Performance in Japan: Policies, Practices, Recontextualizations

Dogwood

Sponsored by the Eastern Asia Folklore and the Public Programs Sections

Hideyo Konagaya, chair

- 3:45 **Robert Baron** (New York State Council on the Arts), Public Folk Performance Support and Programming in Japan and the US: Comparisons, Contrasts, Lessons
- 4:15 **Hideyo Konagaya** (University of Nagasaki), The Performativity of the Intangible: The Entextualization of Otherness in the Cultural Policies of Japan
- 4:45 **Hiroyuki Hashimoto** (Morioka University), Dancing against Predicament: Kagura Performers in the Great Tohoku Earthquake
- 5:15 **Michael Dylan Foster** (Indiana University), The Intangible Lightness of Heritage: Improvisation of Tradition on a Japanese Island

05-08 Memory and War

Maple

Mary Beth Stein, chair

- 3:45 **Ulf Palmenfelt** (Gotland University), We and the War: Between Private Memory and Collective Grand Narrative
- 4:15 **Huseyin Oylupinar** (University of Alberta), Politics of Collective Memory and Folklore: The Battle of Poltava Battle and the Responses of the Folk
- 4:45 **Pablo Martín Domínguez** (University of Indiana), The War of Our Ancestors: Memory, War, and Hope in Spain
- 5:15 **Mary Beth Stein** (George Washington University), Remembering the Wall after the Fall

05-09 Text and Community Forum: *Storytelling on the Northern Irish Border*

Oak

Margaret R. Yocom (George Mason University), chair

Ray Cashman (The Ohio State University), **Carl Lindahl** (University of Houston), **Margaret Mills** (The Ohio State University), **Polly Stewart** (Salisbury State University)

05-10 Peace and Expressive Culture

Persimmon

James Deutsch, chair

- 3:45 **Erik A. Aasland** (Fuller Graduate School of Intercultural Studies), How Kazakh College Students Wage Peace with Kazakh Proverbs
- 4:15 **Micah Hender** (Yale University), "I Am a Seed of Peace": Music and Israeli-Arab Peacemaking
- 4:45 **Wanda G. Addison** (National University), Storytelling and Peace: Healing through Stories
- 5:15 **James Deutsch** (Smithsonian Institution), Madison, Indiana: The Town in War and Peace

05-11 Jerusalem as a Contested/Shared Space?

Sassafras

Amy Horowitz, chair

- 3:45 **Vered Madar** (The Hebrew University of Jerusalem), The Folklore of Resistance: Seeking Peace in Jerusalem
- 4:15 **Hagar Salamon** (The Hebrew University of Jerusalem), Embroidered Palestine: Maps and Women's Creativity
- 4:45 **Galit Hasan-Rokem** (The Hebrew University of Jerusalem), Historical Folklore and Its Uses: The Case of Jerusalem
- 5:15 **Amy Horowitz** (The Ohio State University/Indiana University), "This Land Is My Land, Your Land Is My Land": Dualing/Dueling Narratives With(in) Israeli and Palestinian Jerusalem

Intimate Territories: Everyday Conflicts over Guarding the Meaning, Ownership, and Integrity of Bodies **05-12**
Walnut

Andrea Kitta (East Carolina University), chair

Bonnie B. O'Connor (Hasbro Children's Hospital/Brown University),
Anika Wilson (University of Wisconsin, Milwaukee)

Reimagining Greek Communities **05-13**
Poplars
Sponsored by the Mediterranean Studies Section

Tina Bucuvalas, chair

- 3:45 **Tina Bucuvalas** (City of Tarpon Springs, Florida), Golden Harvest: Transnationalism, Community, and the Greek Sponge Industry
4:15 **Maria Kaliambou** (Yale University), Book Culture of Greek Americans
4:45 **Panayotis League** (Hellenic College/Holy Cross Greek Orthodox School of Theology), Rewriting Unwritten History: Nationalism, Folklore, and the Ban of the Cretan Violin
5:15 **Anna Lomax Wood** (Association for Cultural Equity), Musical Practice and Memory between Two Worlds: Kalymnian Tsambóuna and Song Repertoire in a Greek Immigrant Family

Planting Mythology: Plants as Living Images in Folk Narrative and Art **05-14**
Distinguished Alumni

Jeremy Stoll, chair

- 3:45 **Jeremy Stoll** (Indiana University), Storytelling Trees in India's Comics Culture
4:15 **Katie Dimmery** (Indiana University), Discerning Flowers in Dongba and Buddhist Art
4:45 **Lydia Bringerud** (Indiana University), Rood Awakenings: The World Tree in Transition between Norse and Christian Worldviews
5:15 **Tok F. Thompson** (University of Southern California), discussant

6:00—7:30 PM

AFS Fellows' Reception for Students **Alumni Hall**
Sponsored by the AFS Fellows and the Graduate Students Section
For students and AFS Fellows only

7:30—8:00 PM

Folklore Society of Japan-American Folklore Society Memorandum of Agreement Signing Ceremony **Distinguished Alumni**

Namihira Emiko (Ochanomizu University, retired; Folklore Society of Japan)
and **C. Kurt Dewhurst** (Michigan State University)

8:00—9:30 PM

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

Stephen D. Winick (American Folklife Center), chair

John H. McDowell (Indiana University), The Ballad of Narcomexico

Program Schedule: THURSDAY, October 13

Georgian

The Don Yoder Lecture

Sponsored by the Folk Belief and Religious Folklife Section

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

William A. (Bert) Wilson (Brigham Young University, retired), Mormon Folklore: Mormon Folk Religion, or Mormon Vernacular Religion, or Mormon Religious Folklore? And Who are the Mormons Anyway, and Do They Have Any Uniquely Identifiable Mormon Folklore?

David J. Hufford (Pennsylvania State University) and **Tom Mould** (Elon University), discussants

State Room East

The Mediterranean Studies Section Lecture

Luisa Del Giudice (Independent), chair

Susan Slyomovics (University of California, Los Angeles), Algeria: Captions and Stereotypes from the Visual Legacy of French Colonialism

9:30 PM—12:00 AM

Georgian

Instrumental Music Jam Session

State Room East

Vocal Music Jam Session

9:30—10:30 PM

Oak

Women's Section Meeting

PROGRAM SCHEDULE - FRIDAY

7:00—8:00 AM

AFS Executive Director's Breakfast with Section Conveners

State Room West

8:00—10:00 AM

The Lives, Work, and Legacy of Three African American Folklorists: 09-01

**Kathryn L. Morgan (1919-2010), Beverly J. Robinson (1945-2002), and
Gerald L. Davis (1941-1997)** Alumni Hall

Sponsored by the Association of African and African American Folklorists

Marilyn M. White (Kean University), chair

Jade D. Banks (Mind-Builders Creative Arts Center), **Debora Kodish**
(Philadelphia Folklore Project), **Diana Baird N'Diaye** (Smithsonian Institution),
R. Jeannine Osayande (Dunya Performing Arts Company), **Adrienne
Seward** (Colorado College), **Patricia Turner** (University of California, Davis)

Media Session: *Dances of Turkey: Variations of Turkish Belly Dance* 09-02

Whittenberger

Jaynie Aydin (European University of Lefke), filmmaker

The Aesthetics of Fear and Violence in Contemporary Popular Music 09-03

Frangipani

David McDonald, chair

8:00 **Margaret Jackson** (Troy University), The Poets of Duisburg: Risk and
Response in a German Inner City

8:30 **Jeremy Wallach** (Bowling Green State University), One Finger Metal:
Debating Violence in Indonesia's Heavy Metal Scene

9:00 **David McDonald** (Indiana University), Imaginaries of Exile and Emergence
in Israeli Jewish and Palestinian Hip Hop

9:30 **John H. McDowell** (Indiana University), discussant

◆ **Diamond Session: Festival and Other Practices of (Extra-)Ordinary Life** 09-04

Georgian

Jason Baird Jackson (Indiana University), chair

8:07 **Lisa Gabbert** (Utah State University), Winter Carnival in a Western
Town: Identity, Change, and the Good of the Community

8:14 **Arnika Peselmann** (University of Göttingen), Cold War Legacies:
Transformation of the Miner's Day Festival in a Former Uranium Mining
Town in Eastern Germany

8:21 **Rachel M. Miller** (Arkansas State University), Eureka Springs: The
San Francisco of the Ozarks

8:28 **Stefan Groth** (University of Göttingen), Folklore and Diplomacy: Idioms,
Proverbs, and Jokes in International Negotiations

8:35 **Robert Young Walser** (University of Aberdeen), Cue the Chorus:
Improvisation and Response in Scottish Dreg Songs

8:42 **Michael E. Bell** (Independent), Rest in Peace? American Vampires and
the Ongoing Ambiguity of Death

09-05 **Biases and Balances: A Discussion of Neutrality in Archives, Museums, and Other Folklore Collections**

State Room East

Sponsored by the Archives and Libraries Section

Terri M. Jordan (University of Oklahoma), chair

Benjamin Aldred (Kendall College), **Zilia Clara Estrada** (Indiana University), **Nan McEntire** (Indiana State University), **David Puglia** (Pennsylvania State University, Harrisburg), **Randy Williams** (Utah State University)

09-07 **Mediated Affiliations and Electronic Vernacular**

Dogwood

Joseph Sciorra, chair

8:00 **Stephen E. Wall** (Memorial University of Newfoundland), The Manly Art of Parody (and the Parody of Manly Arts): How Caricatures of Men in Television Advertising Preserve and Communicate Masculine Traditions

8:30 **Joseph Sciorra** (Queens College), The Italian-American Political and Moral Bocce Club of Paradise: Parodic Refashionings of Community in the Digital Era

9:00 **Myc Wiatrowski** (Bowling Green State University), The Internet (R)evolution: Social Networks and Political Dialogue in Contemporary Folk Discourses

9:30 **Jillian Gould** (Memorial University of Newfoundland), A Match Made in Jdate Heaven: Jewish Courtship Narratives in the Digital Age

09-08 **Eastern Mediterranean and Beyond: Folklore, History, and Identity**

Maple

Sponsored by the Mediterranean Studies Section

Arzu Ozturkmen (Bogazici University), chair

8:00 **Gabriela Currie** (University of Minnesota), Sounds of Empire and Images of Music in Byzantine and Ottoman Realms

8:30 **Omar Farahat** (New York University), Performing Luxury: The Aesthetics of the Muwashshah in Ibn Mā' al-Samā's "Man Walī Fī Ummatin"

9:00 **Fahriye Dinçer** (Yildiz Technical University), Alevi Ritual Movement: Their Representation in Historical and Contemporary Texts

9:30 **Evelyn Birge Vitz** (New York University), discussant

09-09 **Fighting Words: Recent Veterans Tell Their Stories and Folklorists Listen**

Oak

Jay Mechling (University of California, Davis), chair

Eric Eliason (Brigham Young University), **Susan Hanson** (The Ohio State University), **John Summerlot** (Indiana University)

09-10 **Language and Culture**

Persimmon

Susan C. Lepselter, chair

8:00 **James F. Abrams** (Independent), "I Know What Genes I Have": Double-Voiced Narrative and the Reconciliation of the Past in a Labor Heritage Classroom

8:30 **Benjamin Gatling** (The Ohio State University), Tradition in Tajik Sufi Ritual Performance

9:00 **Susan C. Lepselter** (Indiana University), Lyric Possession of the War Machine

9:30 **Glynn Custred** (California State University, East Bay, retired), Formulaic Language and Folk Speech within a Wider Linguistic Context

09-11 **Stories and Their Uses**

Sassafras

Craig Mishler, chair

- 8:00 **Chad Buterbaugh** (Indiana University), A Traditional Irish Story, Folklorized and Mass-Mediated
- 8:30 **Christine Widmayer** (George Mason University), Dementia and the Shifting Self: The Power of Storytelling
- 9:00 **Lauren E. Welker** (The Ohio State University), Elita: Imagining the Urban in Rural Karelia
- 9:30 **Craig Mishler** (Vadzaih Unlimited), The Tellers of a Tale: The Blind Man and the Loon

Catch and Release: Leadership, Transition, and Succession in Public Folklore Programs **09-12**
Walnut

Sponsored by PACT (Preserving America's Cultural Traditions) and the Public Programs Section

Christina Barr (Nevada Humanities) and **Sally Van de Water** (Mid Atlantic Arts Foundation), chairs

Brent Bjorkman (Vermont Folklife Center), **Peggy Bulger** (American Folklife Center), **Clifford Murphy** (Maryland State Arts Council)

Mapping Conflict and Harmony on Cultural Landscapes and Spaces **09-13**
Poplars

Sponsored by the Eastern Asia Folklore Section

Margaret Magat, chair

- 8:00 **Ayako Yoshimura** (University of Wisconsin, Madison), Decor that Speaks: The Making of Cultural Space in an Ethnic Grocery Store
- 8:30 **Nathan Hopson** (University of Pennsylvania), Tohoku: Japan's Troubled Folklore of the Internal Other
- 9:00 **Margaret Magat** (Cultural Surveys Hawai'i), The Sacred Versus the Secular: The Battle over Maunakea and the Thirty Meter Telescope

Breaking Bread: Using Bread as a Vehicle for Remembering War and Peace in American Culture **09-14**
Distinguished Alumni

Judith M. Lanzendorfer, chair

- 8:00 **Heather Hoyt** (Arizona State University), Kneading Culture: Bread in Arab-American Women's Writing
- 8:30 **Katie L. Peebles** (Marymount University), Rising Bread, Raising Bakers: How Wild Yeast Traditions Travel by Book and by Blog
- 9:00 **Judith Lanzendorfer** (The University of Findlay), Bread on the Homefront: Using Ration Bread Recipes to Remember the Importance of Victory

10:15 AM—12:15 PM

The Francis Lee Utley Memorial Lecture of the AFS Fellows **10-01**
Alumni Hall

Patricia A. Turner (University of California, Davis; 2011 AFS Fellows President), chair

Margaret Mills (The Ohio State University), Achieving the Human: Strategic Essentialism and the Problematics of Communicating across Cultures in Traumatic Times

12:15—1:30 PM

AFS Fellows Business Meeting **Frangipani**

See Below

AFS Section Business Meetings

Archives and Libraries: Walnut
Chicano and Chicana/Folklore Latino, Latinoamericano y Caribeño: La Casa,
Indiana University Latino Cultural Center, 715 E. 7th Street
Eastern Asia Folklore: Georgian
Folk Arts and Material Culture: Distinguished Alumni
Folk Belief and Religious Folklife: State Room East
Folk Narrative: State Room West
Folklore and Education: Oak
Graduate Students: Dogwood
Medieval Folklore: Poplars
Music and Song: Sassafras
NewFolk@AFS: Maple
Storytelling: Persimmon

Alumni Hall

PACT (Preserving America's Cultural Traditions) Business Meeting

1:30—3:30 PM

12-00

Registration Table

Happy Birthday: The AFS Oral History Project Turns One!

Sponsored by the Archives and Libraries Section

Randy Williams (Utah State University), representative

12-01

Alumni Hall

The Peace Corps and Folklore

Mary Magoulick (Georgia College), chair

John Johnson (Indiana University), **David Stanley** (Westminster College),
Elizabeth Tucker (Binghamton University), **Sabra Webber** (The Ohio State
University)

12-02

Whittenberger

Media Session: Two Films

Grounds for Resistance (50 min.)

Sponsored by the Politics, Folklore, and Social Justice Section

Lisa Gilman (University of Oregon), filmmaker

Let's Get the Rhythm! (52 min.)

Sponsored by City Lore, Inc.

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

12-03

Frangipani

Charting the Future of Folkloristic Research on Medicine and Health

Charles L. Briggs, **Diane E. Goldstein**, and **Katharine Young** (University
of California, Berkeley), chairs

1:30 **David J. Hufford** (Pennsylvania State University), Folklore Studies Applied
to Health

2:00 **Diane E. Goldstein** (Indiana University), Folklore, Medicine, and the
Pathology of Culture

2:30 **Bonnie B. O'Connor** (Hasbro Children's Hospital/Brown University),
Folklorists as Interpreters of Maladies

3:00 **Charles L. Briggs** (University of California, Berkeley), Toward New
Perspectives on Folkloristics and Health

◆Diamond Session: Digital and Computational Approaches to Folklore I **12-04**
 (See also 13-04) **Georgian**

Timothy R. Tangherlini, chair

- 1:37 **Jason Baird Jackson** (Indiana University), New Digital Work with Old Museum Objects: The Southeastern Native American Collections Project
- 1:44 **Kathryn Anne La Barre** (University of Illinois, Urbana-Champaign) and **Carol Tilley** (University of Illinois, Urbana-Champaign), The Missing Treasure: Enhancing Discovery of and Access to Folktales
- 1:51 **John Laudun** (University of Louisiana, Lafayette), The Thread of Verbosity and the History of Folkloristics
- 1:58 **Peter Broadwell** (University of California, Los Angeles), Danish Liaisons: Faceted Browsing and the Danish Folklore Archive
- 2:05 **Timothy Tangherlini** (University of California, Los Angeles), Looking for Ghosts in All the Wrong Places: Network-Based Classifiers for the Study of Folklore

Myth: Science and Souls **12-05**
State Room East

Robert Segal, chair

- 1:30 **Tok F. Thompson** (University of Southern California), War and Peace between the Species: Do Animals Have Souls?
- 2:00 **Janferie J. Stone** (Independent), Nawal Transformation in a Time of Genocide
- 2:30 **Gregory A. Schrempf** (Indiana University), Science Fundamentalism: Problems in Re-Mythologizing the Universe
- 3:00 **Robert Alan Segal** (University of Aberdeen), Can Myth Be Brought Back to the World?

Museums and Folkloristics: Folklorists' Legacy and Future in Museum Theory and Practice **12-06**
State Room West

C. Kurt Dewhurst (Michigan State University), chair

Diana Baird N'Diaye (Smithsonian Institution), **Carrie Hertz** (Castellani Museum of Art), **Charlie Seemann** (Western Folklife Center), **Stephen Stuempfle** (Society for Ethnomusicology/Indiana University)

Crafting Culture **12-07**
Dogwood

Danille Elise Christensen, chair

- 1:30 **Danille Elise Christensen** (University of North Carolina, Chapel Hill), Make Chèvre, Not War: DIY Discourse, Material Revivals, and Social Justice in the 21st Century
- 2:00 **Kirstin C. Erickson** (University of Arkansas), Las Colcheras: Spanish Colonial Embroidery and the Inscription of Heritage in Contemporary Northern New Mexico
- 2:30 **Susan L.F. Isaacs** (Union College), Redware Pottery Revival in the 21st Century
- 3:00 **Nathan E. Bender** (Independent), St. George and the Dragon Sideplate: Symbolisms of Northwest Trade Guns

Histories of Folklore Scholarship **12-08**
Maple

Michael J. Bell, chair

- 1:30 **Dani Schrire** (University of Göttingen/The Hebrew University of Jerusalem), The Folkloristic Activity of Yom-Tov Lewinsky and the Avant-Garde of Everyday Life
- 2:00 **Michael J. Bell** (Merrimack College), "My Secret Autobiography": The Letters of Francis James Child to William Ellery Sedgwick
- 2:30 **Jerrold Hirsch** (Truman State University), The Depression, Anti-Fascism, and Folklore Theory: B.A. Botkin, 1929-39
- 3:00 **Fekade Azeze** (Addis Ababa University), Folklore Collection, Training, and Research in Ethiopia: An Overview

12-09 **Sustainability, Dialog, and Community: Three Explorations from the Ozark and**
Oak Ouachita Mountains

Sponsored by the Politics, Folklore, and Social Justice and the Public Programs Sections

Meredith Martin-Moats, chair

- 1:30 **Michael J. Luster** (Arkansas Folklife Program), Remembering Edd Jeffords and the Legacy of the Ozark Back-to-the-Land Movement
- 2:00 **Rachel Reynolds Luster** (Arkansas State University), Let Us Build Us a Forest: Sustainable Timber Management, Philanthropy, and the Cultural Landscape
- 2:30 **Meredith Martin-Moats** (Pryor Center for Arkansas Oral and Visual History), Nuclear Power and Community Life: Documenting Oral Histories of the Creation of Arkansas Nuclear One

12-10 **Protest, Activism, and Folklore**
Persimmon

Mark Y. Miyake, chair

- 1:30 **Mark Y. Miyake** (State University of New York, Empire State College), "Haunted by That Garryowen": Historical and Contemporary Peace Movements in the Bluegrass Music Community
- 2:00 **Linda Pershing** with **Gloria Diaz** and **Kristine Wise** (California State University, San Marcos), Chaining Themselves to the White House Fence: Military Veterans Confront Obama's War Policy
- 2:30 **Elo-Hanna Seljamaa** (The Ohio State University), "The Ribbon of Our Memory": St. George Ribbon Campaigns in Post-Soviet Tallinn
- 3:00 **Annie Hallman** (George Mason University), Starvin' for Justice: Tradition of Embodied Awareness

12-11 **Foodways**
Sassafras

Lucy M. Long, chair

- 1:30 **Lucy M. Long** (Center for Food and Culture), Soda Bread in Northern Ireland: Exploring Conflict through Food
- 2:00 **Wesley Merkes** (The Ohio State University), Consuming Anxieties: Ethics and Practice in Middle-Class Food Movements
- 2:30 **Michael Owen Jones** (University of California, Los Angeles), Dining on Death Row
- 3:00 **LuAnne K. Roth** (University of Missouri), Foodways in the Zombie Zeitgeist: The Offal Truth about the Undead's Eating Habits

12-12 **Fairy Animals, Demonic Beasts, and Fantastic Creatures in International**
Walnut Tradition I
(See also 13-11)

Adam Grydehøj, chair

- 1:30 **Jeremy Harte** (Folklore Society, UK), Animals with Human Faces
- 2:00 **Fumihiko Kobayashi** (Hebrew University of Jerusalem), A Study of Japanese Animal-Spouse Lore: Gender Favoritism in Japanese Narrative Traditions
- 2:30 **Benjamin Radford** (Center for Inquiry), The Chupacabra and Folklore
- 3:00 **Mark Bender** (The Ohio State University), Dragon Blood: Eco-Genealogy, Para-Humans, and Animal Allies in a Nuosu Epic

Music, Politics, and Conflict

12-13

Poplars

Mark A. Jackson, chair

- 1:30 **Justin Acome** (The Ohio State University), Bluegrass, Memory, and Race
 2:00 **Mark A. Jackson** (Middle Tennessee State University), "The Judge Found Me Guilty; the Clerk, He Wrote It Down": Folk Blues Commentary on Prison Sentencing
 2:30 **Thomas G. Richardson** (Indiana University), "Everything's Raisin' but the Wages": The Poetics of Class Warfare in the Work of Two Hoosier Songwriters
 3:00 **Haya Milo** (Haifa University), The Concept of Power and the Attitude towards the Enemy in Israeli Soldiers' Songs

Fantasies of Witchcraft and Social Influence

12-14

Distinguished Alumni

Sponsored by the Medieval Folklore Section

Kerry Kaleba, chair

- 1:30 **Derek Sherman** (University of Findlay), In the Beginning: Deciphering Witchcraft and Its Influential Power in the Renaissance
 2:00 **Megan Cross** (University of Findlay), Salem Witch Trials: Mass Hysteria and Its Influential Power in America
 2:30 **Kelsey Radigan** (University of Findlay), The Magical World: *Harry Potter* and the Impact of Fantasy on the World
 3:00 **Joanna Spanos** (The Ohio State University), discussant

3:45—5:45 PM

Folklore, Fieldwork, and the Study of History: A Discussion

13-01

Alumni Hall

Thomas Carter (University of Utah), chair

Meghann Jack (Memorial University of Newfoundland), **Gerald Pocius** (Memorial University of Newfoundland), **Robert St. George** (University of Pennsylvania), **Michael Ann Williams** (Western Kentucky University)

Uncovering Contestation in the Public Sphere: Folklore as Resource in Barbados, Western Europe, and Turkey

13-02

Whittenberger

Carol Tina Silverman, chair

- 3:45 **Philip Scher** (University of Oregon), Monumental Decisions: Statues and the Politics of History in Barbados
 4:15 **Beverly Stoeljte** (Indiana University), Comic or Corporate: The Suits Meet the Saint
 4:45 **Carol Tina Silverman** (University of Oregon), Global Balkan Gypsy Music: Contested Commodity/Appropriated Culture
 5:15 **Charles Briggs** (University of California, Berkeley), discussant

What Public Folklorists Do in Uncertain Times: Responses to Cultural, Environmental, and Economic Change

13-03

Frangipani

Sponsored by the Public Programs Section

Riki Saltzman (Iowa Arts Council), chair

Andrea Graham (University of Wyoming), **Catherine H. Kerst** (American Folklife Center), **LuAnne Kozma** (Michigan State University), **Lucy Long** (Center for Food and Culture), **Laura Marcus Green** (Independent), **Maida Owens** (Louisiana Division of the Arts)

13-04 **◆Diamond Session: Digital and Computational Approaches to Folklore II**
Georgian (See also 12-04)

Timothy R. Tangherlini (University of California, Los Angeles), chair

- 3:45 **Jeana Jorgensen** (Indiana University), A Quantitative Folkloristic Approach to European Fairy Tales
3:52 **Carrie Roy** (University of Wisconsin), Narrative Knot: Threads in Stories and Circles of Thought
3:59 **Bandari Roja** (University of California, Los Angeles), If a Protester Tweets in Egypt and No One Retweets Her, Has She Tweeted?
4:06 **Robert Glenn Howard** (University of Wisconsin), VAX CON: A Computational Approach to Online Rumor about Vaccines
4:13 **Peter Leonard** (University of California, Los Angeles), Modeling Folklore in the Google Books Corpus

13-05 **México at the Smithsonian Folklife Festival: Insider Reflections on Representation**
State Room East

Cristina Diaz-Carrera (Smithsonian Institution/New York University), chair

Olivia Cadaval (Smithsonian Institution), **Julian Carrillo** (Indiana University), **Olga Nájera-Ramirez** (University of California, Santa Cruz), **Maria Angelica Rodriguez** (Indiana University), **Tamara Valdez** (University of Texas, Austin), **Bonnie Kate Walker** (University of Chicago)

13-06 **Tradition and/or Temporality: New Times for Folklore**
State Room West

Kay F. Turner (New York University), chair

Luisa Del Giudice (Independent), **Kim Lau** (University of California, Santa Cruz), **Jack Santino** (Bowling Green State University), **Suzanne Seriff** (University of Texas, Austin), **Tes Slominski** (Independent)

13-07 **Public Display and Spectacle**
Dogwood

Priscilla A. Ord, chair

- 3:45 **Alina Dana Weber** (Florida State University), From “Vanishing Indian” to Timeless Hero: Performance Metamorphoses of a Native American Figure in German Wild West Festivals
4:15 **Eric Cesar Morales** (Indiana University), ‘Aparima to ‘Ahuroa: Innovations of Tahitian Dance in an International Context
4:45 **Joyce Marie Jackson** (Louisiana State University), Rockin’ for a Risen Savior: Hidden Transcripts in the Music of the Louisiana Easter Rock Ritual
5:15 **Priscilla A. Ord** (McDaniel College), At the Drop of a Hat: New Year’s Eve Traditions in Mid-State Pennsylvania

13-08 **Embodying the North**
Maple

Susanne Österlund-Pötzsch, chair

- 3:45 **Lizette Gradén** (Konstfack), FashionNordic: The Clothed Body as Performance of Genealogy and Place
4:15 **Hanne Pico Larsen** (Dansk FolkmindeSamling/Columbia University), Eating Dirt at Restaurant Noma, Denmark
4:45 **Susanne Österlund-Pötzsch** (Åbo Akademi University), Walking Nordic: Bodies in Motion Performing Space, Place, and Identity
5:15 **Pravina Shukla** (Indiana University), discussant

Lay and Expert Knowledge: A Workshop on Teaching Undergraduate Folklore **13-09**
 Sponsored by the American Folklore Society **Oak**

Timothy Lloyd (American Folklore Society) and **Dorothy Noyes** (The Ohio State University), chairs

Michael Chiarappa (Western Michigan University), **Danille E. Christensen** (University of North Carolina, Chapel Hill), **Sean Galvin** (LaGuardia Community College), **Jason Baird Jackson** (Indiana University), **Carl Lindahl** (University of Houston), **Sabina Magliocco** (California State University, Northridge), **Jay Mechling** (University of California, Davis), **Tom Mould** (Elon University), **Leonard Norman Primiano** (Cabrini College)

Conflict and Communities **13-10**
Persimmon

Donald Allport Bird (Long Island University, Brooklyn), chair

- 3:45 **Kara Rogers Thomas** (Frostburg State University), An Aggrieved Appalachia: Community Activists Take on the Energy Industry
- 4:15 **Raymond A. Hall** (Central Washington University), Kings, Knights, and Pawns: Black Strikebreakers Forging Group Identities from Conflict
- 4:45 **Mindy Morgan** and **Hannah Selig** (Michigan State University), Workers into Warriors: Transforming the Discursive Space of Indians at Work, 1940-42
- 5:15 **Michael Robert Evans** (Indiana University), Folklore as Fulfillment: Reality, Resistance, and the Native Takeover of Alcatraz

Fairy Animals, Demonic Beasts, and Fantastic Creatures in International Tradition II **13-11**
 (See also 12-12) **Sassafras**

Fumihiko Kobayashi (The Hebrew University of Jerusalem), chair

- 3:45 **Adam Grydehøj** (Island Dynamics), Protective Spirits or Fluffy Agents of Doom?: The Role Transition of Phantom Sheep, Undead Dogs, and Church Pigs in Danish Tradition
- 4:15 **Noriko Reider** (Miami University, Ohio), Earth Spider: "Tsuchigumo Sôshi" and a Killer Female Spider
- 4:45 **Amber Slaven** (Western Kentucky University), Seal-Folk: Exploring Gender and Family Constructions in Traditional Narratives and Popular Media
- 5:15 **Thomas A. DuBois** (University of Wisconsin, Madison), discussant

Vernacular Economies **13-12**
Walnut

Diane Tye, chair

- 3:45 **Diane Tye** (Memorial University of Newfoundland), Re/Contextualizing Power and Place: Maritime Canadian Narratives of Lobster as Regional Ecology
- 4:15 **Michael A. Lange** (Champlain College), Waging Sweet War on Modernity: Renegotiating Vermont Identity in a Changing Maple Syrup Market
- 4:45 **John M. Bodner** (Memorial University of Newfoundland), "She's a Powerful Plant": The Role of Plantlore in Small-Scale Marijuana Occupational Identity Formation
- 5:15 **Jennifer Meta Robinson** (Indiana University), Making a Difference for Farmers: Engaged Scholarship toward a New Farm School

"Strange Things Happening in the Land": Current Trends in Lomax Studies **13-13**
Poplars

Todd D. Harvey, chair

- 3:45 **Todd D. Harvey** (American Folklife Center), Accessing the Alan Lomax Collection
- 4:15 **Nathan Salsburg** (Association for Cultural Equity), "We of the Jets, the Wireless, and the Atom Blast": Cultural Equity in the Digital Age

Program Schedule: FRIDAY, October 14

- 4:45 **Judith R. Cohen** (York University), "Facebooking" the Village: A Decade of Fieldwork Following Alan Lomax's Spanish Fieldwork
5:15 **Miriam Phillips** (University of Maryland), Resurrecting Beauty and the Beast: Choreometrics in the 21st Century

13-14 Distinguished Alumni Narrative Community and Identity

Yvonne J. Milspaw, chair

- 3:45 **Teresa F. Keeler** (Pasadena City College), Personal Experience Narratives and Self-Concepts
4:15 **Sarah E. Wright** (George Mason University), Family Narratives and the Body
4:45 **Yvonne J. Milspaw** (Harrisburg Area Community College), Quilt Stories
5:15 **Bruce J. Martin** (University of Houston), Ethnography in First Year Composition: Writing Identities of Community, Identities of Self

6:00—7:00 PM

Georgian Public Programs Section Annual Business Meeting

7:00—8:00 PM

Georgian Public Programs Section Mixer for Students and Young Professionals

8:00—9:15 PM

Frangipani Daniel Crowley Storytelling Concert

Sponsored by the Storytelling Section. Requested donation: \$10, \$5 students

Noa Baum (storyteller), A Land Twice Promised

8:00—10:00 PM

Oak University of Missouri Reception

Maple The University of Pennsylvania Reception

Sassafras University of Texas Reception

8:30—10:30 PM

Dogwood The Ohio State University Dessert Reception

9:00 PM—12:00 AM

Georgian Instrumental Music Jam Session

State Room East Vocal Music Jam Session

9:30 PM—11:30 PM

Frangipani Story Slam!

Sponsored by the Storytelling Section; admission: \$5
Theme: "Tales from the Field"

PROGRAM SCHEDULE - SATURDAY

7:30—9:00 AM

AFS Fellows Breakfast of (Folklore) Champions

State Room West

Sponsored by the Fellows of the American Folklore Society
Open only to preregistered students

Dorothy Noyes (The Ohio State University), **Elliott Oring** (California State University, Los Angeles, retired), **David J. Hufford** (Pennsylvania State University/Hershey Medical Center, retired), **Bill Ivey** (Vanderbilt University)

8:00—10:00 AM

Badgers vs. Weasels, and Snowmen for Democracy: Folklore and Conflict in the 2011 Wisconsin State Budget Protests

17-02

Whittenberger

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

- 8:00 **Tim Frandy** (University of Wisconsin, Madison), How Retired Women Teachers Made a Trophy from a State Trooper's Clip-On Necktie: Uncovering the Boundaries of Power During the Wisconsin Protests
- 8:25 **Hilary Virtanen** (University of Wisconsin, Madison), Invocation and the Art of Protest
- 8:50 **Kaitlin Dunn** (University of Wisconsin, Madison), Solidarity!: How Cooperation Efforts Are Shaping Union Identity in Wisconsin
- 9:15 **Anne Pryor** (Wisconsin Arts Board), Peace, War, and Folklore in the New Wisconsin
- 9:40 **Riki Saltzman** (Iowa Arts Council), discussant

Folklore in Place and Community

17-04

Georgian

Steve Siporin, chair

- 8:00 **Hugo Freund** (Union College), The Appalachian Mountains: A Trans-Border Folk Region
- 8:30 **Jill T. Rudy** (Brigham Young University), Beyond Cultural Relativism: American Indian Stories, the Yellowman Tapes, and Relational Communities
- 9:00 **Steve Siporin** (Utah State University), A Bear and a Bandit

Folklore and Conflict

17-05

State Room East

Ozan Say, chair

- 8:00 **Simon Lichman** (Centre for Creativity in Education and Cultural Heritage), Seeing Complexity in Conflict: Moving beyond Stereotyping and Dehumanization
- 8:30 **Kristiana Willsey** (Indiana University), Conflicted Narratives, Narratives of Conflict
- 9:00 **Tricia T. Ferdinand** (Indiana University), Symbolic Ethnic Conflict and the Role of Artistic Creation in Mediation in Trinidad and Tobago
- 9:30 **Ozan Say** (Indiana University), Horseless Cowboys: Conflict and Harmony at Sheep Shearing Events

- 17-07**
Dogwood **Mediated Imaginaries: Forms of Virtuality and Their Relevance to Folklore Studies**
- John Dorst**, chair
- 8:00 **Miriam Camitta** (University of Pennsylvania), It's My Legacy: Writing and Painting Eyewris into the Virtual World
- 8:30 **Michael Ann Williams** (Western Kentucky University), Read This for Me: Radio, Writing, and the American Home Front
- 9:00 **John Dorst** (University of Wyoming), From Walter Anderson to Benedict Anderson: The Persistence of Folklore's Cybernetic Imaginary
- 9:30 **Susan Davis** (University of Illinois), discussant
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- 17-08**
Maple **Critical Alliance: Establishing the Node of the Oregon Folklife Network at the University of Oregon**
- Sponsored by the Public Programs Section
- Lisa Gilman** (University of Oregon), chair
- Emily Afanador** (University of Oregon), **Doug Blandy** (University of Oregon), **John Fenn** (University of Oregon), **Nathan Georgitis** (University of Oregon), **Ahavah Oblak** (University of Oregon)
-
- 17-10**
Persimmon **Children's Legends**
- Sponsored by the Children's Folklore Section
- Spencer L. Green**, chair
- 8:00 **Jacqueline Thursby** (Brigham Young University), The Legend of the Green Spanish Lady
- 8:30 **Elizabeth Tucker** (Binghamton University), The White Lady of Devil's Elbow
- 9:00 **Spencer L. Green** (Pennsylvania State University, Harrisburg), Disastrous Alternatives: Boy Scout Disaster Stories and Legends
- 9:30 **Simon J. Bronner** (Pennsylvania State University, Harrisburg), discussant
-
- 17-11**
Sassafras **Material Culture of Home, Family, and Nation**
- Rachel V. Gonzalez**, chair
- 8:00 **Puja Sahney** (Indiana University), Hindu Domestic Architecture in the United States: Objects, Placement, and Display
- 8:30 **Tamara N. Valdez** (University of Texas, Austin), Domesticana: The Entanglement of Rasquachismo and the Discourse of Kitsch in the Mexican-American Home
- 9:00 **Rachel V. Gonzalez** (Indiana University), Curating Community: Authoring Visual Narratives in Quinceañera Celebrations
- 9:30 **Anna J.K. Blomster** (University of California, Los Angeles), Latex, Hijabs, and the Refiguration of the Swedish Folk Costume
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- 17-12**
Walnut **Emergent Storytelling Performance Formats in the 21st Century**
- Sponsored by the Storytelling Section
- Joseph D. Sobol** (East Tennessee State University), chair
- Steph Crooks** (East Tennessee State University), **Allison Downey** (Western Michigan University), **Catherine Janssen** (East Tennessee State University)
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- 17-13**
Poplars **Performing Dichotomy on the Page: The War of Writing a Piece**
- Bonnie S. Sunstein**, chair

- 8:00 **Rossina Zamora Liu** (The University of Iowa), Of Flying Brooms and Sorcerers: Writing about Spell-Castings, Love Potions, and Magical Plants
- 8:30 **Stephen McNutt** (The University of Iowa), Constructing Genius, Experts, and Myths: Writing Intelligently about Intelligence Testing
- 9:00 **Bonnie S. Sunstein** (The University of Iowa), Cultivating Grass Roots: Re-Presenting the National Day on Writing and Its Virtual Gallery
- 9:30 **Elizabeth Cowan** (Laney College), Strength in Inequity: An Overachiever Documents Dropouts

“Yo, I’m Happy for Ya and I’mma Let You Finish, But...”: A Discussion of Identity Conflict, Folklore, and American Popular Culture **17-14**
Distinguished Alumni

Shelley Ann Ingram (Mississippi Gulf Coast Community College), chair

Jackson Medel (University of Missouri), **Willow Mullins** (Lindenwood University), **Todd Richardson** (University of Missouri)

8:00 AM—12:30 PM

18th Annual Folklore in Education Workshop: Keeping the Peace: Educating for Social Justice **17-09/18-09**
Oak

Sponsored by Local Learning and the Folklore and Education Section

Lynne Hamer (University of Toledo) and **Lisa Rathje** (Independent), chairs

I. Living Social Justice: Using Dialogue to Craft the Story of Self, Us, Now

Ruth Olson (Center for the Study of Upper Midwestern Culture),
Nancy Watterson (Cabrini College)

II. Chicago Freedom School

Mia Henry, director

III. The Baneker History Project: Learning about Racism in Our Town

Connie Ables (Indiana University/Franklin College), **Lynne Boyle-Baise** (Indiana University), **Leslie Brinson** (Benjamin Baneker Community Center), **Patricia (Pat) Jane Wilson** (Bloomington High School North)

10:15 AM—12:15 PM

Communitas Revisited **18-01**
Alumni Hall

Rory Turner, chair

- 10:15 **Edith Turner** (University of Virginia), Communitas, Occasions of Joy in Togetherness: Spontaneous, Recognizable, and to Be Cherished
- 10:45 **Rory Turner** (Goucher College), Cultural Sustainability and Communitas
- 11:15 **Mickey Weems** (Columbus State Community College/Qualia Gay Folklife), Burn, Baby, Burn: Communitas as Fuel
- 11:45 **Jack Santino** (Bowling Green State University), discussant

Media Session: Americana Women: Roots Musicians—Women’s Tales and Tunes **18-02**
Whittenberger

Sponsored by the Music and Song Section

Dyann Arthur (MusicBox Project), filmmaker

Public to Private and Back: How Public Discourses Address and Enlist Community Sentiments and Values in and on Middle Eastern Conflict **18-03**
Frangipani

Sponsored by the Politics, Folklore, and Social Justice Section

Margaret Mills (The Ohio State University), chair

- 10:15 **Saghi Gazerani** (Independent), Extolling Sediton: Storytelling in Medieval Iran
10:40 **Ulrich Marzolph** (Enzyklopädie des Märchens), New Murals for Old Ones: Wartime Imagery in Times of Peace
11:05 **Sylvia Onder** (Georgetown University), Turkish Military Funerals and Enactments of Nationalism
11:30 **Sabra Webber** (The Ohio State University), Betwixt and Between with Salam/Pax in Baghdad
11:55 **William Westerman** (Princeton University), The Salt Pit, the Dark Prison, and the Ghost Detainees: Folklore and the Documentation of the “War on Terror” in Wikipedia

18-04 **Class War and Laborlore in America’s Upper Midwest**

Georgian

James P. Leary, chair

- 10:15 **Bucky Halker** (Company of Folk), Solidarity Forever: Labor Protest Songs in the Midwest
10:45 **Richard March** (Wisconsin Arts Board, retired), Rough Stuff: Family Lore on CIO Organizing in Wisconsin
11:15 **James P. Leary** (University of Wisconsin), The Art of Ironworking
11:45 **Claire Schmidt** (University of Missouri), “There’s Nothing Funny about Prisons”: Corrections Workers, Laughter, and Unlaughter

18-05 **Media Session: Zulay Sarabino: An Otavaleña’s Life In and Out of the Frame**

State Room East

Sharon R. Sherman (University of Oregon), filmmaker

18-06 **Music and Conflict in Mexico/Música y Conflicto en México**

Oak

Sponsored by the American Folklore Society and Instituto Nacional de Antropología e Historia (INAH)

J. Jesús Jáuregui Jiménez, chair

- 10:15 **Marina Alonso-Bolaños** (INAH), “That’s What We Play Here”/“Esto Es Lo Que Aquí Tocamos”: : Musical Construction of Territory
10:45 **Carlos Ruiz-Rodríguez** (INAH), Music and Conflict: The Role of Musical Traditions on Regulating Social Tensions/Música y Conflicto. Algunas Tradiciones Musicales de la Costa Chica y Su Papel Regulador de Tensiones Sociales
11:15 **Benjamín Muratalla** (INAH), The Cosmic Struggle Depicted in Cora’s Ceremonial Songs/La Lucha Cós mica Representada en los Cantos Ceremoniales del Pueblo Cora
11:45 **J. Jesús Jáuregui Jiménez** (INAH), Tradition and Conflict: The Mayo Feast of San Juan in Tehueco/Tradición y Conflicto: La Fiesta Mayo de San Juan en Tehueco

18-07 **Soldiering and Material Culture**

Dogwood

John Moe, chair

- 10:15 **John Moe** (The Ohio State University), Finnish Soldier Memorabilia from the Winter War: The Material Culture of Lost Territory and Pride Preserved
10:45 **Kerry Kaleba** (George Mason University), “To Relieve the Inevitable Boredom of Idle Hours”: Combat Needlecraft
11:15 **Suzanne MacAulay** (University of Colorado, Colorado Springs), A Mother’s Map of Spirit and Ethnicity for a Soldier Son

18-08 **Peace across Bars: Folk Arts Programming in an Oregon Prison**

Maple

Kelley D. Totten (Indiana University), chair

Emily Afanador (Oregon Folklife Network), **Grady Hillman** (Texas State University), **Lyle Murphy** (University of Oregon), **Shelise Zumwalt** (University of Oregon)

Media Culture and Multimodality in the Play and Games of Schoolchildren in the New Media Age **18-10**
Persimmon

Sponsored by the Children's Folklore Section

Julia C. Bishop, chair

- 10:15 **Andrew Burn** (University of London), Computer Games in the Playground: Ritual Combat, Superheroes, and Technological Fantasy
 10:45 **Chris Richards** (University of London), Agonistic Scenarios in Playground Games
 11:15 **Rebekah Willett** (University of London), Pretend Families: Siblings, Fairies, and Superheroes
 11:45 **Julia C. Bishop** (University of London), "Education, Collaboration, I Like You!": Multimodal Communication in Children's Playground Clapping Games

Music Repertoires **18-11**

Sassafras

Simon J. Bronner, chair

- 10:15 **James W. Kimball** (State University of New York, Geneseo), An Allegany County Songster: The Joseph Rathbun Manuscript
 10:45 **Joseph Edward Decosimo** (University of North Carolina, Chapel Hill), The Music of the McCarroll Family: A Tradition Embodied, Performed, and Re-Imagined
 11:15 **Simon J. Bronner** (Pennsylvania State University, Harrisburg), The Many Lives and Contexts of "Barnacle Bill the Sailor"
 11:45 **Laila Vacere** (Latvia University), The Sign of the Woman in Latvian Folk Songs in the Scope of Contemporary Perception

Identity, Place, and Politics **18-12**

Walnut

Gregory Hansen, chair

- 10:15 **Gregory Hansen** (Arkansas State University), The "Cracker" Image and Florida's Legacy of Violence
 10:45 **Kristina G. Downs** (Indiana University), The Pioneer Mother: Women's Suffrage, Western Identity, and the Folklorization of Sacagawea
 11:15 **Eleanor Walden** (ArtsWork!), American Mythology: The Folklore of God and Country
 11:45 **Daniel J. Peretti** (Indiana University), "The Government Has Done It from the Very Beginning": Mythical Rhetoric in Debate over National Day of Prayer

Voices of Storytellers **18-13**

Poplars

Mustafa Kemal Mirzeler, chair

- 10:15 **Mustafa Kemal Mirzeler** (Western Michigan University), Voices of African Storytellers as Alternative Discourse
 10:45 **Mihaly Sarkany** (Ethnographical Institute of the Hungarian Academy of Science), An Unusual Kikuyu Marriage
 11:15 **Sultan Yetgin** (Indiana University) and **Ilhan Basgoz** (Indiana University), The Healing Power of Alevi-Bektashi Narrative Discourse

Beyond Provenance: Rethinking Literature in Folklore **18-14**

Distinguished Alumni

Adam D. Zolcover, chair

- 10:15 **Adam D. Zolcover** (Indiana University), The Literary Lens: Books as Community Foci
 10:45 **K. Elizabeth Spillman** (University of Pennsylvania), The Genre Gap: Bridging Fiction and Folktale
 11:15 **Linda J. Lee** (University of Pennsylvania), Whose Cinderella? Tale Types as Emic Markers in Popular Romance
 11:45 **David Elton Gay** (Independent), Medieval Romance and Folklore Theory

Program Schedule: SATURDAY, October 15

18-15 **International Videoconference: An Anti-War Sentiment in the Performance of**
Ernie Pyle Hall 203 ***Mahābhārata*, an Epic about War**

Sponsored by the Archives and Libraries Section

At the Chennai, South India site:

Eric Miller (World Storytelling Institute), chair

M.D. Muthukumaraswamy (National Folklore Support Centre, India),
Paṭukaḷam: Performing the Banality of War and Evil

A.K. Selvadurai (professional *Mahābhārata* storyteller), discussant

Jayachandran (community organizer), discussant

At the Bloomington, IN site:

Catherine Kerst (American Folklife Center), chair

Brenda Beck (University of Toronto), discussant

Rebecca Manring (Indiana University), discussant

18-16 **Media Session: *Shugendo Now***

Ernie Pyle Hall 220

Sponsored by the Eastern Asia Folklore Section

(See also 20-16)

Mark McGuire (John Abbott College), filmmaker

12:15—1:30 PM

See Below

AFS Section Business Meetings

African Folklore: Persimmon

Dance and Movement Analysis: Sassafras

Folklore and Literature: Georgian

Foodways: Maple

History and Folklore: State Room East

LGBTQA (Lesbian Gay Bisexual Transgender Queer and Allies): Dogwood

Oak

MAFA (Middle Atlantic Folklife Association) Brown Bag Meeting

1:30—3:30 PM

20-01

Alumni Hall

Talking Folklore: A Conversation with Leaders in the Field

Pravina Shukla (Indiana University), chair

John H. McDowell (Indiana University), moderator

Dan Ben-Amos (University of Pennsylvania), **Richard Bauman** (Indiana
University, retired), **Michael Owen Jones** (University of California, Los
Angeles), **Barbro Klein** (Swedish Collegium for Advanced Study)

20-02

Whittenberger

**◆Diamond Session: The Future of Japanese Folklore: Looking to the Past and
Paving New Directions—Emerging Young Scholars Speak**

Sponsored by the Eastern Asia Folklore Section

Shinji Tsukahara, chair

1:37 **Mari Kagaya** (Japan Society for the Promotion of Science), Facing Injustice
in the Absence of Apology: A Case Study from Hateruma Island of Okinawa

1:44 **Takehisa Kadota** (Japan Society for the Promotion of Science), The
Decision-Making Process in Community Development: Remodeling
Abandoned Schools in Niigata, Japan

- 1:51 **Yasunari Muroi** (The University of Tokyo), Legends that Legitimize the South Korean Presidency
- 1:58 **Shinji Tsukahara** (Japan Society for the Promotion of Science), Displaying Mythological Characters: Changes in the Meanings of Decorations in the Sawara Festival in Chiba, Japan
- 2:05 **Yohei Suzuki** (The University of Tokyo), Can a Foreign-Style Tombstone Take Root in a New Homeland?: The Case of Japanese-Style Tombstones in Taiwan
- 2:12 **Keiichi Watanabe** (Jichi Medical University), Understanding a Bitter Past: A Case of Bushu Yonaoshi Ikki (A "World Renewal" Uprising in the Bushu Region of Japan)
- 2:19 **Kyosuke Kashiwagi** (University of Ulsan), The Shin-Buddhist Bon Festival on Ohmishima Island in Ehime, Japan
- 2:26 **Taniguchi Yoko** (Senshu University), Re-Establishing Social Relations and Personal Space: A Case Study of the Post-Disaster Resettlement Experience in Rural Japan

Cape Breton on Our Minds: Art, Community, and Cultural Integrity

20-03

Frangipani

Burt Feintuch, chair

- 1:30 **Jeannie Thomas** (Utah State University), Cape Breton Island and Secular Pilgrimage
- 2:00 **Greg Dorchak** (University of Massachusetts), The Role of Practical Judgment in Cape Breton Musicians
- 2:30 **Richard MacKinnon** (Cape Breton University), Cultural Integrity and the Protest Song Tradition of Cape Breton
- 3:00 **Burt Feintuch** (University of New Hampshire), Traditional Music and Cultural Integrity in Cape Breton

America Works: Beta-Testing a National Online Digital Documentation Project

20-04

Sponsored by the American Folklife Center

Georgian

Nancy Groce (American Folklife Center), chair

Christina Barr (Nevada Humanities), **Deborah Fant** (Northwest Folklife), **James P. Leary** (University of Wisconsin), **Charlie Seemann** (Western Folklife Center), **David Taylor** (American Folklife Center)

Public Policies, Programs, and Folklore

20-05

State Room East

Susan Roach, chair

- 1:30 **Cristina Benedetti** (The Ohio State University), Finding a Place for Public Folklore on the Public-Private Continuum
- 2:00 **Susan Roach** (Louisiana Tech University), "Everyone Rockin' Together": Ritual Representations of Easter Rock
- 2:30 **Dale G. Jarvis** (Heritage Foundation of Newfoundland and Labrador), Safeguarding Intangible Cultural Heritage in Newfoundland and Labrador
- 3:00 **Anna Batcheller Mulé** (Indiana University), Neighbors from Burma: A "Polyoptic" Approach to Ethnography and Photography

War, Peace, and Language

20-06

State Room West

Wolfgang Mieder, chair

- 1:30 **Angus Kress Gillespie** (Rutgers University), Naval Language and Usage
- 2:00 **Elissa R. Henken** (University of Georgia), Analogies of War
- 2:30 **Tad Tuleja** (Independent), "Let God Sort 'Em Out": The Archaeology of a Warrior's Catchphrase
- 3:00 **Wolfgang Mieder** (University of Vermont), "Beating Swords into Plowshares": Proverbial Wisdom on War and Peace

- 20-07**
Dogwood
- Sacramental Shape-Shifting in the Marketplaces of Disbelief: The Tangled Nexus of Materiality, Commerce, and Faith**
Sponsored by the Folk Belief and Religious Folklife Section
- Erika Brady** (Western Kentucky University), chair
- 1:30 **Mariya Lesiv** (Memorial University of Newfoundland), *Between the Sacred and the Market: Folk and Fine Art in Contemporary Ukrainian Paganism*
- 2:00 **Margaret Kruesi** (American Folklife Center), *Wanda Gag's "All Creation": Spiritual Experience and Visionary Art*
- 2:30 **Glenn Hinson** (University of North Carolina), *Strategies of Erasure and Exaggeration: Representations of Faith in the Self-Taught Art Market*
- 3:00 **Leonard Norman Primiano** (Cabrini College), *When Jesus Comes in the Mail: eBay and the Commercialization of Catholic Sacred Materiality*
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- 20-08**
Maple
- Winning Ways: Medieval to Modern Strategies of Conflict, Mediation, and Peace**
Sponsored by the Medieval Folklore Section
- Katie L. Peebles** (Marymount University), chair
- 1:30 **Lori Ann Garner** (Rhodes College), *War and Healing in the Old English Herbarium*
- 2:00 **Fredericka Schmadel** (Indiana University), *Salvation's Dialectics: A Medieval Oedipus and His Unchurched Redemption*
- 2:30 **S. Elizabeth Passmore** (University of Southern Indiana), *The Never-Ending Story: Traveling at the Speed of Folklore*
- 3:00 **Brittany Warman** (George Mason University), discussant
-
- 20-09**
Oak
- Chinese Folklore Studies Today: Issues in Fieldwork, Scholarship, and Public Humanities**
Sponsored by the American Folklore Society and the China Folklore Society
- Timothy Lloyd** (American Folklore Society), chair
- C. Kurt Dewhurst** (Michigan State University), **Zhu Gang** (Chinese Academy of Social Sciences), **Chao Gejin** (Chinese Academy of Social Sciences/China Folklore Society), **Bill Ivey** (Vanderbilt University), **Ye Tao** (China Folklore Society), **Juwen Zhang** (Willamette University), **Zhao Zongfu** (Qinghai Academy of Social Sciences)
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- 20-10**
Persimmon
- The Living Traditions of Belly Dance: Embodied Knowledge, Practice, and Theory**
Sponsored by the Dance and Movement Analysis Section
- Nadia D. De Leon** (Western Kentucky University), chair
- Andrea Kitta** (East Carolina University), **Jeana Jorgensen** (Indiana University)
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- 20-11**
Sassafras
- Archives and Archiving**
- Andy Kolovos**, chair
- 1:30 **Rebecca A. Karr** (University of Wisconsin, Madison), *"It's Just a Community Archive": The Trials of a Folklore Archivist*
- 2:00 **Alison Furlong** (The Ohio State University), *Crowdsourcing the Archive: A Profile of Muslim World Music Day*
- 2:30 **Natalie Kononenko** (University of Alberta), *Crowdsourcing Ukrainian Folklore Audio*
- 3:00 **Andy Kolovos** (Vermont Folklife Center), *Transforming Folklore Archives: George List, Gerald Parsons, and the Assimilation of Archival Theory in Folkloristics*

Narrative and European Political Theory **20-12**
Walnut

Tracie L. Wilson, chair

- 1:30 **Haya Bar-Itzhak** (University of Haifa/Indiana University), Women in Times of War and Persecution in Jewish Folk Legends
- 2:00 **Beatrise Reidzane** (Latvia University), 1944-49 in the North East of Latvia: Soviet Myths and Reality
- 2:30 **Tracie L. Wilson** (Leipzig University), "Fateful Crossroads": Human-Trafficking Narratives in the Borderlands of Europe
- 3:00 **Anastasiya Ilchanka** (Herzen State Pedagogical University), Yury Luzhkov's Dismissal: Reflection in Folklore

Architecture and the Built Environment **20-13**
Poplars

Sara Jordan (Utah State University), chair

- 1:30 **Jennifer M. Jameson** (Western Kentucky University), Finding the Folkways of a Forensic Anthropomorphologist: The Kentucky Yard Art Environment of Cecil and Bet Ison
- 2:00 **Meghann Elizabeth Jack** (Memorial University of Newfoundland), Cottage, Farm, City House: Understanding Connected Space at Mount Scio, a 19th-Century Country Estate in Urban St. John's, Newfoundland
- 2:30 **Lesley Aurele Ham** (Indiana University), Machiya Revival in Kyoto: Innovative Uses of Vernacular Architecture
- 3:00 **Takashi Takahara** (Aichi University), Recalling the Appearance of a Tent Village in Dunn Meadow, Bloomington, Indiana, during the Gulf War between the US and Iraq

Proverb Communities and the Search for Healing Strategies: Re-Examining Proverbs in Context **20-14**
Distinguished Alumni

Anand Prahlad (University of Missouri), chair

- 1:30 **Milbre Burch** (University of Missouri), Janie's Re-Envisioning: Proverbs in Zora Neale Hurston's *Their Eyes Were Watching God*
- 2:00 **Raymond Summerville** (University of Missouri), Negotiating Racial Identity: Proverbs in Speeches by Malcolm X
- 2:30 **Jennifer Spitulnik** (University of Missouri), Proverbs and Recovery in Alcoholics Anonymous
- 3:00 **London Brickley** (University of Missouri), If You Meet the Buddha on the Web, Blog Him: A Proverb on the Internet

The Pennsylvania Standards for Folklife Education in Practice: Three Perspectives on Viability **20-15**
Ernie Pyle Hall 214

Sponsored by the Folklore and Education Section

Linda Deafenbaugh, chair

- 1:30 **Heather Bossert Cunningham** (University of Pittsburgh/City Charter High School), The Community Is Our Classroom
- 2:00 **Linda Deafenbaugh** (University of Pittsburgh), Assessing the Impact of Folklife Education on Student Learning
- 2:30 **Maureen Porter** (University of Pittsburgh), Assessing the Scholarship of Folklife Education
- 3:00 **Lynne Hamer** (University of Toledo), discussant

Program Schedule: SATURDAY, October 15

20-16 **Getting the Story "Right": Crossing Cultural Borders in Visual Ethnography**

Ernie Pyle Hall 220

Sponsored by the Eastern Asia Folklore Section
(See also 18-16)

Nikki Bado (Iowa State University), chair

Dennis Chamberlin (Iowa State University), **Benjamin Dorman** (Nanzan Institute), **Mark McGuire** (John Abbott College), **Eric Waite** (Iowa State University)

3:45—4:30 PM

Whittenberger

Candidates' Forum

4:30—5:30 PM

Whittenberger

Annual Business Meeting

5:30—6:30 PM

Whittenberger

Presidential Address

C. Kurt Dewhurst (Michigan State University), Museums and Folkloristics: Folklorists' Legacy and Future in Museum Theory and Practice

6:30—8:00 PM

Alumni Hall

Closing Reception

Sponsored by Indiana University and the American Folklore Society

9:00—11:30 PM

Alumni Hall

Saturday Night Dance Party

Sponsored by Indiana University and the American Folklore Society

Featuring roots, rock-'n'-roll, and R&B by **The Subterraneans** from Columbus, Ohio:

Steve Diffenderfer (guitar and vocals), **Mark Gaskill** (keyboards, guitar and vocals), **Tim Lloyd** (drums and vocals), **Pete Remenyi** (bass and vocals)

9:00—12:00 AM

Georgian

Instrumental Music Jam Session

State Room East

Vocal Music Jam Session

ABSTRACTS: PLENARY ADDRESSES

WEDNESDAY
8:00—9:00 PM

Opening Plenary Address

Alumni Hall

Henry Glassie (Indiana University)

War, Peace, and the Folklorist's Mission

The horrors of war and the hope for peace call for folklorists—trained to understand the process of tradition and the nature of intimate sociability—to consider the conduct of war, its impact on humankind, and the ways in which people endure through times of violent disaster and dreary calm.

FRIDAY
10:15 AM—12:15 PM

The Francis Lee Utley Memorial Lecture of the AFS Fellows

Alumni Hall

Patricia A. Turner (University of California, Davis; 2011 AFS Fellows President), chair

Margaret Mills (The Ohio State University)

Achieving the Human: Strategic Essentialism and the Problematics of Communicating across Cultures in Traumatic Times

One of folklorists' common objectives is to make voices (especially the voices of the less empowered) audible across global and local divides of power and culture. At the same time, what Gayatri Spivak has called strategic essentialism operates at many levels, not only to stereotype others for targeted action (as in East vs. West, or terrorist vs. noncombatant/victim), but to translate so as to make the predicaments of others comprehensible and compelling to those for whom those predicaments are remote, even unimaginable. How do we as scholars and/or activists motivate our audiences to care about and listen for others' local knowledge(s), and to what ends?

SATURDAY
5:30—6:30 PM

AFS Presidential Address

Whittenberger

C. Kurt Dewhurst (Michigan State University)

Folklife and Museums: Examining an Intertwined History and Emerging New Convergences of Folklore and Museology

Folklorists and museums have had a long and intertwined history. Among those responsible for the founding of the American Folklore Society in 1888 were museum-based anthropologists, curators, and collection managers. Folklorists also played a role in the founding of the first open-air museums in Scandinavia and Northern Europe and over the last century folklorists have worked in and with museums in a variety of ways. As cultural heritage work in the 21st century becomes more focused on connecting intangible heritage to tangible heritage—and to addressing the needs of civil society—the logical interfaces between folklore and museum work is increasing. This presentation will provide a brief historiography of the intersections of museums and folklore in the United States, will examine some of the challenges and opportunities folklorists have encountered in museum practice, and, finally, will suggest ways in which more interaction between folklorists and museums can advance the respective work of each domain.

ABSTRACTS: SPECIAL PRESENTATIONS

THURSDAY, 8:00 AM—FRIDAY, 6:00 PM

Alumni Hall

Banneker History Project Exhibit

Sponsored by the Folklore and Education Section

The Benjamin Banneker School in Bloomington, Indiana, operated as a segregated school for African Americans from 1915-53. The school closed due to declining enrollment and the repeal of school segregation at the state level. The school became the Banneker Community Center, which functions to this day in Bloomington. For many years, local residents and activists hoped to reclaim the history of the Banneker School. In 2002, Pat Wilson and her Bloomington High School North students began to work on the Banneker History Project. This collaborative project involved Indiana University, the NAACP, the Banneker Westside Community Center, the City of Bloomington, and Bloomington High School North. The students learned about segregation, local history, and gathered 18 oral histories from former students of the Banneker School. A traveling exhibit was created that presents the history of the school, and a permanent museum has been constructed at the Banneker Community Center. Presentations were developed by the students and were presented to community audiences to keep the history alive. These students understand it is their responsibility to preserve this dark side of our history so that we can better understand the evolution of racism and what we need to do to eliminate this injustice.

THURSDAY, 8:00 AM—SATURDAY, 12:00 PM

IMU Garden

outside Tree Suites

Tell People the Story: The Art of Gustav Potthof

Sponsored by Traditional Arts Indiana and Indiana University College of Arts and Sciences Themester 2011

Gustav Potthoff paints to remember his fellow prisoners who built the Bridge over the River Kwai and the Hell Fire Pass during World War II. Fearful that those 16,000 who died will be forgotten, the artist paints to tell people his story; he seeks peace among the horrors of his wartime memories by calling all who see his art to remember the friends he helped bury in shallow graves along the Thailand-Burma railway. This outdoor exhibit will tell the story of the artist, while exploring the theme of war and peace. The exhibit includes images of paintings as well as archival photographs and quotes from the artist.

THURSDAY, 12:15—1:30 PM

State Room West

Grant Writing Roundtable

Sponsored by the Independent Folklorists

This informal roundtable discussion on grant writing will point people to professional development materials already prepared on how to find funding for their work, and will offer an opportunity for people to ask questions and share their own knowledge and experience about how to write successful grant applications. No preregistration required.

THURSDAY, 8:00—9:30 PM

The Phillips Barry Lecture

Frangipani

Sponsored by the Music and Song Section

Stephen D. Winick (American Folklife Center), chair

John H. McDowell (Indiana University)

The Ballad of Narcomexico

In this talk I will interrogate the narcocorrido, an emergent ballad phenomenon addressing the contemporary drug trade centered in Mexico, from a grass-roots perspective of heroic narrative song. I will develop initial responses to three key questions. One is epistemological: how can we obtain knowledge in a zone of conspicuous danger? Another is generic: is the narcocorrido a corrido after all? And a third, following closely upon the second, is classificatory: just what kind of corrido is the narcocorrido? I will conclude with thoughts about the narcocorrido as a key element in a messaging system operating within the culture of a criminal underworld.

The Don Yoder Lecture

Georgian

Sponsored by the Folk Belief and Religious Folklife Section

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

David J. Hufford (Pennsylvania State University) and **Tom Mould** (Elon University), discussants

William A. (Bert) Wilson (Brigham Young University, retired)

Mormon Folklore: Mormon Folk Religion, or Mormon Vernacular Religion, or Mormon Religious Folklore? And Who are the Mormons Anyway, and Do They Have Any Uniquely Identifiable Mormon Folklore?

During and since my years in graduate school at Indiana University, I have published a book, a couple of booklets, and 45 articles on Mormon folklore. I kept on publishing after retiring in 1996, growing ever more weary of the task. Finally, after delivering the Schick Lecture at Indiana State University and another talk on local folklore at the Hoosier Folklore Society, I boarded the plane that would fly me back to Utah and home. As I eased back into my chair, I said to myself: "That's it; I'm through. No more papers; no more talks." But I hadn't counted on the persistent urging of Leonard Primiano and Margaret Kruesi to give the annual Don Yoder Lecture, so, after several years of turning them down, I finally acceded to their requests. I originally thought I would simply dust off a former lecture, change its focus a little, and deliver it. But I soon found out that that wouldn't work. The scholarly world had changed too much since I withdrew from it. A good deal of reflection led me at last to the questions asked in my title. I will touch on them today. I say "touch" because that's about all I can do. I hope that a younger generation (I'm 78) of both Mormon and non-Mormon scholars will treat them and other equally good questions with due diligence.

State Room East

The Mediterranean Studies Section Lecture

Luisa Del Giudice (Independent), chair

Susan Slyomovics (University of California, Los Angeles)

Algeria: Captions and Stereotypes from the Visual Legacy of French Colonialism

Algeria and photography have complex and intertwined pasts, one in which the camera and conquest overlap chronologically. There were vast, institutionalized inequities and disparities between conqueror and subjugated peoples based on access to technology. Photography contributes to creating meaning and signification through the everyday, repeated, and systematic practices of picture taking by the French in Algeria. The camera and conquest link French photographic representations of Algeria and Algerians to the larger phenomenon of Orientalism in its enduring historical and visual aspects. This presentation explores the visual cultural form of biometric technologies that marked the French colonial bureaucratic presence by considering colonial tourist postcards of Algeria in relation to parallel practices of the French-imposed identity photographs and anthropometric classification systems. Such complex legacies of colonial French photography in Algeria re-emerge as these photographs continue to circulate in Western museums and publications to this day, a century after their initial production and circulation. Moreover, since contemporary North Africans have also become consumers of their former colonial visual histories even decades after Algeria's independence, Edward Said's enduring question remains pertinent: "How does a culture seeking to become independent of imperialism imagine its own past?"

FRIDAY, 8:00—9:15 PM

Frangipani

Daniel Crowley Storytelling Concert

Sponsored by the Storytelling Section
Requested donation: \$10, \$5 students

Noa Baum (storyteller)

A Land Twice Promised

"A Land Twice Promised" is a compelling one-woman show of Israeli and Palestinian women's stories. Noa Baum's personal narrative illuminates the complex and contradictory history and emotions that surround Jerusalem, and brilliantly complements the 2011 meeting theme "Peace, War, Folklore."

FRIDAY, 9:30—11:30 PM

Frangipani

Story Slam!

Sponsored by the Storytelling Section
Admission: \$5

Theme: "Tales from the Field"

The story slam is a recently-developed contemporary storytelling event, featuring short, themed autobiographical tellings in a competitive open-mike format. For the first AFS Storytelling Section Slam, we invite participants to share a short (up to 10-minute) personal story on stage, on the theme "Tales from the Field." This event is open to the public and to all annual meeting participants. Proceeds will benefit the Dan Crowley Memorial Storytelling prize.

ABSTRACTS: PROFESSIONAL DEVELOPMENT WORKSHOPS

WEDNESDAY, 8:00 AM—12:00 PM

Introduction to Digital Audio Field Recording

Distinguished Alumni

Sponsored by the Archives and Libraries Section

John Fenn (University of Oregon) and **Andy Kolovos** (Vermont Folklife Center), workshop leaders

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

WEDNESDAY, 9:00 AM—4:00 PM

Creative Writing Discussion and Critique

Oak

Sponsored by the Folklore and Creative Writing Section

Melissa Tuckey (Ithaca College), workshop leader

A creative writing workshop with writer and activist Melissa Tuckey, for participants interested in generating new ideas and/or critiquing pre-submitted pieces.

WEDNESDAY, 9:00 AM—4:00 PM

Dialogue: Learning through Meaningful Engagement

Dogwood

Sponsored by the Independent Folklorists and Public Programs Sections

Tammy Bormann (Tammy Bormann Consultants), workshop leader

Folklorists often find themselves in the role of facilitators engaging with communities, work groups, funding agencies and other stakeholders in the context of diverse cultural heritage projects and in classroom teaching. To support effective learning in these settings, this workshop will introduce the theory and process of dialogue as a unique tool for human learning and creativity. By participating in dialogue themselves, participants will:

- Gain a deeper understanding of how dialogue differs substantially from common forms of communication and learning.
- Learn the core assumptions of dialogue and dialogic learning.
- Develop a broad understanding of the role of a facilitator in the process of dialogue.
- Learn about the Arc of Dialogue, a tool for designing effective dialogue processes in your professional work.
- Learn essential facilitation techniques to stimulate effective, meaningful dialogue.
- Explore the role of conflict in dialogue and strategies for using conflict to stimulate learning.

WEDNESDAY, 1:00—5:00 PM

Distinguished Alumni Preparing and Preserving Digital Folklife Fieldwork Materials

Sponsored by the Archives and Libraries Section

John Fenn (University of Oregon) and **Andy Kolovos** (Vermont Folklife Center), workshop leaders

The instructors will provide an introduction to current archival best practices for the preservation of multimedia digital resources created by ethnographic fieldworkers. The workshop also will provide guidelines to ensure the accessibility and longevity of the research collections of researchers who are working without the support of professional archivists, be they independent folklorists, academic researchers, graduate students, or public folklorists in institutional environments. The workshop leaders will discuss the fundamentals of digital preservation, with a special consideration of the demands of digital multimedia materials. Topics will include best practices for processing materials for access and long-term digital preservation, as well as analog to digital conversion basics, file formats, digital storage options, and life-cycle management. Participants will examine the technological needs for appropriately processing digital audio, still images, and moving images for archival and preservation purposes.

SATURDAY, 8:00—12:30 AM

Oak 18th Annual Folklore in Education Workshop: Keeping the Peace: Educating for Social Justice

Sponsored by Local Learning and the Folklore and Education Section

Lynne Hamer (University of Toledo) and **Lisa Rathje** (Independent), chairs

In keeping with the 2011 meeting theme “Peace, War, Folklore,” this year’s workshop highlights projects that give voice to communities, educators, and students. All AFS attendees are welcome to attend any session of this annual workshop. Highlighted projects include higher education as well as K-12 and community education.

01-02 House Raising and Resilience on the Louisiana Coast. Faced with flooded homes and devastating environmental and economic changes, people in the coastal areas of Louisiana responded to recent natural and manmade disasters with vernacular solutions rooted in Louisiana's cultural and historical background. The response and resilience of Louisiana's coastal communities are typical of the improvised socio-cultural solutions that have long been an integral part of the constantly evolving Cajun and Creole communities. They have been inspired by adversity as well as opportunity and the uncanny ability to adapt in order to survive and even thrive.

01-03 Rebozos, Molas, and Arboles de la Vida: Transforming Traditions and Latina Empowerment. This session aims to look at transformation in Latina material cultural production. Rebozos (a textile art from Mexico), molas (textile art from Panama), and arboles de la vida (Mexican ceramic art) reflect the changes in their communities and are sources of female empowerment. Theorizing these transformations allows for a broader view of objects as instruments of change and as tellers of the stories that change. Using feminist theories of analysis, the session seeks to deconstruct the various changes in the traditions to arrive at a collective view of how Latinas take agency, are empowered, and survive.

01-04 ♦Diamond Session: "The Will to Adorn": Community Centered Reciprocal Research Partnerships in the Age of Social Media. "The Will to Adorn: African American Dress and the Aesthetics of Identity" is a multi-year collaborative research and public presentation initiative of the Smithsonian on the diversity of African American identity and the aesthetics of dress within the United States. In this panel, representative stakeholders in "The Will to Adorn" project will share their experiences and perspectives on the project, including the theoretical grounding for the project, the practical applications of conducting collaborative fieldwork, developing the social media necessary to house the research, and the first-hand accounts of project participants. Sponsored by the Public Programs Section.

01-05 Forum: Folklore and Community Organizing: Potential and Peculiarity. Though few folklorists have written about the relationship of folklore work and social work, there exists the potential to meld applied and public folklore work with community organizing. Our most well-known examples have been either rural efforts taking place outside the formal discipline and training, as with the Highlander School, or cautionary tales critiqued from within the discipline, as in *All That is Native and Fine*. This forum looks at rural and urban community organizing, investigating commonality in the paradigms and the potential for our peculiar discipline to make its unique contribution. Sponsored by the Politics, Folklore, and Social Justice Section.

01-08 Identity in Crisis: Communication and the (Re)construction of Community. When faced with institutional pressures, generational shifts, or historical conflicts, individuals and communities often confront new challenges in the definition of their identities. This panel explores how narrative, communicative practice, and performance are employed to form communal bonds. Each panelist will examine different interactions that occur at the level of narrative formation: from an interview, to group storytelling, to a classroom, to a large festival, we examine contexts wherein narratives about identity take shape. Despite the conflicts that inevitably arise in such situations, our papers also pay attention to the creative ways in which individuals and groups manage these tensions.

01-09 Fairy Tale Films and Realities: Four Views. Fairy tale films use verbal, visual, and non-verbal auditory elements to form a distinct genre. Greenhill and Matrix's collection *Fairy Tale Films: Visions of Ambiguity* (2010) explores particular film examples from the perspectives of folkloristics, film studies, and cultural studies. Four contributors to the latter collection move forward from their chapters therein, addressing how fairy tale films can implicate issues of text, texture, and context, as well as genre, auteur, and audience concerns. Especially at issue are the modes by which fairy tale films implicate realities—within their diegesis but also in their psychosocial, sociocultural, and auteur's contexts. Sponsored by the Folk Narrative Section.

01-12 Wars over Cultural Heritage I. This panel looks at cultural heritage and heritage tourism issues in China and South Korea. Three of the papers examine the process and problems connected with gaining recognition as cultural heritage sites or intangible cultural heritage traditions in China and Korea. A fourth paper examines the changing nature of Guangong temples and veneration in the United States. Sponsored by the Eastern Asia Folklore Section. See also 02-12.

01-14 Forum: Victimized by Folklore: Martinsville, Indiana, Seeks Your Help. Located 25 miles north of Bloomington, Martinsville, Indiana, is the subject of widespread folklore that labels the community racist and the headquarters of the Ku Klux Klan. Residents feel victimized by this folklore over which they have little or no control. Martinsville residents seek help to better understand, negotiate, mediate, and counter this unwanted identity. Topics of interest include: 1) the nature of oral narratives; 2) the responsibility of researchers to the people they research; 3) the ways in which other communities might be successfully dealing with similar matters; and 4) strategies for establishing a new cultural identity. Sponsored by the Hoosier Folklore Society.

02-01 IU Folklore: Cores, Cohorts, Canons, and Crossings. Indiana University is the first home of academic folklore study in the United States, and this forum aims to plumb the IU folklore experience by bringing into conversation six distinguished folklorists who either took graduate degrees at IU or who studied elsewhere but came to teach at IU. They span three decades of IU folklore and exhibit a diversity of scholarly interests. It is our hope that the theme for this forum, "Cores, Cohorts, Canons, and Crossings," will allow for reflection on key social and intellectual elements that have shaped the IU folklore experience. Sponsored by the Fellows of the American Folklore Society.

02-02 Creativity and Constraints: Improvised Poetry Duels in Trinidad, Brazil, Puerto Rico, and Nigeria. This panel draws attention to a pervasive and under-explored genre of oral tradition: improvised poetry contests and their diverse cultural contexts. Although each of these forms is rooted in distinct cultural settings, they often share key features: they are declaimed in song; employ boasting, satire, and insult; take place in informal community settings as well as on stages in formal contests; are judged formally or informally according to the ability to perform within the confines of a rhyme scheme and metrical form; and illustrate a performer's skill at verbally attacking his or her opponent and maintaining composure in the face of the opponent's attacks. [exceeds word count] Sponsored by City Lore, Inc.

02-05 Mexican Food: Cultural Resistance and Appropriation/Comida Mexicana: Resistencia y Apropiación. This panel focuses on the critical analysis of what makes food a form of cultural resistance or cultural appropriation. The problems associated with this type of interpretation have not been investigated thoroughly. For example, in some cases, scholars believe when a person of a historically under-represented cultural group produces something it becomes a form of cultural resistance; if an outsider produces the cultural form, it is considered cultural appropriation. These types of interpretations tend to be superficial, not taking into account the historical moment, production process, or the creative aspects associated with culture change. Examining the production of Mexican food serves to address these issues associated with the political and historical understandings. [exceeds word count]. Sponsored by the Chicano and Chicana Section.

02-06 Forum: A Second Look at the *Folklore Forum* Issue on Public Folklore: Where Are We Now? Eleven years ago, *Folklore Forum* published a special issue on public folklore. Designed to encourage discussion between folklorists engaged in academia and public folklore, the issue features interviews and essays about public folklore practices, motivations, and challenges. This forum will revisit the special issue a decade after its publication as participants comment on their current perspectives on their original positions. Sponsored by the Public Programs Section.

02-07 Life Narrative, Subjectivity, and the Collective. This panel explores how people build their unique life narratives using and opposing grand narratives, following local traditions and drawing from subjective experience, personality, and emotions. The papers examine occupational life stories from a self-reflexive point of view.

02-09 Fantasies of War: Cross-Dressing and Identity in the Fairy Tale. This session examines how war serves as a pretext to explore the limits of gender through the figure of the cross-dresser in fairy tales and in pantomime, film, and manga that draw from the fairy-tale tradition. As a catalyst for transformation, war is a metaphoric field in which individuals may challenge the conventions of society and assume new identities that contest the norm. Papers explore how cross-dressed characters—including the woman warrior—both eroticize and do battle with identity norms in fairy tales in different historical periods, geographical locations, and media. Sponsored by the Folk Narrative Section.

02-10 Forum: Dialoguing about the Introductory Folklore Classroom. As AFS gathers tools to support teaching folklore, the members of this forum add their voices in discussion of teaching introductory folklore in a variety of college venues. Members of the forum believe the discussion of methodologies, approaches, and assignments benefits the field at large and the students with whom we interact in the classroom. We will discuss teaching introductory courses in various academic contexts to students with different experiences, expectations, and majors. Attendees are encouraged to bring questions and ideas. We hope this forum will begin a larger dialogue for sharing teaching ideas.

02-12 Wars over Intangible Cultural Heritage II. This panel addresses the issues of cultural ownership and hegemony by looking at some wars over the Intangible Cultural Heritage (ICH) as defined by UNESCO. The "war" here is broadly understood as conflicts of military, ideological, and even economic interests. Examples are related to the rituals about Genghis Khan, China's domestic conflicts, conflicts between Thailand and Burma over a temple at their border, and South Korea and China's controversy over a traditional holiday. Some of the questions deal with the goals and means of ICH and the cultural backgrounds of wars. Sponsored by the Eastern Asia Folklore Section. See also 01-12.

02-14 Star Informants: The Place of Biography in Folklore Fieldwork. Often, fieldworkers find that the eloquent individual or the virtuoso performer becomes the centerpiece of our cultural

analysis; in essence, they become star informants and from their stories and performances, along with accompanying voices, we construct our portraits of larger community. As folklorists, we recognize the roles that these stars play in the ethnographic text, and as readers, we are often drawn in by the adept fieldworker's ability to unpack the story of the individual alongside the stories of her community. This panel considers folklore's interest in the communal and its satisfaction (often) through an investigation of the individual.

04-01 Forum: Public Programs 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 five idea stations, 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. The forum is organized around five idea stations: immigration, intergenerational education and folklore, alternative funding models, community building and historic preservation in LGBTQ communities, and evaluating public programs. Sponsored by the Public Programs Section.

04-02 Forum: Mexican American Border Songs: Américo Paredes, George Pickow, and the Visualization of Performance. Américo Paredes's seminal publication, *With His Pistol in His Hand: A Border Ballad and Its Hero* (1958), continues to illuminate and inspire research in a range of disciplines. A rare film by the documentarian George Pickow recently unearthed in the American Folklife Center's archives adds a visual dimension to the cultural and social worlds made vivid in Dr. Paredes's text, with the author himself in the role of guide to the expressive culture of the US-Mexico border. Forum participants will discuss the film's subject matter and the continuing resonance of his work for contemporary scholarship.

04-03 Philosophical Foundations of Folkloristics: Aesthetic Ideology I. Double session, asking to what extent and in what ways the ideology of the aesthetic underlies the conceptual framework of our field, consciously or unconsciously. Previous sessions in this series looked at other disciplines; this question reaches across them all, underneath folklore studies, to look at a concept that has been part of the conceptualizing of both folk and lore from the beginning. See also 05-03.

04-04 Learning with Librarians I: An Introduction to Copyright and Intellectual Property/ An Introduction to Open Folklore. The first part of this session will focus on an introduction to copyright. We will cover the basics of the law, and then focus on common questions regarding publishing and presenting your research in various formats. The second part will be an update and discussion of the award-winning Open Folklore project, a partnership between the Indiana University Libraries and the American Folklore Society that makes useful resources, both published and unpublished, available for the field of folklore studies and the communities with which folklore scholars partner. Sponsored by Open Folklore and the Indiana University-Bloomington Libraries. See also 05-04.

04-07 Local "Wars" and Expressive Culture. The papers in this panel examine the use of war metaphors to describe a variety of local issues, from natural disasters to ethnic conflicts, community development projects, and foodways. While advocates argue passionately for their positions, the curious use of war metaphors is employed as a means to intensify the debate and to heighten differences between opposing viewpoints. These rhetorical strategies are often effective to "rally the base," those people who are the most likely to support the given position. At the same time, the use of war metaphors limits the possibility of consensus-building and compromise.

04-08 Creating, Re-Creating, Negotiating, and Displaying Nordic Identities. For both outside and inside observers, Nordic traditions are markers of what is Nordic. Their identities have continuities with the past, links with other communities, and re-creations of traditions in contemporary times. They can act as a form of marketing, a promotion of ideas that target various audiences and that are conveyed by both scholars as well as folk. Traditions are recontextualized and help to define identity in various ways, including transfer across boundaries and time. These papers examine and analyze how individuals and groups construct, negotiate, mediate, and re-create personal, local, and national identities in the Nordic countries. Sponsored by the Nordic-Baltic Folklore Section.

04-09 States of Imagination: Aesthetics, Affects, and Representational Practices in/of Asia. This panel explores three folkloric realms in (between) China and Taiwan and within and without India. We call attention to the affective powers of earth and stone, official documents, and magazine covers in order to consider the conundrums of signification. By taking representational practices seriously, we attend to the ways that different actors participate in making the environment, the nation, and the global imaginary. Together, the panelists address how material realities and cultural practices intersect with different projects of modernity, namely those involving the aesthetics of infrastructures, modes of citizenship and belonging, and the representational politics of nations in transition.

04-10 Theorizing Sound Writing. Modernity is often characterized by the division of the senses into discrete modalities. Writing in this scenario is equated with the rational faculty, somehow separate from the emotions. Yet in the case of writing about sound the senses may be reconnected in unexpected ways. Both music and writing shape public sensibilities; both give access to the affective lives of others and foster what might be called “the compassionate imagination” in their audiences. In this panel, we examine how 1) listening structures perception, 2) perception structures the imagination, and 3) the imagination is given a second life in written form. Sponsored by the Society for Ethnomusicology.

04-11 Forum: Author Meets Critics: Robert Glenn Howard's *Digital Jesus: The Making of a New Christian Fundamentalist Community on the Internet*. This special forum considers the recent publication by folklorist Robert Glenn Howard on vernacular Christian fundamentalism and the implications for religious folklife of the evocative creative developments in online group communication about religion as it is lived over the last decade. Sponsored by the Folk Belief and Religious Folklife Section.

04-12 The War Within/out: Responses to War and Conflict. The ways in which military personnel respond to war are colored by a myriad of variables including culture, era, and distance. The heightened emotions, politics, and adrenaline contribute to the uniquely folkloric ways in which members of the military react to crisis, death, and change surrounding war. This session explores four very different response to war and conflict from the perspectives of gender, material culture, performance, ritual, and foodways through the lens of folklore.

05-02 Forum: Folklore and Ethnomusicology: Convergence and Divergence. This forum will be devoted to a discussion of points of convergence and divergence among the two disciplines, folklore and ethnomusicology. Participants will discuss institutional configurations, disciplinary history, theory, and method, as well as their own practical experiences in these areas. Themes may include the ways each discipline constructs sound; fieldwork, ethnography, culture, comparative studies, conservation, and heritage; anti-modernity, authenticity, the folk and the popular, multiculturalism, and amateurism versus professionalism; cognition, critical theory, reflexivity, bi-musicality, and performance studies; public folklore, and applied ethnomusicology. After the initial presentations the floor will be open for general discussion.

05-03 Philosophical Foundations of Folkloristics: Aesthetic Ideology II. Double session, asking to what extent and in what ways the ideology of the aesthetic underlies the conceptual framework of our field, consciously or unconsciously. Previous sessions in this series looked at other disciplines; this question reaches across them all, underneath folklore studies, to look at a concept that has been part of the conceptualizing of both folk and lore from the beginning. See also 04-03.

05-04 Learning with Librarians II: An Introduction to Digital Humanities and Online Information Resources. Please join IU librarians in a workshop that will discuss the use of specialized information technology systems for folklore research. “Learning with Librarians II” will showcase a variety of digital humanities projects both old and new, including library, vendor, and consortium-created databases and online repositories of interest to folklorists. Examples include: Open Folklore Portal, HathiTrust, WorldCat, and the MLA Bibliography. We will offer simple tricks for using these sources and for navigating advanced information systems in general. Sponsored by Open Folklore and the Indiana University-Bloomington Libraries. See also 04-04.

05-07 Folklore Performance in Japan: Policies, Practices, Recontextualizations. The presentation and documentation of folklore performance (*minzoku geinō*) have been systematically organized in Japan since the nation initiated its legal protection in the 1950s. This session will discuss the ways in which folkloristic performance has been practiced and recontextualized in Japanese society, illuminated with specific issues, interests, and situations of performers, communities, and local/national governments. While Japan has played a leading role in promoting and initiating the 2003 UNESCO Convention for the Safeguarding of Intangible Cultural Heritage, since Japanese folklore studies is little known in the US, this session will critically examine the study and practice of Japanese folklore performance from a comparative perspective. Sponsored by the Eastern Asia Folklore Section and the Public Programs Section.

05-09 Forum: Text and Community Forum: *Storytelling on the Northern Irish Border*. This seminar-like forum invites all to talk about Ray Cashman's *Storytelling on the Northern Irish Border: Characters and Community* (Indiana University Press, 2008), which discusses the telling of local character narratives as a community-based traditional practice that provides a counterweight to sectarian views and violent actions. Co-moderators Margaret Yocom and Polly Stewart, author Ray Cashman, and discussants Margaret Mills and Carl Lindahl will present brief comments, then all are welcome to discuss the book. Although attendees are encouraged to read the book in advance, all are welcome. More information is available at <http://mason.gmu.edu/~myocom/yocomroad/afs/textcommunity.htm>.

05-11 Jerusalem as a Contested/Shared Space? The panel combines ethnographic, political and textual approaches to the study of Jerusalem as a shared and contested historical and contemporary urban site. We highlight dueling and dualing nationalisms, inter-ethnic struggles, women's movements, and religious claims and argue that shared/contested cultural practices bring these complexities to light. Our topics include a ninth-14th century literary text concerning Jewish and Christian claims to Jerusalem, the interstices of Palestinian and Israeli embroidery traditions, the ethnic subjectivities and variations of women's resistance as modeled in contemporary movements and blog encounters with Jerusalem. We argue that communal practices encode and enact multiple histories, contemporary political issues, intersecting cultural practices, cultural borrowing, transmission and appropriation, and disputed claims to cultural legacies.

05-12 Forum: Intimate Territories: Everyday Conflicts over Guarding the Meaning, Ownership, and Integrity of Bodies. Battles and conflict seem ever-present in our daily lives, be it the "battle of the sexes," conflict over how to create and protect a healthy body politic, or controversies over the ownership of bodies of the departed. These are the battles fought over intimate territories: our bodies, our selves. This forum will consider a variety of ways that the body is both a source of conflict and a site of confrontation. Our panelists will briefly discuss their own research: disease rumors associated with gender conflicts, ownership and use of organs, and perceptions of the body as a militaristic defense system. As a forum we aim to present new research but also to put forward new questions for the folkloristic study of the body.

05-13 Reimagining Greek Communities. Despite centuries of upheaval and dispersal throughout the world, Greeks have been unusually successful in preserving their traditional culture within enduring communities—yet there has been relatively little attention given to this phenomenon in recent years. This panel examines a diverse array of cases in which Greeks develop, re-shape, negotiate, and maintain folklife in order to accommodate changing realities while keeping their cultural identity and equilibrium. Taking a variety of interdisciplinary perspectives, the panelists consider topics ranging from community music, dance, and traditional occupations to publications—often crossing national boundaries from Greece to Greek America and beyond. Sponsored by the Mediterranean Studies Section.

05-14 Planting Mythology: Plants as Living Images in Folk Narrative and Art. This panel will consider plants as important and often visual figures in folk narrative and art. This consideration, perhaps long overdue, will demonstrate plants' significance as arbiters between human and nonhuman realms, especially as symbols that unite communities. With focuses on Scandinavian, Indian, and Chinese cultural groups, these presentations will unearth the deep roots of supernatural plants in communities and the visual narratives they use to adapt to change. This panel will thus reveal that plants, similar to animals and other nonhuman beings, play an important role in human communities' continued imagination of themselves and the world around them.

09-01 Forum: The Lives, Work, and Legacy of Three African American Folklorists: Kathryn L. Morgan (1919-2010), Beverly J. Robinson (1945-2002), and Gerald L. Davis (1941-1997). This forum pays tribute to fallen colleagues—to the lives (personal and professional), work, and legacy of three African American folklorists. All were dedicated and beloved professors, pushing their students to do and be more and opening up to them new worlds of folklore research and African American Studies. All were involved in the creative arts, whether as a professional photographer (Robinson), filmmaker (Davis), or poet/storyteller (Morgan). All were involved in public-sector work that provided outreach, especially to communities of color. All were active members of AFS and of the AAAAF. All were published scholars, especially documenting various aspects of African American lives. Their legacy continues to inspire those who knew them. Sponsored by the Association of African and African American Folklorists.

09-02 Media Session: *Dances of Turkey: Variations of Turkish Belly Dance: A DVD Presentation.* Some of the origins of modern Turkish belly dance are rooted within the social celebratory performance traditions of the Rom peoples living throughout Turkey. Many audio-video materials that feature belly dance performance highlight "made for the stage" performances that are geared for a consumer audience. Frequently this genre of popular belly dance ignores the larger social context in which community participants generate folk performance. This DVD focuses on Turkish dance events and highlights the role that Rom people play in perpetuating and innovating belly dance traditions. Interviews with dancers and community members indicate the significance of dance within Rom culture.

09-03 The Aesthetics of Fear and Violence in Contemporary Popular Music. Drawing together case studies from Mexico, Germany, Indonesia, and Israel/Palestine, this panel examines the aestheticization of fear and violence in contemporary popular music. Panelists will address the various ways in which music has been employed to articulate fundamental aspects of difference, and will further trace the performativity of fear and violence in contemporary Hip Hop, Heavy Metal, and the Mexican Corrido. In doing so, this panel implicitly argues for a new literature in the folklore and ethnomusicology of fear and violence cognizant of the performative means through which violence communicates meaning across social, cultural, and somatic topographies.

09-05 Forum: Biases and Balances: A Discussion of Neutrality in Archives, Museums, and Other Folklore Collections. In a century already marked by international and community conflicts, the idea of achieving neutrality is not without appeal—particularly for those folklorists who work with collected sources of lore. Attempting to address the varying concerns of parties involved with these collections may seem like a worthy ambition. But is true neutrality an attainable or even desirable goal? This forum's discussants draw upon a range of perspectives to examine how efforts toward neutrality (or lack thereof) affect the management and distribution of folklore information, inspiring a conversation on the ways in which subjectivities color interactions with available knowledge resources. Sponsored by the Archives and Libraries Section.

09-08 Eastern Mediterranean and Beyond: Folklore, History, and Identity. The Eastern Mediterranean, often termed as the "Muslim world," "Middle East," or the "Ottoman domain," brought into mutual contact a remarkable array of performances of a multitude of types. This session analyzes three types of historical performances: Byzantine and Ottoman imperial festivities, Andalusian muwashshah song tradition, and the Alevi semah, a heterodox folk ritual in Anatolia. Our focus is on regional dynamics and also on the intertextualities between these different cultural forms that developed and traveled in complex patterns, and which survive in manuscripts, in remembrances, and in rituals of today.

09-09 Forum: Fighting Words: Recent Veterans Tell Their Stories and Folklorists Listen. Veterans returning from the wars in Iraq and Afghanistan or from other hotspots around the world have stories to tell. The people on this forum are involved in different ways in this process of listening to, thinking about, responding to, and writing about these stories. The folklorist plays an important role in working with the veterans and assisting them in their storytelling, sometimes overcoming veterans' resistances; but the folklorist also is in a position to help veterans' families, friends, and acquaintances (the audiences for the stories) understand the roles of these stories and understand how to be "good" listeners.

09-12 Forum: Catch and Release: Leadership, Transition, and Succession in Public Folklore Programs. Public folklore programs have long benefited from visionary, resourceful, entrepreneurial leaders who established programs in the 1970s and 1980s that continue today. Many of these founders are nearing retirement, however, and indeed many have already retired. The generation following them has benefited from this rich network of capable mentors and is ready to step into leadership roles. This forum will examine leadership, transition, and succession within the context of public folklore programs. Specific case studies will be followed by discussion, examining the many joys and pitfalls of leadership, transition, and succession. Sponsored by PACT (Preserving America's Cultural Traditions) and the Public Programs Section.

09-13 Mapping Conflict and Harmony on Cultural Landscapes and Spaces. How is a cultural landscape defined, and what sorts of expressive practices produce a cultural space? How is space understood by people in order to make it meaningful? What happens when a cultural landscape is interpreted in conflicting ways by different populations? Keeping in mind that place is space imbued with meaning (Tuan 1977), this panel examines in three complementary papers the creation and construal of cultural spaces and landscapes. Sponsored by the Eastern Asia Folklore Section.

09-14 Breaking Bread: Using Bread as a Vehicle for Remembering War and Peace in American Culture. This panel focuses on oral, written, and digital stories that establish bread as definitive of who we were/are as Americans. The first paper discusses how bread connects Arab-American women to their culture, particularly during times of war and geographical dispersion. The second paper discusses how social media facilitates methods of sourdough bread making and bread making as part of a peace and sustainable living movement. The third paper discusses World War II bread recipes and how bread products made from rationed ingredients had/have many meanings—like national unity, homefront "victory," and a "pathway to peace."

12-00 Happy Birthday: The AFS Oral History Project Turns One! "Collecting Memories: Oral Histories of American Folklorists," a systematic effort to record oral histories of folklorists' professional life for deposit with the AFS Archives was introduced at last year's meeting. This year, wonderful things transpired with this ambitious effort. Stop by our information table to learn about the work and find out how to get involved.

12-01 Forum: The Peace Corps and Folklore. Life as a Peace Corps Volunteer shares much with doing folkloristic fieldwork. Many volunteers join the Peace Corps out of a deep-seated desire (like that of most folklorists and ethnographers) to really get to know another culture well for an extended period. The Peace Corps offers training and support (medical, bureaucratic, and financial) for an extended fieldwork-like opportunity. It provides excellent, real-world training and experience for anyone planning an academic career in the study of culture. Our forum of current, professional folklorists, all former Peace Corps Volunteers, will examine how the Peace Corps influenced our careers as folklorists.

12-02 Media Session: *Grounds for Resistance*. Inspired by the Vietnam-era G.I. coffee house movement, US veterans of the Iraq war opened Coffee Strong near Fort Lewis Army Base in November 2008. This non-profit café, where soldiers and veterans drink coffee and discuss politics, provides G.I. rights counseling and directs people suffering from post traumatic stress disorder, sexual assault, and medical problems to appropriate resources. At the center of this 50-minute documentary film are those whose experiences in war compel them to devote themselves to helping soldiers and veterans. Sponsored by the Politics, Folklore, and Social Justice Section.

12-02 Media Session: *Let's Get the Rhythm!* This film is an updated video documentary chronicling girls' hand clapping games on inner-city playgrounds and around the world. Three eight-year old informants from diverse cultural backgrounds charm viewers with their personal insights as they learn, share, and eventually outgrow the tradition. While drawing attention to the social importance of girls' games, the documentary showcases archival footage from far-flung locations, ancient Egyptian reliefs, including clips by Alan Lomax and Laura Boulton. Folklorist Bess Hawes and ethnomusicologist Kyra Gaunt accentuate the beauty of the beat with choice observations on the empowering force of the genre in the lives of women. Sponsored by City Lore, Inc.

12-03 Charting the Future of Folkloristic Research on Medicine and Health. The field of "folk medicine" has changed considerably as folklorists turned to studying vernacular and professional aspects of contemporary phenomena, often within medical and public health institutions, as well as the people whose lives and bodies they regulate. This panel builds on the new vigor evident in this arena of scholarship and practice by asking how work by folklorists can intervene most productively in arenas in which claims to analyze relations between health and disease, difference and inequality are hotly contested.

12-04 ♦Diamond Session: Digital and Computational Approaches to Folklore I. Over the past decade, digital resources for the study of folklore have expanded greatly. At the same time, approaches for search, discovery, analysis, visualization and display of this data have also developed at a rapid pace. The discipline of folklore stands at a crucial junction between "digital turn" in the humanities and the refinement of algorithmic approaches to search and discovery in informatics and computer science. Folklore corpora are often based on heterogeneous data; the application of sophisticated tools for the collection, extraction, analysis and visualization of this data provides exciting opportunities for extending the scope of folklore scholarship. These ten Diamond presentations presented in two panels offer a series of case studies in the application of digital and computational approaches to folklore. See also 13-04.

12-06 Museums and Folkloristics: Folklorists' Legacy and Future in Museum Theory and Practice. Folklorists have had a long and often complex relationship with museums. The American Folklore Society's founders included museum curators with strong academic interests in folklore. Over the years, many folklorists have found museums to be highly productive settings for their research and publicly engaged scholarly work. More recently, folklorists have had distinguished careers in museums and have contributed to the field of museum theory and practice. Today, many young folklorists are pursuing museum careers or those in the cultural heritage sector. In this forum, which has been developed to connect with C. Kurt Dewhurst's AFS Presidential Address on the topic of "Museums and Folkloristics," folklorists representing different museum experiences and generations of folklore work in museums will share their professional and personal experiences.

12-09 Sustainability, Dialog, and Community: Three Explorations from the Ozark and Ouachita Mountains. Arguing that public folklife practice can and should counter forces of greed and social division within communities, this panel will address three examples of community-based organizing and resistance: Edd Jeffers and his role in the Arkansas-Back-to-the-Land Movement, Leo Drey and the creation of the sustainable Pioneer Forest in the Missouri Ozarks, and an examination of the creation of Arkansas' only nuclear power plant, Arkansas Nuclear One, through stories of locals and protestors. These examples point us toward a greater understanding of how we can collectively strive toward increased dialog, local solutions, and sustainability for all community members, human and otherwise. Sponsored by the Politics, Folklore, and Social Justice and the Public Programs Sections.

12-12 Fairy Animals, Demonic Beasts, and Fantastic Creatures in International Tradition I. This session and its companion take an internationally comparative approach to supernatural animal traditions in folktale, legend, and belief. By analyzing North Sea seal people, a Japanese giant spider, English ghost animals, Chinese dragon-eagles, fluffy Danish phantoms, the Puerto Rican chupacabra, and snake spouses in Japan, we will contextualize these traditions across the boundaries of genre and culture. The presentations highlight similarities and differences between various traditions and investigate the relationship between folktales, legendary narrative, cultural context, and apparent supernatural experience. See also 13-11.

12-14 Fantasies of Witchcraft and Social Influence. Witchcraft has played an important role in many societies because of the world's infatuation with witchcraft and the occult. But what makes witchcraft so influential: the idea of dealing with powers beyond human capabilities, or

the fear of traditionally disempowered people gaining unaccountable, uncontrollable power? This question and more will be explored in three papers considering social factors in the Renaissance in England, early American history, specifically the Salem witch trials, and the recent worldwide phenomena of Harry Potter. The session considers struggles with negotiating, asserting, and denying social influence and power through folk understandings of witchcraft. Sponsored by the Medieval Folklore Section.

13-01 Forum: Folklore, Fieldwork, and the Study of History: A Discussion. This forum brings together a panel of historically minded folklorists to reexamine the role history plays within folkloristics and the contributions such an approach can make to the field in the future. Fieldwork, the in situ gathering of research data, is taken as a point of departure in these ruminations.

13-02 Uncovering Contestation in the Public Sphere: Folklore as Resource in Barbados, Western Europe, and Turkey. This panel examines the strategic role that images and symbols play in contestation over representation in the public sphere. These folkloric forms are cultural and economic resources that are embedded in narratives that are themselves contested. In Barbados monuments play a significant role in the interpretation of history and the formulation of tourist narratives. In Turkey the Nasreddin Hodja festival features a familiar figure of symbolic inversion while it struggles to attract tourists and the support of official culture. Finally, dance clubs in Western Europe reveal how non-Roma perform, appropriate, and consume the music of the fantasy Balkan Gypsy.

13-03 Forum: What Public Folklorists Do in Uncertain Times: Responses to Cultural, Environmental, and Economic Change. Public folklorists respond to floods, earthquakes, budget crises, and shifting political winds. We take our skills and training to far-flung fields, contributing humanities and arts perspectives. Our ability to recognize the persistence of patterns over time as well as the cultural roots of different perspectives, situations, and choices (or lack of them) makes us valuable partners for those who work with agricultural, environmental, economic, artistic, and social justice issues. The mutual benefits of interdisciplinary collaborations can be significant for folklorists, their constituents, and diverse partners. We broaden our perspectives and find innovative ways to engage in more inclusive community-wide conversations and initiatives. Sponsored by the Public Programs Section.

13-04 ♦Diamond Session: Digital and Computational Approaches to Folklore II. Over the past decade, digital resources for the study of folklore have expanded greatly. At the same time, approaches for search, discovery, analysis, visualization, and display of this data have also developed at a rapid pace. The discipline of folklore stands at a crucial junction between “digital turn” in the humanities and the refinement of algorithmic approaches to search and discovery in informatics and computer science. Folklore corpora are often based on heterogeneous data; the application of sophisticated tools for the collection, extraction, analysis, and visualization of this data provides exciting opportunities for extending the scope of folklore scholarship. See also 12-04.

13-05 Forum: México at the Smithsonian Folklife Festival: Insider Reflections on Representation. In 2010, the Smithsonian Folklife Festival featured 100 artists from 16 different communities in Mexico in a program simply titled, “México.” This forum brings together various members of the “México” program team who contributed to the curation, presentation, and interpretation of the program, and had a chance to observe the Festival first hand. Using examples from interactions with Mexican artists and members of the public, along with other observations, forum participants will lead a discussion examining the challenges of representing the complexity and diversity of these contemporary communities in public on the National Mall at a festival visited by over one million people.

13-06 Forum: Tradition and/or Temporality: New Times for Folklore. Seeking to problematize “tradition,” arguably the temporal touchstone of folklore, this forum explores, defines, and newly theorizes time-based aspects of our disciplinary interest in narrative, music, ritual, and material arts with the aim of integrating postmodern temporalities, such as asynchrony, ephemerality, and queer futurity, into folklore’s theoretical discourse.

13-08 Embodying the North. In this panel we aim to contribute to the topic of embodiment of culture and culture on display. Our focus is the North and we set out to explore how various Nordic geographies are consumed and (re)created through sensory engagement. The highlighting of embodied culture presents a holistic perspective on contemporary heritage-making, such as trends in consumption, material culture, tourism, branding, as well as the constitution of place identities. “Embodying the North” refers to the analysis of multisensory heritage by way of doing, e.g., walking, eating, wearing, and other activities.

13-09 Lay and Expert Knowledge: A Workshop on Teaching Undergraduate Folklore. The American Folklore Society, supported by a grant from the Teagle Foundation, brought together a group of 12 folklorists—teachers in a variety of academic settings across the country—two years

ago to create and teach undergraduate courses and course units based on an examination of the relations of lay and expert knowledge in a complex society. Their work on the project is now moving toward completion, and the materials they developed are now available through the Open Folklore portal. In this forum, they will workshop statements of learning objectives and sample assignments to be shared as templates for folklore courses on the AFS website.

13-11 Fairy Animals, Demonic Beasts, and Fantastic Creatures in International Tradition II.

This session and its companion take an internationally comparative approach to supernatural animal traditions in folktale, legend, and belief. By analyzing North Sea seal people, a Japanese giant spider, English ghost animals, Chinese dragon-eagles, fluffy Danish phantoms, the Puerto Rican chupacabra, and snake spouses in Japan, we will contextualize these traditions across the boundaries of genre and culture. The presentations highlight similarities and differences between various traditions and investigate the relationship between folktales, legendary narrative, cultural context, and apparent supernatural experience. See also 12-12.

13-13 “Strange Things Happening in the Land”: Current Trends in Lomax Studies. During his long career Alan Lomax worked prolifically, including hundreds of books and articles, radio broadcasts, sound recordings, films, and lectures. This pace and volume to a large extent overshadowed work by others about Lomax. Following Lomax’s passing in 2002 and the acquisition of his archive by the American Folklife Center in 2004, a steady stream of diverse scholars has begun to write about Alan Lomax and to use his research and fieldwork in new and creative ways. This panel will highlight some of that work.

17-02 Badgers vs. Weasels, and Snowmen for Democracy: Folklore and Conflict in the 2011 Wisconsin State Budget Protests. This panel focuses on the 2011 Wisconsin State Budget Protests as a site for community-building and labor protest folklore. Panelists explore how demonstrators built a vernacular counter-public in their shared opposition to government actions, and how the resulting community voiced political ideas through informal and creative means. Through field data collected on site, including images and testimony, we engage this year’s conference theme of “Peace, War, Folklore” by treating the protestors’ actions as “Folklore of Peaceful Warfare,” highlighting the political protest as a particularly fruitful space for community building and vernacular expression, especially in a multimedia age.

17-07 Mediated Imaginaries: Forms of Virtuality and Their Relevance to Folklore Studies.

With the absolute distinction between virtual reality and “real life” becoming less tenable by the minute, folklorists are accepting that face-to-face interactions and small group formations are hard to sustain as unchallenged criteria in our field. The rethinking currently underway might be extended to considerations of older forms of mediated expression, as well as to the “field imaginary” of folklore studies. The papers in this panel address these issues through case studies of virtual contexts and an overview of folklore’s long-standing tropes of virtuality.

17-08 Forum: Critical Alliance: Establishing the Node of the Oregon Folklife Network at the University of Oregon.

The Oregon Folklife Network (OFN), the new iteration of Oregon’s state folklore organization (previously Oregon Folklife Program housed at the Oregon Historical Society), has been re-envisioned as a state-wide network whose hub is at the University of Oregon. This forum brings together people variously involved in the process of establishing the OFN at the University of Oregon to 1) discuss the value and draw-backs of the network model, and 2) to explore how having the OFN on the University of Oregon campus reinforces both the academic mission of the university and the public mission of the OFN and its state partners. Sponsored by the Public Programs Section.

17-10 Children’s Legends.

This panel looks at historical and contemporary children’s legends. The papers discuss how legends change as they move through communities, through time, and back and forth between folk, family, and elite culture. The persistence of folk memory in relating and preserving these tales—often gruesome and violent—preserves and adapts stories that serve various psychological and social functions for their bearers. Sponsored by the Children’s Folklore Section.

17-12 Forum: Emergent Storytelling Performance Formats in the 21st Century.

The storytelling festival movement that emerged in the 1970s presented an image of the storyteller as a master mediator of traditional forms and values. The recent independent emergence of new urban storytelling venues such as “The Moth” has recapitulated certain founding tropes of the earlier revival and occluded others, presenting new sets of contextual and performative cues to appeal to a new generation of tellers and listeners. This forum will examine three emerging storytelling scenes and events, and will attempt to trace the convergent and divergent cultural hungers that have generated successive generational cycles of storytelling revival activity. Sponsored by the Storytelling Section.

17-13 Performing Dichotomy on the Page: The War of Writing a Piece.

“Writing up” fieldwork is a struggle to reconstruct habits of mind and cultural practices. We confront verbal and intellectual rituals, behaviors, and conflicts—and then render them for a reader. We embrace linguistic ingenuity in the “other,” ourselves, and the writer’s craft. This session

presents four studies: counseling sorcery, measuring intelligence, attending to dropouts, and archiving a nation's writers. Each examines a human dichotomy, each asks questions of writing, all present puzzles about "getting it right" on the page. Four nonfiction writers consider strategies for presenting irony, contrast, dialogue, point-of-view, landscape, artifact, and character. We'll share a packet of writers' exercises, a glossary, and an annotated bibliography.

17-14 Forum: "Yo, I'm Happy for Ya and I'mma Let You Finish, But...": A Discussion of Identity Conflict, Folklore, and American Popular Culture. We invite discussion of identity conflict and popular culture, including investigation into whether conflict exists between the study of folk and pop cultures. Looking both outside and inside the formal disciplinary boundaries of our field for the places these two arenas of meaning-making converge and diverge, we want to talk about how to do things with pop culture in our study of folklore. Topics of discussion may include Kanye West and Taylor Swift, *CSI*, Lady Gaga, Hipster Kitty and Tumblr.

18-01 Communitas Revisited. Central to Victor Turner's scholarship on ritual, symbol, and social process, *communitas* is a notion that remains salient to the human condition and its possibilities of expression and collective apotheosis and renewal. Infectious yet elusive, *communitas* lies at the heart of much folkloric practice across genres and contexts. Its existence, articulation, variety, and characteristics have been well explored, but we believe that it is time to return again to *communitas* for reconsideration as a key term in folklore's contribution to cultural practice and theory. This panel revisits *communitas* in the context of public folklore practice, war and peace, and disaster.

18-02 Media Session: *Americana Women: Roots Musicians—Women's Tales and Tunes.* In *Americana Women* a cross section of women musicians with geographic and familial ties to vernacular music share their tales. Woven throughout their oral histories is a sampling of live performances, from informal acoustic and impromptu jams, to rollicking large scale festivals. The viewer experiences glimpses into close knit communities across the country that reach beyond gendered division of expressive roles in support of traditional artists. The film captures cultural dynamics through the eyes and ears of women ages 18 to 93 who take part in preserving traditional music, ultimately providing a rich view of Americana from Appalachian to Zydeco. Sponsored by the Music and Song Section.

18-03 Public to Private and Back: How Public Discourses Address and Enlist Community Sentiments and Values in and on Middle Eastern Conflict. We present five case studies of public discourse around conflict, from medieval Persian popular narratives of anti-establishment guerilla heroes to contemporary political mural art in Iran, the iconography and politics of Turkish military funerals, the discursive strategies of the Iraqi trickster-blogger Salam/Pax, and Wikipedia editor/authors as a folk group addressing global audiences on the experience and ethics of the War on Terror. Together, these studies explore flows of ideologies, images and expression between public and private, official and folk, and spaces made available for critique within and between discursive fields and registers. Sponsored by the Politics, Folklore, and Social Justice Section.

18-04 Class War and Laborlore in America's Upper Midwest. Class war is a constant force in American life despite being generally marginalized, even effaced, from media and academic discourse. Yet Archie Green's publications not only illumine class struggles and workers' cultures, but also have inspired a generation of disciples. Hence our panel explores class war and laborlore through four case studies, two historical and two contemporary. Mindful of and partisans within a significant historical movement currently centered in Wisconsin but with broader regional and national implications, we hope to stimulate discussion while providing models for future historical and ethnographic collaborations between folklorists and workers.

18-05 Media Session: *Zulay Sarabino: An Otavaleña's Life In and Out of the Frame.* Recent theoretical studies of testimonios offer insights to filmmaking, cultural heritage, and folklore. These testimonials, which have long made Latin American women a focus, have become increasingly open about considering the relationship between the researcher and the researched. Twenty years following a film about Zulay Sarabino of Ecuador, this ethnobiographical video presents Zulay's life choices about tradition in a globalized world, her sense of identity and place, and her roles as a mother and cultural leader. Zulay's celebration of the fiesta of Inti Raymi serves as a centerpiece while the film reflexively calls attention to itself as a constructed reality.

18-08 Forum: Peace across Bars: Folk Arts Programming in an Oregon Prison. Folklorists with the Oregon Folklife Network are collaborating with a group of incarcerated men in Salem, Oregon, who formed a crochet club to make blankets, hats, and scarves to donate back to charitable organizations in the outside community. This forum discusses the fieldwork project, reparations through community arts programming in prisons, and the dualisms folklorists face in the complicated environment of correctional institutions: creative freedoms and incarceration; insiders and outsiders; unjust acts and restorative justice. What role does a folklorist play in the relationship between creating peace inside the prison walls and fostering a peaceful society outside?

18-10 Media Culture and Multimodality in the Play and Games of School Children in the New Media Age. This panel arises from a project, "Children's Playground Games and Songs in the New Media Age," funded by the UK Arts and Humanities Research Council's "Beyond Text" program.

An interdisciplinary collaboration, the project included ethnographic research into children's play in two primary school playgrounds. The papers analyze different kinds of play, highlighting a complex but often productive and creative relationship between play and media cultures, and discourses of power, identity, and the imaginary. The papers also speak directly or indirectly to the conference theme, "Peace, War, Folklore," highlighting the often ambiguous elements of conflict, violence, and collaborative practice in play. Sponsored by the Children's Folklore Section.

18-13 Voices of Storytellers. The papers presented by this panel explore, in a variety of ways and contexts, the voices of storytellers, ranging from conversation to narrative performance among the modern Alevi-Bektashi religious sects in Turkey, Kikuyu in Kenya, and Jie in Uganda societies. Each paper features various aspects of storytelling and local folkloric expressions in Turkish, Kikuyu, and Jie documents and interprets the ways in which the voices of storytellers are used in resolving local conflicts in a complex modern world.

18-14 Beyond Provenance: Rethinking Literature in Folklore. This panel endeavors to rethink some of the theoretical and methodological underpinnings of the study of folklore in literature. Offering a quartet of alternative approaches, it decentralizes Richard M. Dorson's emphasis on the identification of folk items, emphasizing instead some ways that literary genres use folklore, that literary objects act like folklore, and that pre-Dorsonian approaches have something to offer us today. The goal here is both to suggest that literary sources remain fertile ground for folkloristic inquiry, and that their study offers some potential for further innovations discipline-wide.

18-15 Forum: International Videoconference: An Antiwar Sentiment in the Performance of Mahābhārata, an Epic about War. M. D. Muthukumaraswamy in Chennai will argue that villagers in northern Tamilnadu express an antiwar sentiment when, on the 18th and final day of their annual enactment of the Mahābhārata, they destroy a huge earthen sculpture of a king held responsible for causing the story's war. Muthukumaraswamy will show photographs and video, and will be accompanied by A.K. Selvadurai, a professional storyteller who will perform and give commentary, and by Jayachandran, a village elder who will explain why he organized the building of a temple around which the epic is performed. Near the end of the videoconference, Eric Miller will lead a brief discussion regarding ethnographic [exceeds word count]. Sponsored by the Archives and Libraries Section.

18-16 Media Session: *Shugeno Now*. *Shugendo Now* is a beautifully filmed documentary of traditional Japanese ascetic religious practices set within contemporary urban society. Its stunning visuals present an experiential journey into the mystical practices of Japanese mountain religion, a mixture of shamanism, Shinto, Taoism, and esoteric Buddhism. Deep within the sacred Kumano Mountains, practitioners perform arduous mountain rites, designed to reinvigorate their spirits and forge an interconnectedness with nature and all sentient beings. Shown in connection with the forum "Getting the Story 'Right': Crossing Cultural Borders in Visual Ethnography," this rich example of visual ethnography examines how ancient religious practices intertwine with modern ecological concerns. Sponsored by the Eastern Asia Folklore Section. See also 20-16.

20-01 Talking Folklore: A Conversation with Leaders in the Field. This panel 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. John McDowell will facilitate the conversation about a life of learning in folklore with panelists Richard Bauman, Dan Ben-Amos, Michael Owen Jones, and Barbro Klein. In celebration of the current American Folklore Society meeting being held on the university campus where these leading scholars were trained and taught, we provide this platform to learn from them about their academic and public work, their fieldwork, and also about their involvement and service to our academic society over the past several decades.

20-02 ♦Diamond Session: The Future of Japanese Folklore: Looking to the Past and Paving New Directions—Emerging Young Scholars Speak. Japanese folklore studies is on the verge of revitalization. In recent years more and more younger-generation folklorists have begun focusing on contemporary folkloric issues. On this panel eight young scholars will introduce their work in order to address the future tasks of Japanese contemporary folkloristics. The panel consists of three sections: contemporary politics and folklore (injustice after a man-made war disaster, local revitalization after depopulation, the role of legends in presidential campaigning); historical processes of folklore construction (meanings of mythical figures, foreign-style tombstones, historic uprising legends); and folklore of human behavior (personal space after disaster evacuation, rituals for the dead). Sponsored by the Eastern Asia Folklore Section.

20-03 Cape Breton on Our Minds: Art, Community, and Cultural Integrity. Cape Breton, an island, part of the Canadian province of Nova Scotia, has long captured the imagination of folklorists, tourists, development specialists, and others. A relatively small place, it's a location where larger issues—such as the significance of art in maintaining community, the impact of tourism, the challenges of making good lives in an economically disadvantaged setting, the preservation of identity, and language revitalization—are very much in view. Four panelists will offer distinctive, but related, perspectives on the island. All are interested in how art, identity, and community are tangled up with each other in local settings.

20-04 Forum: America Works: Beta-Testing a National Online Digital Documentation Project. America Works is a multi-year documentation project that seeks to capture a portrait of America's workforce at a time of economic transition through oral history interviews with workers across the United States. The project offers an innovative application of online digital technology for the processing and submission of documentary materials from geographically-dispersed fieldworkers. After several years of development, America Works began beta-testing in March 2011. This forum brings together folklorists from the primary beta-testing sites to report on their experiences with the project, and its applications and implications to the field. Sponsored by the American Folklife Center.

20-07 Sacramental Shape-Shifting in the Marketplaces of Disbelief: The Tangled Nexus of Materiality, Commerce, and Faith. Strange things happen when objects of faith find their way into the marketplace. Caught in the swirl of secularity, things created in devotional passion become things to be bought and sold, as evidences of faith relinquish their once-foregrounded role to criteria of a very different order. Aesthetics, antiquity, story, biography, and more—all step in to fill the evaluative void. Belief need not vanish altogether from the marketing equation; its role, however, shifts to meet a different set of needs. This panel explores some of this shifting, in marketplaces as diverse as eBay and the “outsider art” market. Sponsored by the Folk Belief and Religious Folklife Section.

20-08 Winning Ways: Medieval to Modern Strategies of Conflict, Mediation, and Peace. People in medieval cultures constantly dealt with violence and threats of violence. The ways in which they managed these challenges and even transformed them into assertions of peace and expressions of transcendence have also resonated with modern groups searching for meaning in response to irrational violence and disorder. This panel considers how Anglo-Saxon healers used the rhetoric of violence to empower their fight against illness and injury, two 12th- and 20th-century writers used the motif of the isolated knight to address the need for redemption after violence, and medieval and modern pilgrims experience nonlinear cultural history through folk commemorations. Sponsored by the Medieval Folklore Section.

20-09 Chinese Folklore Studies Today: Issues in Fieldwork, Scholarship, and Public Humanities. This forum will be devoted to informal presentations by leaders of the China Folklore Society on the current state of the field of folklore studies and practice in China, responses from a US perspective by AFS leaders, and open discussion with the audience. Translation will be provided. Sponsored by the American Folklore Society and the China Folklore Society.

20-10 Forum: The Living Traditions of Belly Dance: Embodied Knowledge, Practice, and Theory. Discussion will center around contemporary belly dance practice. We will engage the participants in meaningful discussion through the use of videos, and share the perceptions of modern belly dancers as a folkgroup. Dichotomies to be discussed include perceptions of: 1) Emic/etic in “ethnic dancers” versus Western dancers, and insider versus outsider appreciation of the dance; 2) Lay/expert practitioners and educators; and 3) Authenticity/inauthenticity in styles, functions, and origin mythologies. Phenomena to be discussed include 1) reflexivity in practice and scholarship, 2) embodied knowledge, and 3) sense of community. Sponsored by the Dance and Movement Analysis Section.

20-14 Proverb Communities and the Search for Healing Strategies: Re-Examining Proverbs in Context. Papers in this session will explore proverbs in four separate contexts, in each case highlighting the importance of proverbial materials to discovering strategies for living more healthy lives. In all of these instances, proverbs play critical roles as speakers reflect on their lives, seek to recover and redefine themselves, and seek to establish the parameters of their social and personal power within their respective groups and in society at large. Papers will focus on proverbs in Alcoholics Anonymous, the Nation of Islam, Zora Neale Hurston's *Their Eyes Were Watching God*, and an online community.

20-15 The Pennsylvania Standards for Folklife Education in Practice: Three Perspectives on Viability. Last year, we asked if bundling folklife standards, curricula, trained folklorists, and educators was enough to advance folklife/folk arts education more broadly in K-12 education. Feedback included needs for closer connections with current trends in education, rigorous research assessing impact on student learning, and compelling connections so educators understand its value in schools. This year, we address those viability concerns. We present classroom practice from an experiential education course designed to accomplish the Standards, preliminary findings from research into those students' learning, and a broader perspective of how folklife education fits criteria for assessing standards of scholarship for teacher education. Sponsored by the Folklore and Education Section.

20-16 Forum: Getting the Story “Right”: Crossing Cultural Borders in Visual Ethnography. Photojournalism and documentary films are powerful forms of ethnographic storytelling, enabling us to capture human life. But the camera is never passive. How it is used and by whom form a significant part of every story it tells. And when works cross boundaries of culture, language, and place, the challenges of filmmaking become particularly daunting, compounding questions of identity, representation, and reality for the filmmaker. This forum and the connected media session airing the film *Shugendo Now* bring visual ethnographers together to discuss particular problems of filmmaking and photojournalism in Asia. Sponsored by the Eastern Asia Folklore Section. See also 18-16.

Aasland, Erik A. (Fuller Graduate School of Intercultural Studies) **How Kazakh College Students Wage Peace with Kazakh Proverbs.** Proverb research internationally (Arewa and Dundes 1964; Briggs 1988) and in Kazakhstan (Ğabdullıyn 1996; Qaidar 2004; Tabıldıyev 2001) has stressed the didactic use of proverbs. Recent field research among Kazakh-speaking students shows that proverbs are also used to restore relationships. Based on Agar's work with reenactment (Agar 1969, 1975), I designed a new approach for researching proverb use called "proverb reenactment sessions." Through this technique I identified two different types of peacemaking scenarios: 1) Challenges to not give way to anger, but keep the peace and maintain unity; 2) Encouragement to use a proverb to gain favor with an older member of society. **05-10**

Abrams, James F. (Independent) **"I Know What Genes I Have": Double-Voiced Narrative and the Reconciliation of the Past in a Labor Heritage Classroom.** This paper explores a single narrative event in which a 40-year veteran of the steel mills in Johnstown, Pennsylvania, performed a story about his father's decision to cross a picket line during a strike in 1937. Utilizing an ethnography of speaking framework, and Bakhtin's concept of double-voicing, I discuss multiple voicing as a linguistic strategy deployed by this narrator to de-stigmatize and reconcile the actions of his father vis-à-vis an audience composed of trade union activists. I conclude by considering post-performance "solidarity talk" among narrator and audience. **09-10**

Acome, Justin (The Ohio State University) **Bluegrass, Memory, and Race.** This paper offers an account of memory and race representation in bluegrass, taking seriously the "how" and "why" questions of musical violence both implied and foreclosed by blackface taboos. Part of a broader argument exploring the mutual complicity of generic aesthetic distinctions and hierarchical social distinctions, this paper argues the necessity of surpassing the replacement of racial purity myths with "truth" narratives of racial mixing. Ethnographic evidence from bluegrass performances clarifies the concern about blackface with accounts of the significance of memory (and senses, documentations and narratives of memory) in bluegrass's often-unwitting capacity both for reproducing and critiquing whiteness. **12-13**

Addison, Wanda G. (National University) **Storytelling and Peace: Healing through Stories.** Storytelling is an act of community building that aids in the healing of individuals, families, and communities who must daily negotiate conflict in their urban world. The communal experience of the audience members of storytelling performance foster cross-boundary connections that promote necessary healing by creating foundations based on shared understanding and the stories that serve as the "bread that becomes the healing of the soul," individually and communally. **05-10**

Alonso-Bolaños, Marina (Instituto Nacional de Antropología e Historia) **"That's What We Play Here"/"Esto Es Lo Que Aquí Tocamos": Musical Construction of Territory.** Struggles for the land, as well as global change affect traditional musical heritage in the villages where the Zoque population is settled, mainly in the Mexican states of Oaxaca and Chiapas. This paper shows the role of the musicians and the changes in musical knowledge in this context. **18-06**

An, Deming (China Academy of Social Sciences) **The Emergence of a New Cultural Hegemony: Reflecting on the Ongoing Movement of Intangible Cultural Heritage Protection.** The prevalence of intangible cultural heritage protection has been raising awareness of cultural diversity and intellectual property of folk life all around the world, which accords with the initial purpose of UNESCO to promote this project. However, various problems also arose simultaneously. The emergence of new cultural bureaucracy and hegemony according to UNESCO's system is at the center of such problems. It not only caused competitions or conflicts between different places inside a country or among various countries to claim property of a traditional event, but also diminished the authority and confidence of common people as traditional bearers to express themselves with their own culture. **02-12**

Ancelet, Barry Jean (University of Louisiana, Lafayette) **Going Up: The New Vernacular Architecture of Coastal Louisiana.** In the wake of Hurricane Rita, many residents of southwestern Louisiana have found themselves faced with the option of moving away or rebuilding. Those who chose to rebuild were faced with the challenge of improvising ways to do so in spite of governmental and insurance agencies trying to convince them to leave. Their vernacular solutions to raise their houses above the flood levels are changing the way entire neighborhoods and towns look. But they also represent a continuous tradition of creolized solutions. Based on extensive fieldwork and photo-documentation, this paper examines the results of this innovative process. **01-02**

◆ **Anderson, Harold** (Independent/Bowie State University/Goucher College) **Autoethnography, Student Participant-Observation, and "The Will to Adorn."** This presentation explores the dynamic construction of evolving notions of history and performance of "self" among undergraduate participants in "The Will to Adorn" project at Bowie State University, a historically black university.

I will examine how students have engaged with, and immersed themselves in some hyper-reflexive processes embedded in our research on African American clothing and style as cultural markers, and on how we have used purpose-built social media to make these processes visible and “present” (i.e., more immediate) for the students, even as the students modify and extend the research methodology. **01-04**

Azeze, Fekade (Addis Ababa University) **Folklore Collection, Training, and Research in Ethiopia: An Overview.** The article starts by sketching a brief picture of the state of folklore collection and publication in Ethiopia from the late 19th century to the present, and by mentioning the prominent and collaborative endeavors of expatriate and Ethiopian scholars, the unique inputs of individuals, government institutions, and Ethiopian centers of higher learning. After presenting a concise history of the state of folklore education and research, it concludes by indicating the need for republishing ancient texts, and the launching of new collaborative training and research projects. **12-08**

Bacchilega, Cristina (University of Hawai'i, Mānoa) **Double Exposures: Storytelling and Fairy-Tale Traumas.** From David Kaplan's *The Frog King* (1994), Tzang Merwin Tong's *A Wicked Tale* (2005), and Guillermo del Toro's *Pan's Labyrinth* (2006) to Yim Pil-Sung's *Hansel and Gretel* (2007), Catherine Breillat's *Bluebeard* (2009), and Lisa Stock's short “Brother and Sister” (2009), recent fairy tale films have focused on a child's or a coming-of-age girl's psycho-sexual trauma. Drawing on exposure therapy, this paper examines genre mixing and tropes of mirroring and reading to explore fairy tales as a site of trauma in “post-feminist” culture. (How) does storytelling lead to trauma integration? **01-09**

◆ **Banks, Jade D.** (Mind-Builders Creative Arts Center) **Teen Intern Folk Culture Programming and Participation in “The Will to Adorn.”** 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 the Bronx, NY. In collaboration with the Smithsonian's “The Will to Adorn” project, youth research and explore clothing and identity in the African American community through the generations. Style makers and cultural custodians from the community are documented by the interns and then presented back to the community. Ultimately, teen interns discover the importance and history of black urban style, document themselves as tradition-bearers of the hip hop generation, and make intergenerational connections in their families and communities. **01-04**

Bar-Itzhak, Haya (University of Haifa/Indiana University) **Women in Times of War and Persecution in Jewish Folk Legends.** Many Jewish folk legends are set in times of war and persecution due to the history of the Jewish people. In some of these legends, including legends from the Holocaust, women act as heroines. Although we could assume that women in these legends will be characterized as passive victims, I will show that the opposite is true. Jewish patriarchal society legitimized women acting in the public sphere as active and brave heroines precisely in legends of times of war and persecution. In my lecture I will discuss the reasons behind this phenomenon. **20-12**

Barber, Suzanne M. (Indiana University) **Embodying War at Dragon*con: Referentiality and the Fracturing of Fandoms.** Dragon*con, a science fiction and fantasy fan convention held annually in Atlanta, Georgia, is an entangled complex of referential behavior and embodied gendered performances, where war becomes play. Whether dressed as a Jedi, a mage, or an airship captain, congoers drape themselves in costumes and performative behaviors. Within this act, bodies become sites of discourse, transformed into assemblages of referentiality using war and gender imagery from video games, films, comics, graphic novels, literature, fan fiction, and the like. Animating ersatz weaponry, armor, and costume in both battle play and when posing for pictures, congoers craft, reference, and perform war. **02-13**

Barker, K. Brandon (University of Louisiana, Lafayette) **Folk Illusions: A Newly Recognized Category of Folklore.** Pulling from previous works on childlore, recently gathered remembrances, and systematic observations of children in South Louisiana, this paper identifies a heretofore unrecognized category of folklore I call “folk illusions.” Folk illusions are instances of play in which traditionalized verbal and kinesthetic performances effect an intended embodied illusion for one or more participants. Describing four forms of folk illusions, I outline the salient features of the category—especially intersubjective qualities of the illusions. Ultimately, this paper argues that critical studies of illusions have to this point largely ignored the cultural, communicative framing, and traditionalizing of folk illusions. **02-08**

Baron, Robert (New York State Council on the Arts) **Public Folk Performance Support and Programming in Japan and the US: Comparisons, Contrasts, Lessons.** Government support and public programming for folk and traditional arts are far more extensive in Japan and the US than in most other advanced industrial countries. There are substantial differences, however, between the two countries with regard to their approaches towards public support, cultural brokerage and strategies for sustaining traditions. The Japanese legal framework for protecting intangible

cultural heritage, system for designating exemplary artists and traditions, and its support for local support structures and festivals is compared and contrasted to American government support on local, state, and national levels, folklorist-driven public folklore initiatives and programs, funding for individual artists, and support structures within both government and non-profit organizations. **05-07**

Basgoz, Ilhan (Indiana University). See Yetgin, Sultan.

Bealle, John (Independent) **DIY, Realicide, and Post-9/11 Music**. This paper examines DIY musical culture as an articulation of post-9/11 politics in Cincinnati. In this setting, DIY serves as an insulated environment where the politics of post-9/11 youth are nurtured and fostered. The loosely formed network of appropriated performance spaces is a key component of this environment, fostering autonomy, community, and political creativity. Special attention will be given to the punk band and recording collective Realicide, which emerged explicitly as a post-9/11 musical statement and was co-emergent with post-9/11 Cincinnati DIY. **04-05**

◆**Bell**, Michael E. (Independent) **Rest in Peace? American Vampires and the Ongoing Ambiguity of Death**. Faced with the mystifying, fatal disease they called consumption, some pre-20th-century American families resorted to a folk remedy that required mutilating and partially consuming the corpses of deceased relatives. Interpreting this so-called vampire practice through diverse strands of evidence reveals that, to many Americans, the border between life and death was more fragile and ill defined than histories based on conventional sources have suggested. The ambiguous vampire figure was a by-product of the medical profession's inability to successfully treat tuberculosis. The artificial ventilator and the concept of "brain death" now have reintroduced the living dead. **09-04**

Bell, Michael J. (Merrimack College) **"My Secret Autobiography": The Letters of Francis James Child to William Ellery Sedgwick**. Beginning in 1846, soon after his graduation from Harvard College, Francis James Child, Harvard professor, eventual first president of the American Folklore Society, and perhaps the greatest ballad scholar of the 19th century, began what would become a 20-year correspondence with his closest college friend and future brother-in-law, William Ellery Sedgwick. Based on this cache of letters contained among the Sedgwick family papers deposited at the Massachusetts Historical Society, this presentation will examine this "secret autobiography" for what it tells about Child the man, his hopes, dreams, and frustrations, and his growing involvement in the intellectual and social cultures of late antebellum Cambridge. **12-08**

Bender, Mark (The Ohio State University) **Dragon Blood: Eco-Genealogy, Para-Humans, and Animal Allies in a Nuosu Epic**. This paper discusses the "eco-genealogy" of the Nuosu epic hero Zhyge Alu and his relation to various animals and plants—both numinous and real—in a mythic environment similar to that of present-day southern Sichuan province, China. I employ the term "eco-genealogy" in the sense of a being that is linked by genealogical record to the mythical ecosystem—an ecosystem that parallels the seen world. Genealogies were and are important elements of Nuosu culture (Hill and Diehl 2001; Ma 2001; Harrell 2003; Liu 2011:29). **12-12**

Bender, Nathan E. (Independent) **St. George and the Dragon Sideplate: Symbolisms of Northwest Trade Guns**. Brass dragon-shaped sideplates were a distinguishing feature of many flintlock fusils traded to American Indians by Euro-Americans during the fur trade of the 17th-19th centuries. Images of saints and dragons, and in particular St. George in the British Isles, are shown to have been a strong stylistic influence on the development of the dragon sideplate on trade guns. The English symbolism of the dragon and cult of St. George on the Hudson's Bay Company Northwest trade gun is examined. **12-07**

Benedetti, Cristina (The Ohio State University) **Finding a Place for Public Folklore on the Public-Private Continuum**. Public folklorists are often employed by non-profit cultural organizations. In this paper, I consider the field of public folklore from an organizational point of view, and discuss some issues that may arise as folklorists work to represent vernacular culture within the "official" space of an NPO. I compare the ideas of public and private in the governmental sectors with their conceptualizations in the study of vernacular culture, and then examine some folkloristic cultural organizations that are attempting to inhabit both of these worlds. **20-05**

Bishop, Julia C. (University of London) **"Education, Collaboration, I Like You!": Multimodal Communication in Children's Playground Clapping Games**. This paper examines musical and kinaesthetic play, focusing on a "thick corpus" amassed as part of the study. The aim is to elucidate processes of transmission, continuity and change within a delimited setting in order to tease out children's practices in relation to teaching, learning, performing and re-creating these forms, including emergent practices around new media, such as YouTube™. Since these forms are multimodal, incorporating words, music, gesture and touch, analysis of specific examples will suggest ways in which these modes come into play and interact in constructing and communicating, for example, gender identity, inclusion and exclusion, and friendship. **18-10**

Blomster, Anna J.K. (University of California, Los Angeles) **Latex, Hijabs, and the Refiguration of the Swedish Folk Costume.** Over the course of the past 30 years, Sverigedräkten, the Swedish Folk Costume, has adorned Queen Silvia on the celebration of the national day and been used to sell laundry machines and tacos. Recently it has also been used both by representatives of right-wing, xenophobic, and nationalistic ideas and by cultural critics in what can best be characterized as a “multicultural” setting. This paper discusses how Sverigedräkten has gone from being a neglected museum artefact to a political tool in the on-going and deeply contested discussion of nation and identity. **17-11**

Bodner, John M. (Memorial University of Newfoundland) **“She’s a Powerful Plant”: The Role of Plantlore in Small-Scale Marijuana Occupational Identity Formation.** This talk demonstrates the diversity of “the marijuana industry” by investigating part of the complex folklife of small-scale marijuana growers. Based on data from a three-year participant-observation investigation among a loose social network of nine growers in and around a village on Vancouver Island, BC, I argue that these growers tactically utilize traditional plantlore (as both discourse and practice) to differentiate themselves from large-scale (especially indoor) grow operations. In order to establish a comprehensive context for this discussion I briefly outline the historically situated cultural geography of my fieldsite; the historic emergence of a farming rationalization under indoor hydroponic “grow-shows”; and a small discussion of Canadian drug laws. **13-12**

Bottigheimer, Ruth B. (State University of New York, Stony Brook) **Did Hanna Diyab Crib a Book for Antoine Galland in 1709? The Concluding Tale of *The Thousand and One Nights*.** In 1709 an oral informant from Aleppo named Hanna Diyab told the eminent French orientalist Antoine Galland several tales, including the now famous “Aladdin and the Magic Lamp” and “The Two Sisters Jealous of Their Cadette,” with which Galland concluded *The Thousand and One Nights*. This tale also appears in earlier Italian and French tale collections and thus has long supplied proof for an earlier presence in oral circulation. This reasoning underpins a durable argument in favor of European knowledge of tales from *The Thousand and One Nights* before Galland published them. Textual analysis of earlier versions suggests, however, that Hanna Diyab may well have taken his tale from earlier published works. **05-06**

Bowman, Paddy Baker (Local Learning) ***Through the Schoolhouse Door: Folklore, Community, Curriculum.*** Acquisition and preservation of knowledge are the heart of both folklore and K-12 education. Plot the trajectories of these two fields on a graph and at times the lines run parallel or intersect, but often they deviate. In the early 1900s, education reformers championed civic engagement and student immersion in community. Today, education is caught up in national debate and crazes for standardizing curricula and testing, disconnecting students from community and local ways of knowing. This new book assembles experiences of folklorists engaged in education to illuminate the value of folklorists and educators joining forces at every level, from elementary classrooms to the academy. **01-01**

Brassieur, Ray (University of Louisiana, Lafayette) **Traditional Economic Resilience along the Louisiana Coast.** In the face of rapid and catastrophic environmental change, scholars, policy makers, and residents are striving to understand the potential for resilience within coastal Louisiana communities. My evidence suggests that coastal resilience involves direct face-to-nature harvest of diverse resources, along with a system of balanced reciprocal exchange among kin, friends, and neighbors. Deep traditional knowledge and vibrant social networks are required. This traditional pattern is still relatively pervasive, and it remains more successful than market capitalism for many residents, yet it is generally ignored by planners, policy makers, and scholars. **01-02**

Brickley, London (University of Missouri) **If You Meet the Buddha on the Web, Blog Him: A Proverb on the Internet.** By tracing the use of a selected proverb on the Web (If you meet the Buddha on the road, kill him), this paper explores ways in which the new digital landscape provides a grounds for expanding our understanding of actual proverbial use. An analysis of the proverb’s function in digital communities suggests that while some commonly ascribed functions of proverbs, such as proverbs as healing mechanisms, are consistent with other studies, other generally accepted notions about the proverb shifts once expressions become a part of virtual communities. **20-14**

Briggs, Charles L. (University of California, Berkeley) **Toward New Perspectives on Folkloristics and Health.** Influential scholars assert that we have moved from Foucauldian worlds of biomedical surveillance/coercion to biopower to biomedicalized regimes of self care and governmentality, as quintessentially embodied in genomics. Nevertheless, these new “regimes” are unevenly distributed, and they intersect (for practitioners and patients) with “older” formations in unpredictable and unstable ways. At the same time that folklorists must critically review their complicity in reifying oppositions between cultural beliefs versus biomedical rationalities and practices, we must lead in efforts to question these global pronouncements by ethnographically exploring how heterogeneous beliefs and practices are continually co-produced in and through everyday lay and professional activities. **12-03**

Bringerud, Lydia (Indiana University) **Rood Awakenings: The World Tree in Transition between Norse and Christian Worldviews.** The World Tree in Norse mythology has been described as the key to unlocking Germanic, pre-Christian worldview. This paper will explore what happened to the idea of the World Tree upon the spread of Christianity in Scandinavia. The seventh-century Anglo-Saxon poem "The Dream of the Rood" bridges Norse and Christian cosmologies. What can this poem reveal about this period of shifting worldviews? This paper will focus on the consequences of a shift from an open cycle of death and rebirth, with the shaking of the World Tree at Ragnarok, to Heaven as a fixed destiny. **05-14**

◆ **Broadwell, Peter** (University of California, Los Angeles) **Danish Liaisons: Faceted Browsing and the Danish Folklore Archive.** This talk discusses the technical challenges and scholarly considerations involved in expanding the online Evald Tang Kristensen archive of Danish folklore from a static, highly curated selection of 1,000 stories to the complete collection of approximately 250,000 stories, recorded from 6,500 informants during more than 200 field collecting trips. Significant innovations in interface design and data organization are necessary to provide students and scholars with an interactive window onto this data, one that enables users to visualize and infer relationships between texts, field trips, informants, places, and human-assigned and computerized systems of indexing and categorization. A database-backed "faceted" browsing interface represents a promising solution to these challenges [exceeds word count]. **12-04**

◆ **Brodie, Ian B.** (Cape Breton University) **Painting the Trestle: Adolescent Negotiation of Space and Place in Post-Industrial Cape Breton.** This presentation concerns the ongoing practice of painting a specific train-trestle bridge in industrial Cape Breton as a means of local adolescent self-expression, institutional affiliation, and memorialization. As a highly visible contested space in a largely post-industrial suburban setting with a renewed interest in heritage as both industry and tourist attraction, the practice of bridge painting has come under intense criticism and scrutiny by the public and municipal government: in the light of the most recent crackdown, the practice has been reconfigured as a site primarily for memorialization. **02-04**

Bronner, Simon J. (Pennsylvania State University, Harrisburg) **The Many Lives and Contexts of "Barnacle Bill the Sailor."** A psychological understanding of songs as response to anxiety and a projection of conflicts about masculinity onto the sailor figure can explain the persistence of bawdy "water" ballads with the theme of the night visit. I analyze uses and contexts of "Barnacle Bill the Sailor," a song avidly sung into the contemporary period by sailors as well as non-sailing adolescents. Implied in performances is water as a maternal symbol that needs to be subjugated by manly display. The primary contexts in which the song is performed—male drinking bouts, rugby team celebrations, fraternity singing, dining-in traditions among sailors, and crossing the line ceremonies—suggests conflicts that are ritualized in cultural practices. **18-11**

Bucuvalas, Tina (City of Tarpon Springs, Florida) **Golden Harvest: Transnationalism, Community, and the Greek Sponge Industry.** Sponge commerce and the traditional occupations associated with it had major effects on the culture of the Greek sponge fishing islands. Large-scale sponge commerce has been conducted and controlled since the 19th century by Greek crews, merchants and export houses in Greece as well as in major European, American, and Asian cities—which resulted in the creation of vibrant Diaspora communities. In particular, those who settled in the western Atlantic preserved many distinctive cultural elements. This paper will explore the shared history, culture, and transnational nature of the network of communities based in the sponge industry. **05-13**

Burch, Milbre (University of Missouri) **Janie's Re-Envisioning: Proverbs in Zora Neale Hurston's *Their Eyes Were Watching God*.** This paper focuses on a handful of the many proverbs found in Hurston's *Their Eyes Were Watching God*, analyzing the context in which themes of sovereignty, control, resistance and empowerment arise, and especially how the proverbs function in Janie's process of healing. Janie spends the breadth and width of the novel learning how to speak her mind, and to "take back" sovereignty in her life. In doing so, she employs proverbs and proverbial expressions to control the access that other characters have to her body, mind and heart, and to re-envision and redefine herself. **20-14**

Burn, Andrew (University of London) **Computer Games in the Playground: Ritual Combat, Superheroes, and Technological Fantasy.** This paper explores how children's experience of console games feeds into physical play on school playgrounds, how the textual signs of specific games are transformed into different signs through embodied play, and how these games enact playful representations of symbolic violence. It also considers the importance of such representations as a source of cultural capital and as resources for the performance of gender. The paper argues that the cultural practices of traditional play and computer game play interpenetrate and inform each other, exchanging dramatic tropes that are legitimate and perennial elements of children's imaginary landscapes. **18-10**

Burns, Richard A. (Arkansas State University) **Military Folklore and a B-17 Waist Gunner's Story.** After interviewing a World War II veteran who served on a B-17 that landed in the English Channel after losing three of its engines, I was struck by the relationship between the narrative event and the narrated event as the octogenarian shared his oft-told story about this incident. The storyteller's comical tone contrasts with the serious tone of stories by other veterans who have shared their combat experiences. This emotional quality provides clues for gaining a deeper understanding of ways that veterans cope with potentially traumatic memories. **04-12**

Buterbaugh, Chad (Indiana University) **Making the Webinar Work for Public Folklore.** The goal of Traditional Arts Indiana's 2011 online webinar project is to provide a relatively accessible and inexpensive venue for sharing information about Indiana's traditional practices and art—without incurring the expense of a road trip. These virtual meet-ups are free and open to the public, and participants join using the program Adobe Connect. This poster presentation outlines the project from the point of view of Traditional Arts Indiana, a public folklore organization whose mission in the digital humanities is to document creativity, continuity, and community on a statewide level. **01-01**

Buterbaugh, Chad (Indiana University) **A Traditional Irish Story, Folklorized and Mass-Mediated.** In this paper, I focus on the performance of a story by professional Irish storyteller Pat Speight as a demonstration of the folklorized form in a mass-mediated context. Taking McDowell's definition of folklorization as the processing of an expressive form for consumption outside its place of origin, I explore what happens when a story that has already been thus repackaged is processed again in terms of its verbal and rhetorical construction. In this case, such transformation leaves us with a traditional Irish story in which themes of war and conflict are minimized in favor of a tongue-in-cheek, pacifist social critique. **09-11**

Butler, Kate (Memorial University of Newfoundland) **Beyond the "Battle of the Bridge": Metaphors of War on the Toronto Islands.** In a speech about the Toronto Island Airport sponsored by the Community Airport Impact Review, community activist Jane Jacobs remarked, "I urge Torontonians to close down this dangerous Trojan horse and get on with planning constructive and delightful ways of using our magnificent lakeside assets." Early in its history, the airport provided a training site for the Norwegian and Canadian Air Forces; since then, it has been the site of an ongoing struggle. This presentation will explore the way in which metaphors of war are used as a rallying point in the expressive culture of those opposed to the airport. **04-07**

Caldeira, Olivia (Memorial University of Newfoundland) **Framing Embodied Performance, Gender, and Self-Defense through the Brazilian Jiu Jitsu Triangle.** How the teachings and practices of Brazilian Jiu Jitsu unfold both on and off the mat is just one area where folklore is an essential tool for gathering and understanding the intricacies of embodied experience. How does gender affect teaching, learning, and practicing this type of grappling art? Additionally, religious preference, sexual orientation, personal experience, fears, and notions of the body and space are all elements to be considered when framing the transmission of a tradition through Brazilian Jiu Jitsu. **05-05**

Camitta, Miriam (University of Pennsylvania) **It's My Legacy: Writing and Painting Eyewris into the Virtual World.** Iris, aka eyewris, a retired art teacher who is physically disabled by chronic illness, deploys virtual art and rhymed narrative to tell her stories on Flickr and other websites. Through Iris's example, I will discuss forms of autobiography in the virtual world, focusing on the intersection of fantasy and fandom in the context of composition in performance. In particular, I will look at Iris's interaction with the audiences for her work, the relationship between image and writing in her short graphic fiction and illustrated memoir, and the role of orality in imaginary and virtual worlds. **17-07**

Cantú, Norma E. (University of Texas, San Antonio) **Transforming Tradition: Verónica Castillo's Arbol de la Vida Ceramic Art.** Ceramic works titled Arbol de la Vida, or Tree of Life, originate in Mexico and the Castillo family long associated with this tradition is known for pieces that reflect daily life and traditional culture in the region, such as a piece dedicated to the traditional food, mole, a chocolate and chile paste. Using a third-space Chicana feminist approach, this paper examines how Verónica Castillo, a member of that family, upon settling in Texas transformed her art, using it to empower herself and respond to new conditions, in particular to social justice issues like the murder of women in Juárez. **01-03**

Carraway, Morgan (University of West Georgia) **Taking It Personally: The Metamorphosis of War and Revenge.** American soldiers have used Ace of Spades, photographs of firemen on 9/11, and other religious and superstitious mementos to mark their conquered territory in the past several decades. An exploration of the types, uses, development, and frequency of battlefield calling cards will reveal a transition from intimidation tactic to revenge. As a war progresses the changes in battlefield mementos seem to suggest a personalization of the war and the enemy amongst American troops. **04-12**

Cederström, B. Marcus (University of Wisconsin, Madison) **Swedish Holidays in Minnesota: The Language and Traditions of Chisago City.** This paper will use field recordings from Chisago City, Minnesota to analyze the perceived Swedishness of Swedish holidays in the Upper Midwest, as well as the linguistic usage related to those holidays. The informal interviews were conducted in Swedish by the interviewers and covered a wide range of topics, including family history, linguistic history, and sociocultural history, such as holiday traditions. Using an approach similar to Gradén's (2003) study on the parade traditions of Lindsborg, Kansas, this paper will focus on the selection, co-option, and eventual establishment of holiday traditions and linguistic heritage in a Swedish American region of Minnesota. **04-08**

Chernyavska, Maryna (University of Alberta) **Crowdsourcing Ukrainian Folklore Audio.** This poster aims to present a digital humanities project which uses crowdsourcing to engage the community in research. The project provides the Ukrainian community with folklore audio material collected during fieldwork in Ukraine. Folk songs, tales, and belief narratives are accessible through a specifically developed website. We encourage volunteers to listen to the piece they like and either translate or transcribe it. We will present our achievements and the challenges we face in engaging the ethnic community. We will present the feedback we receive, as well as discuss crowdsourcing as a method of involving an ethnic community in research. **01-01**

Christensen, Danille Elise (University of North Carolina, Chapel Hill) **Make Chèvre, Not War: DIY Discourse, Material Revivals, and Social Justice in the 21st Century.** In the last decade, canners, composters, and knitting needles have been embraced by young adults eager to learn how to use them. Wartime has always prompted discourses of self-sufficiency, but recent handicraft efforts have more in common with social movements of the Korean and Vietnam War eras than they do the victory gardens of WWI and WWII. Examining the rhetoric of today's published materials and display events, I suggest how proponents of hipster homesteading and DIY craft draw on punk, romantic, and revolutionary discourses to position themselves in relation to the past, "the folk," and the future. I document the continuities and radical breaks posited by this discourse [exceeds word count]. **12-07**

Clare, Callie (Indiana University) **Preservation through Repurposing: A Visual History of the Rabbit Hash General Store.** The story of the town of Rabbit Hash, Kentucky can be told through the many transformations of the Rabbit Hash General Store. This poster uses images of the store over time to demonstrate how dedicated residents have preserved, restored, and repurposed the building to better fill the community's needs within this ever-changing society: from a thriving agrarian town to a popular tourist destination. The continuous efforts to protect this structure from floods, demolition, deterioration, etc. speaks to the role objects have in bringing an entire community together and keeping individuals connected to the broader American past. **01-01**

Cleto, Sara Baer (George Mason University) **Facing the Other: An Exploration of War and Its Aftermath in Robin McKinley's *Sunshine*.** What does it mean to be "Other"? In her novel, *Sunshine*, a retelling of AT 425 (Beauty and the Beast), author Robin McKinley delves into this complex, often problematic concept. I will explore her conceptualization of the "Others"—any non-human creature, primarily drawn from folklore—as marginalized and legally persecuted minorities. By fictionalizing and exaggerating the identity of the "Others" as folkloric creatures, McKinley creates a rich, provoking example of how a modern fairy tale can address relevant topics such as the demonization of wartime enemies. **04-06**

Clinton, Esther Ann (Bowling Green State University) **The Gothic Menace, Then and Now: Gothic Literature, Heavy Metal Music, and Moral Panics.** Gothic literature from the early 19th century and heavy metal music from the 1980s created moral panics. These genres share an aesthetic sense that focuses on a pseudo-medieval past, the uncanny and supernatural, and emotional excess. People who did not approve worried that fans of these genres would embrace the supernatural and therefore reject approved religion and rationality. Yet these genres differ in terms of audience gender: gothic literary fans tend to be female, and heavy metal music fans, male. This paper compares the two genres and addresses the question of gender reversal in the history of this aesthetic. **02-08**

Cohen, Judith R. (York University) **"Facebooking" the Village: A Decade of Fieldwork Following Alan Lomax's Spanish Fieldwork.** This paper surveys my fieldwork following Lomax's Spanish recordings, over the past ten years, using excerpts from his field diary and recordings, along with observations made by some of the same people he recorded, half a century later. When I began working as General Editor of Lomax's Spanish Recordings ten years ago, few villages in Spain had internet access. In 2003, in one northern village, I identified a batch of Lomax's 1952 photographs by showing the prints to some older men who were whiling away the afternoon in an outdoor café. In 2010, as we were preparing the CD of Lomax's recordings there, some unidentified photos surfaced [exceeds word count]. **13-13**

Cowan, Elizabeth (Laney College) **Strength in Inequity: An Overachiever Documents Dropouts.** The Laney College Gateway to College program is a scholarship opportunity for high school dropouts in Oakland, California. Since its inception in 2008, I have come to know students from a variety of backgrounds with a shared legacy of struggle and perseverance. Their stories are both powerful and necessary. As a writer, I must render their strength in the face of inequity. But I am an outsider, in this place but not of it. Much separates me from my students: suburban well-appointed public schools, education, class, race, American geography. Reconciling the conflict between my dual roles carries through the project as I struggle to honor their stories without appropriating them [exceeds word count]. **17-13**

Cross, Megan (University of Findlay) **Salem Witch Trials: Mass Hysteria and Its Influential Power in America.** The Salem Witch Trials were a series of trials investigating claims of witchcraft in colonial Massachusetts, most notably in Salem Town, between February 1692 and May 1693. There are many different viewpoints on why the Salem Witch Trials began, like prejudices, religious fervor, disease, and other societal factors. Over 150 people were arrested and imprisoned, with more accused. Of the 26 who made it to trial in Salem Town, all were convicted and 19 were hanged. Beyond the intense trial proceedings, the Salem Witch Trials are a story about mass hysteria that still echoes within culture today. **12-14**

Cunningham, Heather Bossert (University of Pittsburgh/City Charter High School) **The Community is Our Classroom.** It makes no sense to me as a high school social studies teacher to teach students about the world around them if they don't understand themselves as cultural beings and see how culture operates in their local community first. This paper highlights my own odyssey as a teacher implementing an eight-week course for high school seniors that followed the Pennsylvania Standards for Folklife Education. I'll present how course components in project-based learning and technology education integrated with the Standards, show select lessons and examples of student work, and reflect upon the benefits and limitations of this approach for our school. **20-15**

Currie, Gabriela (University of Minnesota) **Sounds of Empire and Images of Music in Byzantine and Ottoman Realms.** Originally the symbol of Byzantine exceptionality and the source of powerful sound controlled through human agency, the organ came to be abandoned at the time of shifting and declining political and cultural fortunes of the 13th-century Byzantine realm in favor of the equally resounding drum-and-pipe ensemble at the core of the Ottoman military mehter, the very symbol of the emerging imperial power that followed on the historical stage. The iconographic imperial symbolism of the davul-zurna notwithstanding, the ensemble also emerges in 17th-century iconography as a marker of traditional musical practices in the Balkans that survived until today. **09-08**

Custred, Glynn (California State University, East Bay, retired) **Formulaic Language and Folk Speech within a Wider Linguistic Context.** Folklorists define folk speech in terms of the vocabulary and expressions of ordinary conversation such as sayings, proverbial phrases, proverbs, etc., especially in regional, occupational, and other social groups. Linguists have long concentrated instead on the grammatical and phonological patterns of language in general. Formulaic speech, however, has moved closer to the center of linguistic theory with the development of the fields of sociolinguistics, pragmatics, cognitive/functional linguistics, and corpus linguistics. We examine the resultant view of language as a framework in which folklorists can more productively pursue their traditional interest in language as a part of folk culture. **09-10**

Daneliuk, Lynda M. (Memorial University of Newfoundland) **The Battle for Belief in New Orleans: Narrative Entitlement and Tour Rights among Licensed and Unlicensed Belief Guides.** Pre-Katrina, New Orleans boasted the largest number of belief tours in North America, including ghost, cemetery, vampire and voodoo tours. However, post-Katrina—and now in the wake of the Gulf oil spill—tourism decreased and tour companies are fighting to rebuild their struggling economies. As such, tourist dollars and concern over non-licensed guides in the city has risen, and skirmishes have broken out regarding issues of narrative entitlement and storytelling rights, authenticity, and tourist safety. This paper will explore these narrative battles and issues of storytelling entitlement and disharmony between licensed and non-licensed belief tours (and guides) in New Orleans. **04-14**

Dare, Jennifer (University of Oregon) **The Working Dead: Zombiewalks and the Great Recession.** The American zombies who participate in national and international zombiewalks are playful performative iterations of the American zombies represented in popular culture. These zombiewalks demonstrate the subconscious fears being acted out and externalized by the participants: a fear of poverty. That many participants choose to dress themselves as undead construction workers, police officers, bus drivers, chefs, and in a multitude of other costumes that indicate a career or profession gives the strongest indication that the American zombie reflects subconscious fears of economic instability during the Great Recession of the early 21st century. **02-13**

Dargan, Amanda (City Lore, Inc.) **Creativity and Constraints in the Brazilian Embolada.** This paper examines the role of constraints in displays of skill and creativity in the Brazilian embolada, a form of folk poetry where two poets compete through improvised verses. I will examine how the poets impose increasing constraints to challenge their opponents and to display their skills. While constraints are often viewed as stifling creativity, the paper will provide examples to show how the constraints imposed by the poets and their verse forms in fact encourage creativity and elaboration within the form. The presentation will include video footage of embolada contests from a recent fieldtrip to Brazil. **02-02**

David, Jonathan (Independent) **The Singing and Praying Bands, Folk Religion, Official Religion, Dualism, and the Unconstructed.** The Singing and Praying Bands of the Chesapeake, a variation of the religious practice called the ring shout, flourished under the umbrella of Methodism as a classic example of what Yoder described as folk religion in tension with one official religion. Yet I argue that this folk belief system in particular and belief systems in general co-exist in tension with numerous other belief traditions, creating boundaries between themselves in a way that is a subset of a more general historical/cultural dialectic. I argue that these beliefs systems, as a totality, are complementary truths, underlain by latent meaning, unmolded into duality. **02-11**

De Leon, Nadia D. (Western Kentucky University) **Living Tradition: Molas as Women's Global Folk Art.** This paper explores the molas, a textile art of the Kuna Indians from Panama. Although based on traditional design aesthetics, it is a constantly evolving, relatively recent, and now highly commercialized art form. Kuna women obtain their materials, costumers, and often also their inspiration, from outside sources from across the world. The change from production-for-use to production-for-sale has had an impact in the art form, the region's economy, and gender roles within Kuna society. Thus, mola making has extended its function from an art form that allowed Kuna women to wear their ethnic identity, to a powerful tool for empowerment. **01-03**

Deafenbaugh, Linda (University of Pittsburgh) **Assessing the Impact of Folklife Education on Student Learning.** When students study cultural processes via lessons structured to achieve the Standards for Folklife Education, how does this affect their understanding of their own and others' culture? Using data gathered from classroom assignments and discussions, this study analyzes youths' understanding of cultural identity, tolerance, and respect for different others as it developed throughout the course. I will present the multiple coding strategies applied to the data and preliminary findings that are emerging from analysis using NVivo computer assisted software for qualitative research. I will reflect upon the usefulness and challenges with this approach to studying student learning of folklife concepts. **20-15**

Decosimo, Joseph Edward (University of North Carolina, Chapel Hill) **The Music of the McCarroll Family: A Tradition Embodied, Performed, and Re-Imagined.** Ever since fiddler Jimmy McCarroll's 1928 and 1929 Roane County Ramblers recordings, the McCarrolls have played an active role in the east Tennessee music community. Though younger generations of McCarrolls have dabbled in rockabilly and more contemporary styles of country, a vocal embrace of an older family sound and repertoire mark their recent performances and albums. I explore the family's process of constructing a tradition rooted in place and embodied in family, questioning the roles that a re-release of the classic Ramblers recordings and increased attention from folklorists have played in shaping the family's construction of its tradition. **18-11**

Deutsch, James (Smithsonian Institution) **Madison, Indiana: The Town in War and Peace.** The historic and picturesque town of Madison, Indiana, presented its wartime face to the moviegoing public as the location for Josef von Sternberg's ten-minute documentary film, *The Town* (1945). Thirteen years later, Madison presented its peacetime face to the same public in *Some Came Running* (1958), Vincente Minnelli's peacetime drama about a returning World War II veteran (played by Frank Sinatra). Utilizing a variety of written accounts, oral histories, and other documentary sources, this paper will examine the town's unusual cinematic transition from war to peace, and how this affected Madison's community identity and sense of tradition. **05-10**

Diaz, Gloria (California State University, San Marcos). See Pershing, Linda. **12-10**

Dimmery, Katie (Indiana University) **Discerning Flowers in Dongba and Buddhist Art.** Classic Western approaches to art interpret aesthetically and metaphorically, while non-Western approaches often acknowledge images' life or "presence." Taking this conflict of interpretive frameworks as a basis, I will consider flower-like imagery in two historically related forms: Buddhist thangka by Tibetan artists and ceremonial paintings by Dongba priests of China's Naxi ethnicity. Artists of both traditions impute a certain presence to these images; however, they interpret differently, associating the images with lotuses and local wildflowers, respectively. Through this comparative analysis, I will consider how similar living images create different meanings and the implications of those meanings for understanding these traditions. **05-14**

Diñer, Fahriye (Yildiz Technical University) **Alevi Ritual Movement: Their Representation in Historical and Contemporary Texts.** This study focuses on semah, the ritual movement of a non-orthodox religious community in Turkey, the Alevi. Using 15th- and 16th-century hagiographies, reprinted in the 1950s, it will analyze the narratives of the semah, and comment on their influence in the rethinking of Alevi identity. The availability or absence of references to the earlier texts, and the characteristics of existing references in the new narratives will also be assessed. **09-08**

◆ **Dombrosky, David M.** (Carnegie Mellon University) **Opportunities and Challenges for Sharing Fieldwork and Collaborating through Social Media.** With the growing ubiquity of online tools designed to help us connect and share with one another, it is easy to become overwhelmed with the various options that folklorists might utilize to work together on projects. This presentation will highlight the opportunities and challenges encountered during the process of building an online environment wherein folklorists and fieldworkers from across the nation could meet online to collaborate on “The Will to Adorn.” **01-04**

Dorchak, Greg (University of Massachusetts) **The Role of Practical Judgment in Cape Breton Musicians.** To say Cape Breton Island is known for the quality of musicians it produces is an understatement. Their traditional music is identified by its Scottish influences and propensity for dance. One of the key, yet subtle, characteristics that defines a Cape Breton musician is the faculty for making judgments of community appropriateness within performance while maintaining artistic identity. Each musician finds ways to invent a personal musical style that both advances and respects community standards. This paper explores how the concept of practical judgment within performance and understanding appropriateness are essential to understanding Cape Breton musicians. **20-03**

Dorst, John (University of Wyoming) **From Walter Anderson to Benedict Anderson: The Persistence of Folklore’s Cybernetic Imaginary.** From the historic-geographic method to the invocation of “memetics” and self-organizing systems, and from oicotypification to network models of folk group, folklore studies has for decades been informed by what might be called a cybernetic imaginary. My paper examines this deeply embedded intellectual tropism, as manifest in the family resemblance among seemingly disparate ideas and analytical models deployed by folklorists. It considers some theoretical implications of this taken-for-granted inclination of our field as they bear on concepts of virtuality. **17-07**

Downs, Kristina G. (Indiana University) **The Pioneer Mother: Women’s Suffrage, Western Identity, and the Folklorization of Sacagawea.** Although Sacagawea lived and died in relative obscurity today she is an American icon. Her story has been folklorized among Euro-Americans into a legend closely related with ideas of American expansion and nationalism. This paper will analyze the erection of a statue of Sacagawea in Portland, Oregon, in 1905 as a means of understanding the popularization and evolution of the Sacagawea legend. This paper will explore factors such as the women’s suffrage movement and need for history and cultural identity in the Western States that gave the legend its specific shape and made it so popular in Portland in 1905. **18-12**

DuBois, Thomas A. (University of Wisconsin, Madison) **Adapting the ARIS Platform to Create a Situated Ethnography of the Wisconsin Budget Repair Bill Protest.** The Games, Learning and Society group at UW-Madison developed an Augmented Reality Interactive Storytelling (ARIS) platform for creating digital history games. We present an adaptation of this platform for telling the complex and multi-centered story of one of the largest protests in Wisconsin history. The platform’s game-based approach to storytelling provides cultural information anchored to particular locations through GPS coordinates and allows users to literally see and hear the past superimposed upon the present. **01-01**

Duggan, Anne E. (Wayne State University) **The Revolutionary Undoing of the Maiden Warrior in Riyoko Ikeda’s *The Rose of Versailles* and Jacques Demy’s *Lady Oscar*.** Maiden warriors in the classical Chinese and French traditions fight to support the regime of a patriarchal monarchy. Defending family honor and feudal order, these heroines prove that women indeed are necessary to the state. In Ikeda’s manga *The Rose of Versailles* and Demy’s filmic adaptation of the manga, however, the maiden warrior ends up fighting instead to dismantle a monarchical feudal order, which comes to a head in the French Revolution. Demy goes further than Ikeda in challenging the tradition of the maiden warrior by questioning the implicit class prejudices underlying the order that upholds forms of aristocratic heroism. **02-09**

Dunn, Kaitlin (University of Wisconsin, Madison) **Solidarity!: How Cooperation Efforts Are Shaping Union Identity in Wisconsin.** Cooperation among union groups has contributed significantly to the organization and vitality of the Wisconsin union protests. The evolution of these alliances continues to help shape the narrative of the protests as events unfold in the state legislature. This paper will explore the relationships among public and private unions that have

developed during the protests and the events that have encouraged the solidarity movement. These solidarity efforts—the creation of alliances and their methods of organization, communication, and information sharing—have altered the landscape of union identity and will continue to have a major impact on union lore in Wisconsin. **17-02**

Erickson, Kirstin C. (University of Arkansas) **Las Colcheras: Spanish Colonial Embroidery and the Inscription of Heritage in Contemporary Northern New Mexico.** Colcha textile decoration was developed by Spanish settlers of colonial New Mexico. Today there is a resurgence of interest among New Mexican Hispanos in the maintenance and creative elaboration of an art form that has come to symbolize heritage and collective identity. An examination of the colcha folk-art movement provides a revealing glimpse into the cultural politics of race, gender, and place in contemporary New Mexico. The careful replication of colonial tradition, from spinning and hand-dyeing wool to the reproduction of historic designs and stitches, is intimately bound up with discourses of value, authenticity, and Hispanic cultural persistence. **12-07**

◆**Estrada, Zilia Clara** (Indiana University) **The Aesthetic of Community in Bloomington's Community Orchard.** Bloomington's Community Orchard began as an idea in the mind of Amy Countryman, at the time an undergraduate student at Indiana University. The idea was proposed to the City of Bloomington's Parks and Recreation Department. Through the support of volunteers, and the winning of two grants, the Orchard is being shaped into existence by a broad array of participants. While the ethos of sustainability and local food are prominent in the design and manifestation of this yearling orchard, the aesthetic that most strongly informs its creation is that of community (writ large and small). **02-04**

Evans, Michael Robert (Indiana University) **Folklore as Fulfillment: Reality, Resistance, and the Native Takeover of Alcatraz.** Folklore is often seen as a conservative mechanism for continuity. When the realities of the past clash with present needs, however, folklore can serve as a means of breaking with the past. The takeover of Alcatraz is often described as a potent volley of resistance in the war to reclaim Native sovereignty. Many stories about that takeover, however, reflect perspectives that clash with reality. People in the present may employ folklore not to conserve the past but to transform it to suit current aspirations. **13-10**

Evans, Timothy H. (Western Kentucky University) **Strategies of Folklore in Fantasy Literature.** My paper will survey four major strategies for the use of folklore in fantasy literature, and give examples of each: 1) Manipulation of specific elements from folk narratives; 2) Use of ethnographic models to create realistic invented cultures; 3) Use of traditional beliefs and legends (e.g., medicinal or magical beliefs) to explore the constructed nature of reality; and 4) Mixing of actual and invented "folklore" to create a sense of authenticity for the author's ideology. Together, these give writers an effective way to subvert their reader's sense of reality, or of moral order (or both), by using the familiar to explore the unreal. **05-06**

Farahat, Omar (New York University) **Performing Luxury: The Aesthetics of the Muwashshah in Ibn Mā' al-Samā's "Man Walī Fi Ummatin."** The muwashshah is a genre of Arabic song and poetry that emerged in the Iberian peninsula near the end of the ninth century. This genre is often regarded as a deviation from Arabic poetic conventions. The present paper argues that it is impossible to appreciate the function of the muwashshah without considering it as a performable genre of song. This study will include a brief discussion of the settings in which the muwashshahāt were most likely performed, as well as an analysis of the characteristics of this genre that focuses on the opening lines of a muwashshah by a major Andalusian poet. **09-08**

Feintuch, Burt (University of New Hampshire) **Traditional Music and Cultural Integrity in Cape Breton.** Where traditional music thrives in Cape Breton, it makes a significant contribution to the cultural integrity of communities. By cultural integrity I mean several things. The term implies wholeness, interconnectedness, and the soundness of those connections. It is about a community's ability to maintain what it values. And, fundamentally, it has to do with what can only be a subjective matter—the "goodness" or adherence to moral and ethical standards in community life. These lead to issues of sustainability and development. I will explore the concept of cultural integrity as it applies to music in some Cape Breton communities. **20-03**

Fenn, John B. (University of Oregon) **Mimetic Inquiry = (Ethnographic Fieldwork + Creativity in Analysis) x Digital Tools.** In this poster presentation, I offer examples of and reflections on the process that I've taken to calling "mimetic inquiry." Embracing an emergent ethos of digital humanities that positions the "digital" as simultaneously object of study and context of scholarly practice, mimetic inquiry utilizes the tools of digital content creation and manipulation to generate interpretation that is both process and product-oriented. My poster will draw on examples of materials I have been working on for the ChinaVine.org website—largely in-process but illustrative of the interpretive and creative possibilities afforded by a merging of ethnographic investigations and digital humanities. **01-01**

Ferdinand, Tricia T. (Indiana University) **Symbolic Ethnic Conflict and the Role of Artistic Creation in Mediation in Trinidad and Tobago.** Ethnicity is a key site of symbolic conflict in Trinidad and Tobago because of its role in the hegemonic practices promulgated by the nation's former colonizers. However, there are a few cultural symbols including types of music and other artistic forms that could be seen as forms of mediation, in as much as they (consciously or otherwise) promote a nationalistic Trinbagonian identity. By briefly outlining the historical tenets that resulted in Trinidad and Tobago's particular ethnic and social stratification and foregrounding the arenas in which ethnic cultural intermixing exists, this paper aims to garner an understanding of the role artistic creation can play in mediation. **17-05**

Foster, Michael Dylan (Indiana University) **The Intangible Lightness of Heritage: Improvisation of Tradition on a Japanese Island.** In September 2009, UNESCO added the "first elements" to its Representative List of the Intangible Cultural Heritage of Humanity; one of these traditions was "Koshikijima no Toshidon," a New Year's Eve ritual performed on the small island of Shimo-Koshikijima, off the southwest coast of Japan. This paper explores the local community reaction to this global designation. In particular, I focus on a critical comment made by one islander—that his fellow islanders think too "lightly" of their heritage—to investigate the meaning and function of improvisation in the performance and maintenance of tradition. **05-07**

Frandy, Tim (University of Wisconsin, Madison) **How Retired Women Teachers Made a Trophy from a State Trooper's Clip-On Necktie: Uncovering the Boundaries of Power During the Wisconsin Protests.** The Wisconsin protests for civil and worker rights are historic events in modern times, revitalizing working class activism, bridging generations of the civilly disobedient, and revitalizing laborlore and ideologies that date back generations. The performance of resistance and the subsequent narratives of power, authority, and disobedience have shaped a discourse that helps construct group identity, communal values, and individuals' roles within it. Beyond this, as my paper will demonstrate, these anecdotes help to explain the boundaries of power and authority, as they question the legitimacy of governance that openly defies customary practice and the apparent rule of law. **17-02**

Frandy, Tim (University of Wisconsin, Madison). See DuBois, Thomas A. **01-01**

Fraser, Joy (George Mason University) **"Through Bloody Flood or Field to Dash": Images of Violence in Expressive Cultural Depictions of Scotland's National Dish.** Images of violence and conflict feature prominently within expressive culture about haggis, from Robert Burns's "haggis-fed Rustic" effortlessly slaughtering his enemies in battle, to the use of theft and warfare metaphors in Scottish responses to recent allegations that the dish was originally English. Burns's predecessor Robert Fergusson envisions force-feeding haggis and other aggressively Scottish dishes to notorious English Scottophobe Samuel Johnson. Several other writers, both Scottish and English, depict monstrous haggises defying consumption and violently inflicting themselves on their eaters. Such accounts encode the tensions inherent in Anglo-Scottish relations, expressing Scotland's active resistance to incorporation by its dominant southern neighbour. **04-07**

Freedman, Jean R. (Montgomery College) **What Is American Folk Song? The Vision of Charles and Ruth Crawford Seeger.** In the first half of the 20th century, Charles and Ruth Crawford Seeger created a vision of American folk music that was culturally broad and politically progressive—in contrast to other visions of folk music that existed at the time. To the Seegers, folk songs were inherently democratic; they were the creations and the voice of ordinary people: workers, small farmers, housewives, and slaves. The Seegers' broad definition of "the folk" asserted that no group was more authentically American than any other. **02-03**

Freund, Hugo (Union College) **The Appalachian Mountains: A Trans-Border Folk Region.** Within the field of folklife, the folk region is an important tool. But about the taken-for-granted boundaries that arbitrarily divide a single physical feature—the Appalachian Mountains. Based on current research and fieldwork in Atlantic Canada and the southern Appalachian Mountains this paper will explore such commonalities as are found, for instance, in the coal fields of Kentucky and Cape Breton Island. This methodological approach of expanding the dimension of the folk region—the Appalachian Mountains—reveals what has been hidden. There are broader connections in the landscape that highlight issues of power, financial control, human health, and gender relationships. **17-04**

Friedman, Sara (Indiana University) **Documenting Fluid Borders: Affect, Materiality, and State Sovereignty.** This paper examines material and affective qualities of identity documents in a context of contested sovereignty: China-Taiwan relations. It shows how documents function both as symbols of state sovereignty and sites of affective investment for those who bear or handle them. Focusing on how immigrants and bureaucrats alike articulate anxieties and desires about personal and national status in relation to the documents they carry and peruse on a daily basis, the paper argues that affective states are produced by the material and representational

qualities of documents themselves and by their “circulation effects”—their ability to signify identities and facilitate mobility. **04-09**

Frog (University of Helsinki) **Conceptualizing Chaos as Conflict: Finno-Karelian Magic, Ritual, and Reality in Long-Term Perspective.** Magic and ritual practices are strategies for interacting with reality. These strategies are reflexes and reflections of how individuals conceptualize realities in their societies. This paper approaches evidence of Finno-Karelian magical and ritual practices, and particularly those employed by the vernacular ritual specialist called a tietäjä. It will address 1) conceptualizations of the healing event as a battle over the patient, 2) the ritual use of a mythological battle to stabilize seasonal change, and 3) situate these in long-term perspectives on the synthesis and adaptation of conceptual models in changing cultural circumstances, from pre-Iron Age culture to bullets in warfare. **01-11**

Fugarino, Virginia (Memorial University of Newfoundland) **“It Looked Like a Bombed Out, War-Torn Country”: Metaphors in Hurricane Narrative.** In *The Media and Hurricanes Katrina and Rita*, Judith Sylvester argues that the media need “to stop making false comparison... [W]hat [journalists] saw in Iraq, Darfur, or in the wake of the tsunami is of little relevance to people who are in crisis in this country” (213). In the media and in personal narrative, metaphors arise in situations of what Sylvester terms “inadequate language” (213). In hurricane narratives, metaphors abound, including comparisons to war and violence. This paper discusses metaphors in hurricane narratives to explore how these potentially “false” comparisons attempt to make sense of experience. **04-07**

Furlong, Alison (The Ohio State University) **Crowdsourcing the Archive: A Profile of Muslim World Music Day.** April 12, 2011 marked Muslim World Music Day, organized by the ARChive for Contemporary Music. Its ambitious goal was to create a free online catalogue of more than 50,000 recordings worldwide, and to celebrate the diversity of Muslim music. To that end, it used a crowdsourcing model, virtually bringing hundreds of thousands of artists, scholars, and fans together, allowing the “folk” to create the “folklore archive” themselves. As such, it represents a new paradigm for thinking about ethnomusicological and folklore collection, and can help us re-imagine the nature of the archive, curation, and even the folk group. **20-11**

◆ **Gabbert**, Lisa (Utah State University) **Winter Carnival in a Western Town: Identity, Change, and the Good of the Community.** This talk presents the highlights of the McCall Winter Carnival, which include the construction of giant snow sculptures, a Mardi Gras and children’s parade, and the incorporation of a local lake monster into festive activity. Taking an event-centered perspective, I illustrate how the festival mediates oppositional but complementary facets of community identity, as well as how it constitutes a public discourse on presumptions about the nature of a communal, public good. **09-04**

Galuska, John D. (Indiana University) **Creative Process Narratives and Individualized Workscapes in the Jamaican Dub Poetry Context.** Dub poetry, or reggae poetry, developed in the 1970s from a synthesis of Jamaican oral, musical, and dramatic traditions. Scholars have focused attention on the published texts and the public performances of the genre’s pioneering poets. However, textual and performative components represent only two spheres in which poets’ creativity flourishes. This paper jointly explores the creative process narratives and the individualized workscapes of two well-established dub poets in the critical, but sparsely documented, “pre-performance” realm. **01-13**

Garner, Lori Ann (Rhodes College) **War and Healing in the Old English Herbarium.** Frequently framed as battles pitting healer against ailment, Old English traditional remedies reveal fascinating negotiations of power over adversity in Anglo-Saxon England. This paper focuses specifically on *The Old English Herbarium*, itself a translation of a Latin medical text likely acquired by Germanic peoples from Roman military physicians. Working from the premise that points of variance among extant manuscripts provide our strongest clues to the living tradition as practiced by actual Anglo-Saxon healers, this study offers comparative analysis of entries for herbs such as yarrow (explicitly associated with Achilles) and mandrake (an herb ritually captured prior to use). **20-08**

Gatling, Benjamin (The Ohio State University) **Tradition in Tajik Sufi Ritual Performance.** This paper ethnographically examines notions of tradition and traditionality in the performance of Sufi ritual in contemporary Tajikistan. I discuss the social work of ritual in constructing and maintaining Sufi tradition in several Tajik Sufi brotherhoods and use these case studies to consider the contours of religious revivalism and “newfound” Islamic religiosity in Tajikistan. Specifically, I discuss poetry performance within Sufi zikr ritual. The traditionalization of poetical discourse in performance is one process whereby Islamic practice is being “revived” in formerly officially atheistic Central Asia. **09-10**

Gaudet, Marcia (University of Louisiana, Lafayette) **“Raising Louisiana One House at a Time”:** **Re-Visioning the Coastal Landscape.** Houses on stilts were not uncommon in southern Terrebonne Parish, but typically the raised houses were small fishing camps, much closer to the gulf than residences in the towns of Dulac, Grand Caillou, and Cocodrie. After Katrina and Rita in 2005, that began to change. Even large brick houses built on concrete slabs were being elevated 10 to 12 feet into the air—something considered virtually impossible before. Rather than leaving the place they considered irrevocably home, people used vernacular responses to rising water as well as creativity to redefine an aesthetic of landscape and home. **01-02**

Gay, David Elton (Independent) **Medieval Romance and Folklore Theory.** In both the United States and Europe, the study of medieval romance was foundational in the development of folkloristics. But far from the legacy of Archer Taylor and Stith Thompson, folklorists are little interested in medieval genres today, nor are medievalists very interested in the study of folklore. This paper attempts to put that fracture right. It asks the questions: how can folk narrative scholars reengage with the study of these older literary forms? And what insights can these forms offer to the discipline of folklore today? **18-14**

Gazerani, Saghi (Independent) **Extolling Seditious: Storytelling in Medieval Iran.** Narratives from Iran’s popular medieval literature grant center-stage to bands of ‘ayyars (tricksters and guerilla fighters) whose subversive activities and potential for leading popular uprisings threaten the establishment. Historical evidence suggests that the fictional ‘ayyars had real life referents in popular rebellions. Story performance promoted an ethical system, javanmardi, to an audience of sympathizers. Expressing anti-authoritarianism especially toward unjust rulers, performance offered a breeding ground for seditious ideas. The stories deploy a familiar repertoire of motifs including fantastical themes in an ideal world where the hero endures trials and tribulations, continuously striving for justice, to emerge victorious. **18-03**

Gillespie, Angus Kress (Rutgers University) **Naval Language and Usage.** The US Navy is by its nature conservative; it perpetuates through both written and oral tradition a customary vocabulary and manner of speaking. To illustrate this I will draw on both official publications and my own fieldwork. Aside from formal phraseology, there are unofficial and unsanctioned words and phrases known to sailors, conveyed through word of mouth. From the folkloristic point of view, these slang expressions are of particular interest. I have found that most sailors are fluent in both lexicons, and they move easily back and forth between the two, depending on the social situation. **20-06**

Goldstein, Diane E. (Indiana University) **Folklore, Medicine, and the Pathology of Culture.** Over the last 25 years, the health industry has moved, at least in theory, toward recognition of the importance of cultural competence in health care delivery. Despite the inclusion of some cultural sensitivity training in medical education, culture is nevertheless largely understood as pathological, as a deviation from the norm, an abnormality that obstructs health and well-being. This paper explores the philosophical and practical challenges of pathology models of culture for folklore’s work in health, and focuses on concerns about our own complicit reinforcement of that ideology. **12-03**

Gonzalez, Rachel V. (Indiana University) **Curating Community: Authoring Visual Narratives in Quinceañera Celebrations.** In the US, Quinceañeras are locations for the mobilization and inception of diverse community values. The average quinceañera spends her fourteenth year planning her event with a team of family members, who work as a collective microcosm of the community and its mores, to bring the ideologically and physically monumental spectacle to life. Drawing from research on museums and material culture, I examine quinceañeras as curated public exhibitions, carefully crafted ephemeral pieces of installation art, where objects and bodies interact, where display meets gaze, and individuals and traditions come away affected by the total context of an event. **17-11**

Gould, Jillian (Memorial University of Newfoundland) **A Match Made in Jdate Heaven: Jewish Courtship Narratives in the Digital Age.** This paper examines contemporary courtship narratives and dating rituals among young North American Jews. While today many people continue to meet their partners through friends, blind dates, or matchmakers, it has become increasingly popular for couples to meet through Jdate, a popular Jewish Internet dating site. Billing itself as the “modern alternative to traditional matchmaking,” Jdate combines aspects of traditional matchmaking and blind dating, with a twist for the Internet age. This presentation examines the history and culture of Jdate, as well as the narratives of people who use, and have met their spouses through the service. This paper is part of a larger ethnographic project that examines Jewish courtship [exceeds word count]. **09-07**

Gradén, Lizette (Konstfack) **FashioNordic: The Clothed Body as Performance of Genealogy and Place.** Regional and national folk costumes from the Nordic countries serve as a vantage point in exploring the role of the dressed body in the shaping of Nordic spaces abroad. Based on observation and interviews with costume wearers in the US, I investigate how understandings of

genealogy and place today are entangled with fashion and migration. My paper suggests that folk costumes are increasingly individualized—that garments, material, and design are used to perform complex family trees, time periods, and places of belonging. **13-08**

Green, Spencer L. (Pennsylvania State University, Harrisburg) **Disastrous Alternatives: Boy Scout Disaster Stories and Legends.** From death by roasting hot dogs on oleander or green sticks to flash floods taking out entire troops, the Boy Scouts have long had a rich folk tradition, particularly in connection with camping. What can these macabre legends of disaster and warning tell us about how these adolescents relate to nature and what the psychological exchange of that relationship entails? This paper will seek answers to that question by examining various scouting legends, their performance and context, and the psychological needs these legends of the land serve. **17-10**

Greenhill, Pauline (University of Winnipeg) **“This is the North, Where We Do What We Want”: Popular Green Criminology and the Red Riding Trilogy.** In “Little Red Riding Hood,” interactions between a wolf, a girl, her grandmother, and sometimes a rescuing “woodsman” explore cultural relations between settled and wild locations, non-human animals and humans. The *Red Riding* trilogy—1974 (Julian Jarrold, 2009), 1980 (James Marsh, 2009), and 1983 (Anand Tucker, 2009)—depicts pedophilia, serial murder, and corporate and police corruption and murder as implicated in the use of green spaces, crimes against ecology, and environmental devastation. The trilogy employs images, motifs, and narrative elements from ATU 333 to create and reflect what criminologist Nicole Rafter calls “popular criminology.” **01-09**

Groth, Charlie (Bucks County Community College) **Covering Lewis Island: Media’s Role in Narrative Stewardship at a Traditional Fishery.** Around the third week in April, reporters and photographers “bloom” with the pink-veined Spring Beauties on Lewis Island in Lambertville, NJ: they come to do their perennial—even ritual—coverage of the traditional haul seine shad fishery that’s been in one family on one short stretch of the Delaware River for 125 years. Based on 16 years of fieldwork, this paper looks at media’s role in narrative stewardship. From newspapers to festival to nightly fishing, the fishery family, crew, visitors, and media both collaborate and pull against one another as they create individual identities and a sense of place. **02-07**

Groth, Stefan (University of Göttingen) **Folklore and Diplomacy: Idioms, Proverbs, and Jokes in International Negotiations.** In various forms, folklore looms large in international diplomatic negotiations. Actors in such negotiations use jokes, satire, irony, proverbs, and literary tropes in various communicative events; they draw from a range of linguistic registers and genres and employ genre-specific prosody, vocabularies, and performative features. All of these factors have pragmatic qualities, influencing strategies and shaping perspectives in different negotiation spheres. The major thrust of this presentation is a joint analysis of inevitably intertwined pragmatic and performative aspects, as folklore factors in the construction of meaning in international negotiations as well as in pragmatic strategies. **09-04**

Grydehøj, Adam (Island Dynamics) **Protective Spirits or Fluffy Agents of Doom?: The Role Transition of Phantom Sheep, Undead Dogs, and Church Pigs in Danish Tradition.** Supernatural domesticated animals are prominent in Danish tradition, occurring frequently in recorded memorats. Over time, however, these animals changed narrative roles, transforming from being protective spirits that could presage death to being active killers. This transition took place because, although people continued to experience supernatural animals, the traditional belief systems and material customs surrounding this animal lore gradually disappeared. We will draw comparisons with mermaid traditions and present-day sightings of supernatural animals internationally. **13-11**

Hale, Matthew (Indiana University) See Barber, Suzanne M. **02-13**

Halker, Bucky (Company of Folk) **Solidarity Forever: Labor Protest Songs in the Midwest.** “Solidarity Forever” reviews the vibrant tradition of working-class protest music in the Midwest from 1865 to the present. Worker bards have offered songs and poems for labor since the end of the Civil War, employing them to state their views on issues, to educate, and to rally others. Iron Molder William Creech, Wobbly organizer Ralph Chaplin, and a host of lesser-known working-class song-poets would be joined by Carl Sandburg, Woody Guthrie, and Burl Ives in adding their voices and songs to the labor movement. They inspired a younger generation to sing, write, collect and work for labor as well. **18-04**

Hall, Raymond A. (Central Washington University) **Kings, Knights, and Pawns: Black Strikebreakers Forging Group Identities from Conflict.** The pawn of choice in the labor disputes that followed the development of the transnational railway came from the newly-freed black labor force that was recruited, knowingly or unknowingly, for the sole purpose of breaking strikes. This paper will discuss the practice of black strikebreaking and the subsequent development of a folk group composed of black coalminers and their families in the town of Roslyn, Washington from 1888-1910. It will also address how folk groups are developed within conflict, especially in geographic areas with distinct, segregated folk groups. **13-10**

Hallman, Annie (George Mason University) **Starvin' for Justice: Tradition of Embodied Awareness.** For 18 years, abolitionists have been gathering annually at the steps of the US Supreme Court to starve themselves for four days in public activism against the death penalty. These abolitionists come together in a unified ritual to effect change and bring awareness to a social movement. Through interviews and my own observations as a participant in the annual fast and vigil, I will address Starvin' for Justice as a social phenomenon and its implications for understanding the embodiment and performance of a traditional fasting ritual for activism. **12-10**

Ham, Lesley Aurele (Indiana University) **Machiya Revival in Kyoto: Innovative Uses of Vernacular Architecture.** Kyōmachiya are wooden townhouses typical of Japanese vernacular architecture. Although Kyoto was fortunate to have escaped destruction in World War II, since then the number of machiya has steadily been decreasing. Recently, a machiya revival movement seeks to preserve the traditional architecture through reuse of traditional structures. Machiya are often difficult to live in, so it has been essential to their preservation that people are thinking creatively to reuse them in ways other than private dwellings. This willingness to be flexible in their reuse has contributed to the success of the recent machiya revival movement. **20-13**

Hansen, Gregory (Arkansas State University) **The "Cracker" Image and Florida's Legacy of Violence.** The "Florida cracker" is an ambivalent image. It is an epithet denoting and connoting a sordid history of ignorance, racism, and violence. On the other hand, through a recent "Florida Cracker Renaissance," the image has been reformulated as an emblem of heritage. Stories of violence from Florida's history reveal the complexities of understanding violence and regional imagery when interpersonal connections also conflict with ideological differences. **18-12**

Haring, Lee (Brooklyn College, retired) **Muddles of Aesthetic Ideology in Folklore.** Folklorists share imagined notions about the scientific, anthropological, or artistic assumptions behind their practice, its value, their place in the world of knowledge or public policy, and meanwhile there are real truths they don't see. Aesthetic ideology in folkloristics will not ignore social forces, which have engendered the changing notions of folklore throughout history. **05-03**

♦ **Harle, Peter G.** (University of Minnesota) **Retail Warriors: Gods of War and Peace in Store Shrines.** Throughout the United States, many restaurants, groceries, and other businesses house small shrines. Customers may be unaware of their presence, but as focal points for prayers and offerings, magnets for money, or guardians against trouble, these shrines become part of the flow of daily life for store owners and employees. As intentionally crafted assemblages, they are vital examples of vernacular religious expression. This diamond presentation explores the special roles of gods of war and peace, and their adaptation to the particular dynamics of retail settings. **02-04**

Harte, Jeremy (Folklore Society, UK) **Animals with Human Faces.** On Dartmoor, a ghost dog might be a sinner caught on a leash and banished to the wetlands. In Bagbury, the Roaring Bull was a wicked landowner so swollen by pride his grave would not contain him. Suicides flocked around crossroads where their bodies lay, pitiful as sheep. Who are these uncanny human animals? Some are villagers punished for the social guilt of broken taboo. Others are gentry marked down for outstanding wickedness. They all bear witness to the blurred edges between human and animal realms in English folk culture. **12-12**

Hartmann, Nicholas (Memorial University of Newfoundland) **Don't Laugh at Kim Il-Sung: Personal Graphic Narrative, Untellability, and Cultural Mythology in Guy Delisle's *Pyongyang*.** Canadian artist Guy Delisle became well-known for his graphic narrative *Pyongyang: A Journey in North Korea*, a tell-all testimony of experience living in the Communist regime of North Korea—a country technically still at war with its southern neighbor. Delisle's narrative brings up important notions of cultural myths, subversive narrative, and Shuman's concept of the "untellable tale." From a folk narrative perspective, this paper shows how Delisle's work speaks of personal experience, but also utilizes sequential art to make a previously untellable tale into something that few have either heard before—or been able to discuss themselves. **04-06**

Harvey, Todd D. (American Folklife Center) **Accessing the Alan Lomax Collection.** The American Folklife Center (AFC) and Association for Cultural Equity reached an agreement in 2004 to bring the Alan Lomax Archive to the Library of Congress as the Alan Lomax Collection (AFC 2004/004). Since that time AFC staff have worked to conserve, arrange, and describe the material so that it is useful and accessible to researchers. The Lomax collection curator will talk about the state of the collection: what materials are currently available, what research tools exist today, and how the collection will be accessed in the future. **13-13**

Hasan-Rokem, Galit (The Hebrew University of Jerusalem) **Historical Folklore and Its Uses: The Case of Jerusalem.** Jerusalem figures amply in ancient Jewish sources. The sources vary between tales of mourning relating to the destructions of the city by the Babylonians (586 BCE) and the Romans (70 CE) and descriptions of its glory and the supposedly superior wisdom of its inhabitants. The city of Jerusalem is, like many other historical cities, often symbolically described

as a woman. The paper will take up a particular case, Jerusalem's association with two historical women bearing the same name, Helena Queen of Adiabene (first century CE) and Helena, the mother of the first Christian emperor Constantine (fourth century CE) to point out the way religious contestation and demands for legitimacy [exceeds word count]. **05-11**

Hashimoto, Hiroyuki (Morioka University) **Dancing against Predicament: Kagura Performers in the Great Tohoku Earthquake.** Iwate, northern Japan, is known for its abundant resources of folklore performance, and among them is Unotori kagura, the ritual dance of Fudai, a village near the Pacific Coast. Kagura performers have great significance as benefactors and frequently perform in communities in the region. I have worked for its designation as the prefecture's Intangible Folk Cultural Property, considering the importance of this tradition in maintaining a regional network. However, Unotori kagura has been seriously damaged by the devastating earthquake and tsunami. I will discuss how folklore performance could contribute to the restoration of the community and show how kagura performers can sustain their tradition as they recover from the disaster. **05-07**

Hathaway, Rosemary (West Virginia University) **"The Thin Veneer of Civilization": Redefining West Virginia University's Mountaineer after WWII.** In spring 1946, an influx of World War II veterans flooded West Virginia University's campus, thanks to the G. I. Bill. This paper documents this shift in campus culture through the lens of the residents of Trinity Hall, a boarding house "for Episcopalian men" which—after the war—was populated by a cast of non-Eiscopalians, most of whom were first-generation college students, sons of immigrant coal miners and steel workers from Italy, Armenia, and elsewhere. Denied access to traditional fraternity life, these men recreated the close bonds and competitive spirit of the fraternity on their own terms as "GDIs" (God-Damned Independents). **01-08**

Henderson, David (St. Lawrence University) **Conscriptions.** One place to theorize sound writing is in the material that sits on the edge of our words—the transcriptions, charts, pictures, and diagrams that we use to help clarify when words alone seem insufficient. While these can help convey aspects of sound, the reader still often has to leap across what can be quite a chasm between sound and the visual representation of it. Digital and multimedia formats have emerged to close the gap between sound and text, but in this paper I argue that we have not yet adequately explored the dimensions of the page itself. **04-10**

Hendler, Micah (Yale University) **"I Am a Seed of Peace": Music and Israeli-Arab Peacemaking.** Seeds of Peace is a summer camp and dialogue program for Middle Eastern teens. Though campers come as "Arabs" or "Israelis," they acquire a shared identity as "Seeds"—enemies who choose to become friends and engage in earnest dialogue. Music, particularly the song "I am a Seed of Peace," is integral to creating the identity of the "Seed." Through performances of the song, campers create a space in which dialogue is not a betrayal of oneself or one's history but an embrace of one's fellow Seed and the collective hope for a peaceful future. **05-10**

Henken, Elissa R. (University of Georgia) **Analogies of War.** An examination of wars, warriors, and arms that have become analogies used in depicting both later war and non-war situations. In the United States, these are sometimes only a word or phrase, but other times they form an integral part of longer narratives as people struggle to describe and cope with wars and their results. **20-06**

Herrera-Sobek, Maria (University of California, Santa Barbara) **The Mexican Rebozo in Caramelo: Textile and Textuality in Sandra Cisneros' Literary Imagination.** In Sandra Cisneros' novel, *Caramelo* (2002), the Mexican rebozo or shawl plays a significant role in the structuring of its literary universe. The rebozo, a beautiful garment made of cotton, silk, or artisela serves multiple semiotic functions in Cisneros' imaginary. Within its multiplicity of meanings it encapsulates a Mexican folk tradition, feminist ideological structures of liberation, class structures, structures of mestizaje as well as its functionality—i.e. its everyday use in Mexican society. My study explores the rebozo as a traditional folk garment (textile) and the ideological discourses (textuality) it encodes in the novel. **01-03**

Hicks, Gary (Niebyl-Proctor Marxist Library) **Antonio Gramsci's Concept of "Common Sense" as Applied to Issues of War and Peace.** The experiences of the United States in past and present military conflicts will be examined through the Gramscian prism, Antonio Gramsci's argumentation concerning popular "common-sense" and its relation to philosophical thought as applied to themes of war and peace, and the social consequences thereof. **01-10**

Hinson, Glenn (University of North Carolina) **Strategies of Erasure and Exaggeration: Representations of Faith in the Self-Taught Art Market.** Whenever Thornton Dial chronicles his journey from factory-worker to full-time artist, he foregrounds the story of a visitation from his deceased daughter. The Dial family insists on the centrality of this narrative; nonetheless, it appears nowhere in the vast literature about Dial—in part because his principal patron argues that its dissemination will contribute to Dial's marginalization as an "outsider artist." This paper

explores representations of faith in the self-taught art market, identifying two prevalent patterns. The first erases faith in order to present spiritually evacuated art; the second exaggerates faith, in ways that highlight “otherness” and contribute to marginalization. **20-07**

Hirsch, Jerrold (Truman State University) **The Depression, Anti-Fascism, and Folklore Theory: B.A. Botkin, 1929-39.** B.A. Botkin has regained a respected place among academic and public folklorists, but more as a quotable visionary than as a theorist. This paper aims to change that assessment. What is largely ignored in Botkin’s writing about folklore during the Great Depression and the rise of fascism abroad is his thinking about theory—indeed “grand theory.” His reconceptualization of the terms “folk” and “lore” were intertwined with his response to the economic crisis and the menace of war, to inequality and injustice, and to racism and totalitarianism. Botkin was one of the few American folklorists who publicly criticized fascist folklore theories. **12-08**

Hnaraki, Maria (Drexel University) **From Homeric Poetry to Cretan Balladry: The Daskaloyannis Song.** Cretan songs suggest Cretans have to protect their land because their ancestors also fought for it. Performing them is a social activity that provides a means through which places become “ours.” In order to show that I examine “The Daskaloyannis Song,” an oral heroic poem consisting of 1,034 rhyming couplets, with detailed references to toponyms and sites that map out the Cretan arena as an integral part of local memory, identity, and morality. The study re-visits the Homeric epics and the formulaic theory as Cretan bards mediate tradition, refine cultural stereotypes, cultivate notions of home, and idealize a heroic past. **04-13**

Hooker, Lynn M. (Indiana University) **Hungarian or Gypsy? Ethnicity, Popular Music, and the Public Sphere in Hungary.** In Hungary, concepts of origins and “authenticity” usually dictate that music performed by Rom performers, in both historical genres and contemporary popular music, be understood as Hungarian, not Gypsy. I propose refocusing the discussion about the Romani role in musical culture in Hungary through the new theoretical lens of publics and counterpublics. Increasingly, activists and musicians link the “irrational” power of Gypsy performance with “rational” public discussion of identity, human rights, and the development of civil society. This paper examines how the work of these performers and activists constitutes a Romani public culture in Hungary. **02-03**

Hopson, Nathan (University of Pennsylvania) **Tohoku: Japan’s Troubled Folklore of the Internal Other.** Popular 20th-century images of northeastern Japan form an often contradictory palimpsest. A series of major famines contributed to an image of Tohoku as hopelessly backward. Yanagita Kunio’s 1910 ethnography of Tono, Iwate, painted a conflicted portrait often simultaneously construed as the spiritual home of the plains-dwelling rice-agrarian Japanese Volk, and its alpine, hunter-gatherer antithesis. After 1945, Tohoku was reimagined as a remedy for Japan’s wartime madness. Currently, Yanagita-influenced minzokugaku (native ethnography) is redefining Tohoku as a distinct ethno-cultural space. This paper examines the present minzokugaku-as-history conjuncture in studies of northern Japan vis-a-vis national history. **09-13**

Horowitz, Amy (The Ohio State University/Indiana University) **“This Land Is My Land, Your Land Is My Land”: Dualing/Dueling Narratives With(in) Israeli and Palestinian Jerusalem.** My talk will focus on a tripartite course entitled “Living Jerusalem: Ethnography and Blog Bridging in Disputed Territory, 2006-2011.” In the disputed city of Jerusalem, our ethnography and the courses that resulted from it developed counter representations and contested chronologies that undergird the ideologies of contending national, ethnic, and religious communities. It also documented some commonalities often overstressed by the optimistic or avoided by the parties holding out for higher stakes. And not surprisingly, the project’s focus sometimes was threatened by the intense pull of ancient stone—of romanticization, orientalization, a longing for a past or a future (anything but today). The project was an opportunity for ethnographers, historians [exceeds word count]. **05-11**

◆**Howard, Robert Glenn** (University of Wisconsin) **VAX CON: A Computational Approach to Online Rumor about Vaccines.** This paper demonstrates the utility of a computational approach to folk belief by presenting results from a yearlong study of online discourse about a perceived conspiracy between pharmaceutical companies, media providers, and government. After creating automated computer scripts, over 60,000 forum posts were downloaded and placed into a relational database. Using database queries to create text files, semantic maps of those files provide graphic visualizations of the discursive processes that aggregate individual expressions of belief into a powerful vernacular authority. **13-04**

Hoyt, Heather (Arizona State University) **Kneading Culture: Bread in Arab-American Women’s Writing.** Bread is symbolic sustenance for Arab-American women writers. Whether they are immigrants or the daughters of immigrants, bread is a symbolic connection to their families’ culture in various Arab countries. Particularly for writers whose families fled war-torn areas, like Palestine, bread is a sign of peace, of basic survival, and of identity. While these writers address

bread in nostalgic terms, they do not romanticize its connection to challenges, and even humor, in Arab immigrants' experiences. Through various Arab-American women's writings across poetry, fiction, and memoir, this presentation will examine bread as a cultural symbol in relation to Lakoff's metaphor theory. **09-14**

Huenemann, Jeannine (Utah State University) **Going Solo with Roald Dahl: A Narrative of Landscape.** Roald Dahl was a literary storyteller, well-known for his contributions to children's literature. His autobiography, *Going Solo*, explores the short time he spent flying planes for the Royal Air Force during World War II. By examining Dahl's letters, stories, and biographical information, a more complete picture of the influences on his personal narrative of place can be seen. I argue that Dahl wrote *Going Solo* to present a map of words, pointing to the locations where his personal narrative collided with history and strong emotions. **04-06**

Hufford, David J. (Pennsylvania State University) **Folklore Studies Applied to Health.** To fully engage health issues productively folklore needs to move beyond "folk medicine" and even "medical folklore." I recommend "folklore studies and health." This includes nursing, public health, and other health domains not generally considered medical. It also includes every form of folklore (e.g., jokes about health and songs like "St. James Infirmary Blues") plus the application of folkloristic methods and theories beyond folklore per se (e.g., folkloristic interviewing to obtain patients' experience of care). This approach serves both academic and health goals while "keeping theory honest" by providing practical, empirical metrics. I will illustrate with "non-medical" folk beliefs. **12-03**

Ilchanka, Anastasiya (Herzen State Pedagogical University) **Yury Luzhkov's Dismissal: Reflection in Folklore.** The paper focuses on the jokes dedicated to Yury Luzhkov (Russian politician who was the Mayor of Moscow from 1992 to 2010), and it examines in particular a significant topical joke cycle considering his dismissal that attained huge popularity within several days after he was fired. This paper aims to answer the following question: to what extent is folklore, and in particular jokes, a response to social events which engender and originate it? What characteristics and to what degree do these characteristics make a particular event prone to a genesis of folklore about it? **20-12**

Isaacs, Susan L.F. (Union College) **Redware Pottery Revival in the 21st Century.** What are the characteristics of traditional art revivals and their implications for the future? If 20th-century artists revive a lagging tradition, perpetuate it throughout their lifetimes, and cultivate a community of followers, will 21st-century traditional artists follow? Nearly thirty years have passed since I first interviewed Lester Breininger, a master of traditional redware pottery. Lester and a short list of other potters revived this Pennsylvania German tradition during the last half of the 20th century. This presentation will examine the current state of the art, investigate the nature of this revival, and ponder the future of Pennsylvania style redware in the 21st century. **12-07**

Istre, Moriah C. (Arkansas State University) **Wayne Toups and ZydeCajun: The Myths and Music behind the Man.** Even the law could not hold Wayne Toups captive. Only in Louisiana would the police escort the ZydeCajun superstar to the stage in shackles and handcuffs, allow him to perform, then re-cuff him before returning to jail. "Eyewitnesses" swore they saw "Cocaine Wayne" perform throughout his home state while incarcerated, but the evidence proves otherwise. Regardless of Toups' personal battles, his music has reigned victorious in South Louisiana for years. Toups' appeal heightened with his relatable vacillation between seasons of peace and periods of turmoil. This work attempts to explain the myths and music behind the man. **04-13**

Jack, Meghann Elizabeth (Memorial University of Newfoundland) **Cottage, Farm, City House: Understanding Connected Space at Mount Scio, a 19th-Century Country Estate in Urban St. John's, Newfoundland.** This paper explores Mount Scio, a country estate within the St. John's urban landscape. The meanings of Mount Scio as place and space will be explored by examining questions of use, experience, change, and continuity over time. I argue that the estate owners, The Carter family, live and move within a triangulated space, one where Mount Scio cottage, the adjacent farm, and Riverview, their city-centre dwelling are linked. This series of separate spaces forms a conceptual whole, so that the meaning of place at Mount Scio is a complex negotiation of multiple spaces and multiple experiences. **20-13**

◆ **Jackson, Jason Baird** (Indiana University) **New Digital Work with Old Museum Objects: The Southeastern Native American Collections Project.** In my presentation I will describe the digital work of an ongoing research project focused on ethnographic museum collections made among the Native peoples of the Southeastern United States. The material culture of the indigenous people of this region is perhaps the least well-studied corpus for Native North America. Drawing upon collaborative research models and leveraging new digital technologies, work in this field promises to not only enrich scholarly knowledge of the region's cultural history but also to increase source community access to historical collections while providing new opportunities to pluralize the curatorial work of contextualizing older museum objects. **12-04**

Jackson, Joyce Marie (Louisiana State University) **Rockin' for a Risen Savior: Hidden Transcripts in the Music of the Louisiana Easter Rock Ritual.** In the Louisiana Easter Rock ceremony, I examine women's roles as dynamic agents of growth, change, and continuity in the church. The location of discrete moments within ritual musical performance where women find agency in an otherwise male-dominated cultural system provides an alternative lens through which to theorize authority and power within the "black folk church." Here black church women are not passive minions of black male church leadership, but rather active agents in the cultivation of female authority through developing what James C. Scott refers to as "hidden transcripts" (1990). That this source of empowerment emerges within musical performance highlights the generative power of ritual associated with diasporic traditions. **13-07**

Jackson, Margaret (Troy University) **The Poets of Duisburg: Risk and Response in a German Inner City.** Since the late 1980s, hip hop culture has been the dominant mode of musico-cultural expression among inner-city migrant youths throughout Germany's urban centers. In this paper I address how hip hop, risk, performance, and "being Kanak" are interwoven. Among young male migrants in the post-industrial Ruhr Valley, potential violence animates a public response that resonates throughout their musical communities and enframes hip hop's development throughout the nation. I will examine how reactive, performed threats to potential risks surrounding inner city spaces have been woven into the aesthetic fabric of contemporary hip hop in the "Pott," transforming risk responses into elements of taste cultures that help groups generate and garner sub-cultural capital. **09-03**

Jackson, Mark A. (Middle Tennessee State University) **"The Judge Found Me Guilty; the Clerk, He Wrote It Down": Folk Blues Commentary on Prison Sentencing.** Although many telling histories of the southern penal system during the era of Jim Crow (1890-1965) have appeared in recent years, such as Alex Lichtenstein's *Twice the Work of Free Labor*, these works do not stand alone in their condemnation of a racist process. During this time period, many blues performers eloquently documented this subject, locking the prejudices of the white-controlled courts in their lyrics. In fact, some of these expressions themselves became a repeated shout out against the sentences meted out to black defendants who were unfortunate enough to find themselves under the edit of unjust legal system. **12-13**

Jameson, Jennifer M. (Western Kentucky University) **Finding the Folkways of a Forensic Anthropomorphologist: The Kentucky Yard Art Environment of Cecil and Bet Ison.** The "Home for Wayward Babydolls" is a yard art environment at the Eastern Kentucky property of retired archaeologists Cecil and Bet Ison. Through interviews and participant observation, I encountered creative assemblages throughout their site including cosmic mosaics made from bottle caps, collections of discarded baby dolls, and characters built from repurposed materials. The Isons present these works via their tongue-in-cheek narrative of the study of "forensic anthropomorphology," but the art is enhanced by contextual knowledge of their history and tradition. Here, I examine the local, informal, and communal elements exhibited in the folklore process of the Isons and their art. **20-13**

Jarvis, Dale G. (Heritage Foundation of Newfoundland and Labrador) **Safeguarding Intangible Cultural Heritage in Newfoundland and Labrador.** Since the adoption by UNESCO, in 2003, of the Convention for the Safeguarding of the Intangible Cultural Heritage, there has been a growing interest by cultural and heritage associations/organizations and universities in intangible cultural heritage in Canada. Since 2008, the Heritage Foundation of Newfoundland and Labrador (HFNL) has been working to safeguard the intangible cultural heritage of the province. Provincial folklorist Dale Jarvis will present on the province's ICH Strategy, and on local policies and programs that support initiatives that celebrate, record, disseminate, and promote living heritage and help to build bridges between diverse cultural groups within and outside Newfoundland and Labrador. **20-05**

Jiménez, J. Jesús Jáuregui (Instituto Nacional de Antropología e Historia) **Tradition and Conflict: The Mayo Feast of San Juan in Tehuaco.** Generally Mayo dance and music practices used to have as an axis the symbolic conflict regarding two separate groups, either ones belonging to the mythical rituals, or others in the dance itself, but in San Juan's feast, in Tehuaco, the conflict takes place among politic actors. **18-06**

Jones, Christine A. (University of Utah) **G.I. Jeanne: Hero(in)ism and War in the French Fairy Tale.** There are three French fairy tales famously known for bellicose heroines. Each one goes to war for the king she will marry when her gender is revealed at the end of the story. But there are many heroines in the French tradition, notably those in tales by Marie-Jeanne L'Héritier and Marie-Catherine d'Aulnoy, who exhibit the same qualities and capacities defining the woman warrior. Through the trope of war—which paradoxically masculinizes and eroticizes the heroine—the fantasy of girls with swords presents her as a site of desire to legitimize her socio-political agency. The paper explores those erotics of power. **02-09**

Jones, Michael Owen (University of California, Los Angeles) **Dining on Death Row.** This paper explores aspects of the last meal and testament of condemned prisoners. 1) Which food and beverage is asked for, and why? 2) How are culinary choices marked by gender, race, region, and/or class; or inflected by memories, the desire for certain sensory experiences, or the intent to make a moral, political, or philosophical statement? 3) How have food requests become politicized, feeding arguments by both those for and against capital punishment? 4) Which last suppers or comments inspired novels, TV, music, and ads? 5) Why is the custom of a final meal perpetuated, and why does the public desire information about the requests? **12-11**

◆ **Jorgensen, Jeana** (Indiana University) **A Quantitative Folkloristic Approach to European Fairy Tales.** The inquiry into the portrayal of gender roles in fairy tales, and their effects upon actual gender identities and relationships, has been active for over four decades. Our project tests some of these feminist hypotheses by analyzing a hand-coded database of every mention or description of a body from nearly 250 European fairy tales. Our findings support the hypothesis that women in fairy tales are valued and rewarded for their beauty (for instance, the word “beautiful” refers to women 98% of the instances it is used). However, we have also documented trends about correlations between age and gender: young bodies are described more frequently than old bodies [exceeds word count]. **13-04**

◆ **Kadota, Takehisa** (Japan Society for the Promotion of Science) **The Decision-Making Process in Community Development: Remodeling Abandoned Schools in Niigata, Japan.** This presentation discusses the difficulty of realizing local revitalization plans in rural Japan. In 21st-century Japan, many rural communities suffer from depopulation as the number of younger people continues to decrease, and the Niigata area is no exception. Two communities in the area have planned to remodel abandoned schools into lodges in hopes of attracting young people from outside to revitalize the communities. Yet the aims of the various parties involved (administrators, residents, scholars) are incompatible, which stalls the decision-making process at the planning stage. I will conclude this presentation by discussing the role that a folklorist might play in such circumstances. **20-02**

◆ **Kagaya, Mari** (Japan Society for the Promotion of Science) **Facing Injustice in the Absence of Apology: A Case Study from Hateruma Island of Okinawa.** Human conflict is often resolved through apology and forgiveness. But how do people manage anger and resentment when an apology is never given? During World War II, on Okinawa’s Hateruma Island, 477 people (a third of the population) died from malaria after an evacuation forced by the Japanese Army. The military undercover agent responsible for this evacuation was never charged with any wrongdoing, and neither he nor the government has apologized to the people of the island. This presentation discusses the ways in which this incident has been treated in post-war Japan, and the ways in which the people of Hateruma have coped with this injustice. **20-02**

Kaleba, Kerry (George Mason University) **“To Relieve the Inevitable Boredom of Idle Hours”:** **Combat Needlecraft.** Needlecraft practice has long been a union of utility and creativity, with the added benefit of keeping fingers and hands limber. This paper examines the relationship between needlecraft and international armed forces. After a brief overview of the military use of needlecraft, I explore the practice of embroidery by British WWII veterans in hospital with the current practices of the Combat Knitters. **18-07**

Kaliambou, Maria (Yale University) **Book Culture of Greek Americans.** Various kinds of books exist within Greek immigrant communities in America: “high” and “low” editions; books for adults as well as children; books with religious, social, humorous, or functional character, and so on. Also a significant number of serials and periodicals are published in almost every community. My paper will discuss the crucial role these publications play in the cultural education and self-awareness of immigrants. Research on the book history of Greek Americans can contribute not only to diaspora studies but can also lead to a better understanding of oral vs. written literature, book history, and cultural identity. **05-13**

Kane, Stephanie C. (Indiana University) **Art, Environment, Intention: Handmade Water Landscapes in South India.** Notions of folk art that rely on makers’ aesthetic intentions point to rich religious iconography (shrines, statues) as well as material culture (women’s saris, colorful house fronts, etc.). Yet, the hand-made infrastructure (dikes, bridges, ports of earth and stone) that engineer flows in the Kuttanad backwaters create a water world of unparalleled aesthetic beauty, rivaling the Art Povera school (e.g. Robert Smithson’s “Spiral Jetty”). While earth-shapers’ intentions probably lean more toward engineering functionality than aesthetic affect, in this paper I raise the questions: How wedded is art to makers’ intentions? How should we approach folk landscape aesthetics? **04-09**

Kapchan, Deborah (New York University) **Theorizing Sound Writing: Towards a Meta-Discursive Sonic Ethnography.** What do our sound environments teach us about practices of

representation? In the last decade much new research has emerged on the way listening to music, and to sound more generally, changes our relation to time, space, community, and diaspora. All of these studies entail a close analysis of aesthetic style and the power and agency of style in creating mediated worlds. What we do not have is a meta-discursive theory that puts musical style in conversation with styles of writing or other forms of representation. How might scholars of aesthetic and sonic life theorize sound writing? **04-10**

Kaple, Timon (Indiana University) **Female Country-Rockabilly Musicians in Nashville, TN.** In this poster I introduce the beginning of a project concerning gender roles and femininity in musical performance in Nashville's Lower Broadway area. Although this is a male-dominated performance district, the female musicians play an important role in the construction of the bands' images and appeal. Drawing on my fieldwork with several Lower Broadway musicians, I will discuss how notions of femininity and Southernness are performed both musically and bodily. Furthermore, I will explore how particular expectations and conventions for the Lower Broadway female performer are broken and reinvented by two members of the band Phil Hummer and The White Falcons. **01-01**

Karr, Rebecca A. (University of Wisconsin, Madison) **"It's Just a Community Archive": The Trials of a Folklore Archivist.** In this paper, I will reflect on my personal experience as a folklorist thrust into a new academic domain—archives and librarianship. I argue that, though both fields are entrenched in their own theories, methodologies, and "best practices," there is much that both can learn from one another. I argue that a folklore perspective could be greatly beneficial to the library and archives world as new standards are created and maintained in the digital realm and a more explicit understanding of library and archives practice can help the viability and sustainability of folklore collections. **20-11**

◆**Kashiwagi, Kyosuke** (University of Ulsan) **The Shin-Buddhist Bon Festival on Ohmishima Island in Ehime, Japan.** This paper analyzes the bon festival held by Shin-Buddhist practitioners on Ohmishima Island. Shin-Buddhism (also known as Jodo-Shinshu) is a school of Pure Land Buddhism, and its followers typically do not hold this festival due to the sect's fundamental precept, which stresses—contrary to the doctrine of other major sects—the value of earthly life over the afterlife. Yet the people of the island—though devout Shin-Buddhists—annually convene the bon festival and craft mortuary paper tablets in order to respect the souls of the departed. With this case study I will discuss the psychological need for the living to connect with the dead. **20-02**

Kay, Jon (Indiana University/Traditional Arts Indiana) **"Artisan Ancestors": Podcasting about Research Methods and Material Culture.** This poster shares information about the creation, production and syndication of the "Artisan Ancestors Podcast," an internet audio program that discusses methods for researching historical forms of expressive culture in North America. This podcast presents the work of folklorists, historians, material culture specialists, genealogists, and artists whose skills and methods can inform the study of the traditional arts and culture of the past. While produced with a general audience in mind, this podcast strives to further the development of methods in historical folkloristics and material culture studies and share them with scholars and enthusiasts. **01-01**

Keeler, Teresa F. (Pasadena City College) **Personal Experience Narratives and Self-Concepts.** Individuals tell stories about selected personal events from minutes, weeks or decades ago. They decide what details to include or exclude from stories. Kotre argues memory's real purpose is "the creation of meaning about the self" (87). While "self" remains an elusive concept, its relationship to personal narratives has fascinated researchers. William James distinguishes between the "I"—"self-as-knower"—and the "Me"—"self-as-known" (Hermans 31-32). Dolby argues that personal narratives "primarily...express and maintain the stability of an individual personality" (27); I suggest narrating provides individuals with the ability to transform self concepts. **13-14**

Kelley, Greg (University of Guelph) **Combat and Confection: Doughnuts during Wartime.** On its way to becoming a staple of the Western diet, the doughnut enjoyed a particular association with American soldiers. The popularity of the doughnut surged remarkably during the years of WWI, and by WWII the confection had become decisively entrenched in wartime culture, inextricably tied with remembrances of home and notions of morale. I will explore the cultural history of wartime doughnuts and examine the deeply rooted war/doughnut connection as manifested in various forms of folk and popular culture. **04-12**

Kim, Jungmin (Cornell University/State University of New York, Buffalo) **Riding Outside of the Law: Folklore as Means for Political Expression and Repression in Cynthia Voigt's *Jackaroo* (1985).** Published roughly equidistant between the Vietnam War and the ongoing War on Terror, Voigt's novel about a young woman who adopts the persona of a politically subversive folk hero evokes Eisenhower's admonishment that "[o]nly an alert and knowledgeable citizenry" can prevent the military-industrial complex of the United States from interfering with peaceful prosperity and

social freedom. I tie this largely neglected text to work on folklore's politico-historical significance by scholars such as Felix J. Oinas, Carol Silverman, and Oscar Chamosa, as well as to classical Marxism and work on feminist implications in fairytales by scholars such as Marina Warner. **05-06**

Kimball, James W. (State University of New York, Geneseo) **An Allegany County Songster: The Joseph Rathbun Manuscript.** For decades SUNY Geneseo's library has housed a manuscript of "Copied Quotations and Poetry," attributed to Joseph Rathbun of Almond, New York, and dated 1827. A folklorist will recognize that the collection is largely made up of texts of traditional songs. About half are ballads, British or American. The rest is a mix of lyrical songs, early hymns and drinking songs. None are common popular songs of that era. This paper will present an overview of the collection along with a sampling of especially interesting texts and correlations with other published versions. **18-11**

◆**Klassen, Teri** (Teresa) C. (Indiana University) **Quiltmaking as a Lens on Race Relations in Mid-1900s West Tennessee.** This presentation uses photographs and oral histories to show that quiltmaking and other self-sufficient activities were common culture among blacks and whites in low-income rural households in mid-1900s West Tennessee. Quilts documented here indicate that racial boundaries in this cotton-farming area were relatively permeable in regard to quiltmaking knowledge. However, the fact that certain traits were more common among black makers reflects the segregated nature of many (not all) quiltmaker collaborations. Study data show that stability and a history of interracial culture existed alongside class and race tensions. **02-04**

Kobayashi, Fumihiko (Hebrew University of Jerusalem) **A Study of Japanese Animal-Spouse Lore: Gender Favoritism in Japanese Narrative Traditions.** Regardless of the type of animal involved, all Japanese animal-spouse stories revolve around the human and animal connubiality motif. Depending on the animal's gender, however, storytellers vary in describing how the connubiality ends: either an animal wife leaves her human husband, or an animal husband is murdered by his human wife. These gender-specific endings characterize Japanese animal-spouse lore, in which storytellers skillfully project their community's gender-favoritism. By reexamining snake-wife and snake-husband tales, this paper explores elements underlying gender-favoritism in Japanese animal-spouse lore. **12-12**

Koehler, Julie (Wayne State University) **If the Shoe Fits: A Search for Cinderella's Oral Tradition.** A lack of oral evidence has been taken by some scholars, such as Ruth Bottigheimer, as proof that there was none and fairy tales were invented by Straparola and Basile. The great similarities between Basile's 1634 version of "Cinderella" and the Grimms' 1812 variant seem at first to support this claim. However, a deeper examination of the circumstances of Basile's work, a 16th-century Strasbourg sermon that mentions an earlier variant, and strong Germanic pagan symbolism that the two tales share suggest otherwise. Basile and the Grimms must have tapped into a common European oral tradition for their versions of "Cinderella." **01-13**

Kolovos, Andy (Vermont Folklife Center) **Transforming Folklore Archives: George List, Gerald Parsons, and the Assimilation of Archival Theory in Folkloristics.** Separated by thirty years, George List's "The Function and Organization of a Folklore Archive" and Gerald Parson's "Performers, Collectors, and the People of the United States" are valuable for exploring American folklore archives over time. While they highlight important differences in practice and perception, more significant are the connections and resonances in their ideas. Both List and Parsons explicitly discuss folklore archives in relation to the kinds of archival collections maintained by professional archivists. In doing so they set folklore archives in a conceptual context that forges intellectual connections not only within, but also beyond the bounds of folkloristics. **20-11**

Konagaya, Hideyo (University of Nagasaki) **The Performativity of the Intangible: The Entextualization of Otherness in the Cultural Policies of Japan.** This paper discusses how kumi-odori, a combined form of Okinawa theatre and dance, has been produced in relation to the cultural policies of Japan and folkloristic discourse, focusing on the process of entextualization in different historical and political contexts. While Okinawa has been an important locus where national, local, and global cultural politics have converged, folkloristic practices have been significantly involved with the representation of kumi-odori, particularly with regard to the selection of a text and recontextualization. The paper explores the performativity of kumi-odori in the construction of Okinawa, and discusses the implications of its recent inclusion in UNESCO's Intangible Cultural Heritage List. **05-07**

Kononenko, Natalie (University of Alberta) **Crowdsourcing Ukrainian Folklore Audio.** Crowdsourcing is a popular method for undertaking a large project by using a "crowd" of volunteers. While most humanities crowdsourcing projects work with text, we are asking volunteers to transcribe and/or translate audio—namely folklore field recordings made in Ukraine. We have developed a custom digital tool which we will present. This tool allows volunteers to "check out" and work on audio clips. We have also been negotiating the tricky emotional terrain of heritage and ethnicity. Our experiences in dealing with the community will also be presented. **20-11**

Koskinen-Koivisto, Eerika (University of Jyväskylä) **Travelling Self: (In)dependence, Communitality, and Different Selves in the Life Narrative of a Female Laborer.** This study of the life narrative of a female laborer discusses travel narratives as a way of distancing and developing different narrated selves. The narratives of traveling portray the narrator in multiple ways according to different ages and life stages: as a young working class girl, later as a mother and a house wife, and as an elderly widow. The paper argues that transgressing the borders of the everyday life and the ordinary, in this case by travelling and narrating travel experiences, enables distancing and self-reflection crucial to life narrative practice. **02-07**

Kruesi, Margaret (American Folklife Center) **Wanda Gag's "All Creation": Spiritual Experience and Visionary Art.** Although by today's definitions she could easily be labeled a "visionary artist," Wanda Gag (1893-1946) considered herself to be simply an artist, an identity she confidently assumed from childhood. Her creative process, including her passion for the natural world and mystical experiences, are documented in 40 years of unpublished diaries and in her autobiography, *Growing Pains* (1940). Using these sources and her prints, this paper explores Gag's experience-centered beliefs, and the "visionary," "sacred," and agnostic in the art marketplace of 1920s and 1930s in New York City. **20-07**

♦ **La Barre, Kathryn Anne** (University of Illinois, Urbana-Champaign) **Unearthing Hidden Treasure.** In a world of seemingly ubiquitous and searchable digital full text resources, folklore researchers often find the promise of untold riches replaced by a growing sense of frustration. This poster presents findings from a series of interviews with nine storytellers, folktale scholars, and librarians, and content analysis of library records for folklore materials. The research suggests a series of features that may augment full text searching in more powerful ways by providing better support for the goals and information seeking tasks of folklorists, archivists, and scholars, thereby revealing the treasures that are hidden in full text repositories. **01-01**

La Barre, Kathryn Anne (University of Illinois, Urbana-Champaign) **The Missing Treasure: Enhancing Discovery of and Access to Folktales.** What is lost to folktale scholars, storytellers, and librarians in a bibliographic world increasingly dominated by full-text resources? How might metadata specialists and systems designers better support discovery of and access to these rich, complex folk narratives as well as the contextual notes and scholarly works about them? We will survey preliminary findings from our ongoing "Folktales and Facets" research project at the University of Illinois, which uses a model approach that integrates an understanding of the information-seeking behaviors of folktale scholars and related professionals to inform the design of a discovery and access system for folktales. **12-04**

Lange, Michael A. (Champlain College) **Waging Sweet War on Modernity: Renegotiating Vermont Identity in a Changing Maple Syrup Market.** This paper explores the changing nature of Vermont identity through maple syrup. Maple syrup making ("sugar making") is an agricultural process, and its product is a commodity. Sugar makers must strike a balance between, on the one hand, understanding modern business and marketing practices on a world scale, and on the other, the small town, peaceful, and simple images that consumers associate with their product. Ethnographic research with sugar makers reveals how they understand the constant tension and precarious negotiation of Vermont's identity and maple syrup's place in the ever-changing market. **13-12**

Langlois, Janet L. (Wayne State University) **Haunting, Memory, and War.** Whether supernatural personal experience accounts or community legends, narratives emanating from every war-torn place haunt. They encapsulate the complex intertwining of war and memory in ways that may elude other more official documents. The poster presentation will be designed to explore, and perhaps reveal, the questions, themes, fears, duplicities, and histories that are occluded and illuminated in recall of the traumatic events of war. Its design, through narrative excerpts, relevant visuals, and captions, will suggest the usefulness of haunting, not as a fantastic removal from the horrors of war, but as a record of atrocities not to be forgotten. **01-01**

Lanzendorfer, Judith (The University of Findlay) **Bread on the Homefront: Using Ration Bread Recipes to Remember the Importance of Victory.** Because of current economic conditions, American bread recipes that were modified to accommodate rationed ingredients during WWII and wartime frugal "tips" are becoming increasingly popular on internet homemaking sites. Wartime bread recipes can be framed through Lakoff's theories as symbolizing national unity, a "victory" on the homefront, and a pathway for peace for their original audience. The same metaphors, however, continue to resonate for modern audiences in their discussions in online exchanges and blogs. In the 1940s or 2011 these recipes and lore symbolize unity of community, desire for victory over hard times, and hope for better days to come. **09-14**

Larsen, Hanne Pico (Dansk Folkmindeamling/Columbia University) **Eating Dirt at Restaurant Noma, Denmark.** At Noma Nordic identity is served as food. Assuming that we "are where we eat"

this is a case in point. Noma binds itself to a particular time and place, which in turn gives Noma its *raison d'être* and distinctive character. A strong narrative about the terroir-dependent ingredients underscores the fact that this particular restaurant could not have happened elsewhere. At Noma faux soil is served in order to make patrons not only consume place/food—but make it part of their own bodies. By eating dirt at Noma, one can embody the North. **13-08**

Lattanzi Shutika, Debra (George Mason University) **The Battle to Belong: Interpreting Immigrant Incorporation.** This essay examines how Latino immigration has affected the sense of place and local identity in two Virginia suburban communities: Manassas and Columbia Pike. In each case, the longer-term population had distinct ideas about the newcomers who were settling in their communities and the changes that accompanied that settlement. In Columbia Pike, the oversight of the planned demolition and reconstruction of the Arlington Mill Community Center was interpreted as a passive attempt to “take back” the community, while in Manassas local elected officials instituted policies that were intended to drive Latino families out of the area. **04-07**

Laudun, John (University of Louisiana, Lafayette) **Mama Lou and Her Coterie of Experts.** This essay joins with others on this panel in a consideration of the role folkloristics has played in de-historicizing and then aestheticizing the lives of others as part of the larger effort to maintain modernity through the creation of the non-modern. It does so through the lens of a decade-long relationship between the essayist and a pair of individuals who have developed their own expertise as well as a coterie of other experts. The essay explores the complex system of relationships that develop in and through the transformation of cultural commodities across various social entities. **04-03**

◆ **Laudun**, John (University of Louisiana, Lafayette) **The Thread of Verbosity and the History of Folkloristics.** What would the intellectual history of folkloristics look like when viewed as a network of citations? Seeking to add to other bibliometric studies, this essay draws upon data available from JSTOR to explore a particular historical moment in folklore studies, the turn towards performance, as revealed through its citational network. What does a paradigm shift look like when seen from this angle, and what can we learn about the history of our field that we did not know before? **12-04**

Lawless, Elaine J. (University of Missouri, Columbia) **Ethnography's Ultimate Responsibility: Reading Whiteness in American Literature without a Compass.** This paper poses several challenges to folklore studies for the future as well as the absolute necessity of long-term ethnographic studies of cultural groups (Lawless 2003). I want to argue in this talk that “whiteness” in American literature has not been examined critically, largely because we have few ethnographic studies that have focused on white folklore on the ground (Richardson, 2011; Ingram 2011; Preston 1995). To move forward toward a more nuanced reading of folklore within any ethnic group (including Anglo American) we must be equipped with cultural knowledge that is firmly centered in ethnographic research. **04-06**

Lawrence, David Todd (University of St. Thomas) **Telling All Our Stories: Institutionalization, Vernacular Expression, and Contested Meaning at the Flight 93 National Memorial.** This paper will explore how the transformation of the Flight 93 National Memorial from spontaneous to institutional has and will continue to impact vernacular expression at the site. I hope to show that the construction of a new institutional memorial structure will not cause vernacular expression to cease; additionally, I claim that individual acts of expression were not less regulated by dominant control when the memorial was mostly vernacular in nature. It is my contention that institutionalization will merely alter the way meanings are contested at the site and create the opportunity for more imaginative and surprising instances of vernacular expression. **04-05**

League, Panayotis (Hellenic College/Holy Cross Greek Orthodox School of Theology) **Rewriting Unwritten History: Nationalism, Folklore, and the Ban of the Cretan Violin.** In 1955, folklorist/musicologist Simon Karas engineered a ban on radio broadcasts of traditional Cretan music played on the violin in order to promote the lyra, which he considered symbolic of Greek cultural purity. This paper explores the dynamic interplay between myth and reality in the musical culture of Western Crete, how this culture was exploited to promote Karas' version of history, and the extent to which the ban both changed the musical landscape in the latter half of the 20th century and facilitated a rewriting of Cretan cultural, musical, and political history through ideologically oriented folklore transmitted through mass media. **05-13**

Leary, James P. (University of Wisconsin) **The Art of Ironworking.** “The Art of Ironworking” is a short film featuring the skills, stories, and identity of workers specializing in erecting steel building and bridge structures, moving heavy equipment, and setting rebar for reinforced concrete. Produced collectively by members of Ironworkers Local 383 and students in a “Field Methods and the Public Presentation of Folklore” class at the University of Wisconsin, the film fostered solidarity between UW students and ironworkers actively participating in Madison's 2011 pro-labor demonstrations; and it offers a model for future laborlore collaborations. **18-04**

Lee, Jonathan H.X. (San Francisco State University) **Guangong: The Chinese God of War and Literature in America—From Celestial Stranger to Common Culture (1850-2011 C.E.).** This paper will present the historical and contemporary life of Guangong temples and veneration within the historical milieu of Chinese American history, anchored in the ebb and flow of US immigration policies. The paper is about Guangong, the Chinese god of war and literature, in America: I examine the shift in popular conceptions of Guangong arguing that temples to him in the US reflect a shift in the ideological “war” and “cultural” conflicts. This is anchored in a larger historical discussion of Chinese immigration history and the “war” against them in the early 19th century. **01-12**

Lee, Linda J. (University of Pennsylvania) **Whose Cinderella? Tale Types as Emic Markers in Popular Romance.** Attention to the provenance of folktale pre-texts has dominated the scholarly discussion of folklore and literature. This privileges a particular kind of intertextuality—how authors actively shape texts using traditional folk narratives—and ignores other possibilities, including how audiences influence the meaning of texts through their understanding of such references. This paper confronts this issue by examining how popular romance readers and critics use tale types and motifs as emic categories, without regard for a chain of transmission from a presumed source text. **18-14**

◆ **Leonard, Peter** (University of California, Los Angeles) **Modeling Folklore in the Google Books Corpus.** With ever-growing digital corpora available to researchers, the future of the humanities may depend on re-defining “reading” in the face of a re-definition of the text. This talk presents some preliminary results from a large-scale analysis of the 160,000-plus Nordic-language volumes in Google Books. Focusing on the “folkloric” in 19th-century Scandinavian literature, this Google-funded digital humanities project explores cutting-edge techniques for new kinds of literary study, including latent semantic analysis and topic modeling. What can we learn from this, the largest collection of digital Scandinavian books ever assembled? What techniques and tools show promise for working with such large amounts of data? And what can traditional humanists contribute to scholarship [exceeds word count]? **13-04**

Lepselter, Susan C. (Indiana University) **Lyric Possession of the War Machine.** This paper explores, first, a trope of “ethnographic possession,” to think about how expressive ethnography might occupy a double perspective between performance and critique. The paper then explores how uncanny storytelling similarly makes use of “possession” to create a double-voiced performance for theorizing ambivalent experiences of power. I look at the poetics of a casual storytelling situation near Area 51 in Nevada, in which people describe both the ordinary effects of living in close proximity to a restricted military base, and the ways in which those same signs of ordinary power can become signs of uncanny possession. **09-10**

Lesiv, Mariya (Memorial University of Newfoundland) **Between the Sacred and the Market: Folk and Fine Art in Contemporary Ukrainian Paganism.** Ukrainian Paganism revives pre-Christian Slavic worldview, creating an alternative national identity. Both fine art and traditional folk art play an important role in the creation of Pagan spirituality. However, while Ukrainian Pagans allow limited creative improvisation with folk art striving for its “authenticity,” they greatly appreciate individualistic creativity in fine art. Moreover, Pagan groups with conflicting ideologies often admire works of the same artists. I will discuss the dynamic between folk and fine art in Ukrainian Paganism, focusing on artists’ narratives as marketing tools. By sanctifying their creative experiences, artists broaden the market for their works. **20-07**

Levin, Cherry P. (Louisiana State University) **“I Don’t Care if the Yankees are Coming! We Have a Wedding Dress to Make!”: Southern Women’s Folklore and the Changing Nature of Wedding Ritual during the American Civil War.** Southern women’s autobiographical writings during the antebellum period record feminine observations on the changing nature of wedding ritual during the American Civil War. As the invasion of “Yankee” troops reached their native soil, many women turned to writing to record their wartime experiences, thus providing modern scholars with a source for ethnographic research derived from these personal pages. In the face of despair and devastation, weddings provided distraction from the difficulties and fears of wartime by offering continuity with the past and promise for the future grounded in a distinctly difficult present. As a result of wartime shortages and social upheaval, preparations for weddings underwent sweeping alterations [exceeds word count]. **01-10**

Levy, Elinor (Fairleigh Dickinson University) **Don’t Be Such a Girl: Women’s Responses to Military Folk Culture.** Military drill instructors often use feminine terms as derogatory to urge recruits and to motivate them to act (and be) more warrior like. How does the use of such language affect the growing numbers of women in the armed forces? Does it have the same motivating effect? These speech events, coupled with behavior that either treats women as too delicate for the rigors of military life or as sexual objects, and current regulations about women in combat, make it difficult for women to project the image they seek—that of a warrior. **04-12**

Lichman, Simon (Centre for Creativity in Education and Cultural Heritage) **Seeing Complexity in Conflict: Moving beyond Stereotyping and Dehumanization.** While the world watches the cycle of violence, counter-violence and the struggle for peace in the Middle East, “ordinary people” must seek ways of living together. Most Palestinians and Israelis are estranged with little opportunity of meeting. This visual presentation examines a programme in which the collection and exchange of folklore enables participants to perceive the complexity of each others’ layered identities, overcoming prejudice, fear, negative stereotyping, and dehumanisation in order to work towards mutual respect, equality, dignity, and justice. **17-05**

Lindhahl, Carl (University of Houston) **“Beloved Communities” Created in Crisis.** Interviewing each other in the wake of Hurricane Katrina, displaced survivors sometimes compared their storm experiences to those of soldiers at war. As one survivor told another, “The combat zone brings out the best... and... the worst in people. I saw the same thing happen in Katrina.” During World War II while male family members were off at war, one Kentucky mountain family created an all-female narrative community to address and soften the traumas of war. These two greatly different communities developed parallel strategies of creating narrative communities that healed their members with stories of shared strife. **01-08**

Liu, Rossina Zamora (The University of Iowa) **Of Flying Brooms and Sorcerers: Writing about Spell-Castings, Love Potions, and Magical Plants.** Vietnamese fortunetellers do not require props—no crystal balls, no tarot cards, no charts, no websites, not even a store front. Mrs. Ha has never had one. Believers come to her house on Bird Avenue; they knock until she opens. Clients seek her because they know she relies only on sorcery “tools” that allow her to cast potent spells, concoct love potions, and command the supernatural. In this presentation I discuss my own writing tools as I describe these and other rituals, love potions, and plants that eat eggs. I consider how a writer might negotiate the dialectical relationship between the “original” Vietnamese fortunetelling customs and the translated Vietnamese American adaptations [exceeds word count]. **17-13**

Lloyd, Barbara (The Ohio State University) **Fast Information, Slow Knowledge, and the Pace of Tradition.** Through digital technology, a vast amount of information is easily and quickly available, and likewise, access to other people. But, are the understandings that grow from this fast information and from relationships with others in digital realms different from those we encounter outside of virtual worlds, which include the denser particulars of traditional knowledge and human interaction? Using ideas put forth by environmental studies professor David W. Orr in *The Nature of Design* and by others, this paper discusses those differences, focusing on information, knowledge, folklore, and tradition in our digital age. **01-07**

Lloyd, Timothy (American Folklore Society). See Mullen, Patrick B. **02-07**

Loewe, Ron (California State University, Long Beach) **Alimentary Resistance through Gesture, Ritual, and Song.** This paper examines how food is used to highlight the opposition between rich and poor in a bilingual (Maya/Spanish) community in Yucatán. The typical breakfast of agricultural workers in Yucatán consists of a slightly fermented corn gruel (posole), chile, and salt, a bitter alternative to the sweet cereals and breads that middle-class and wealthy Yucatecans eat. Moreover, there is a particular way to agitate the posole, an embodied memory, which distinguishes pretenders from true Mayas (mayeros). Similarly, the opposition between cultured and uncultured, cooked and raw, is seen in the k’up pol, or dance of the pig, a parody of the solemn procession of the saints [exceeds word count]. **02-05**

Long, Lucy M. (Center for Food and Culture) **Soda Bread in Northern Ireland: Exploring Conflict through Food.** Soda bread is a staple of traditional Irish foodways. Like any cultural product, it carries different meanings for different groups: Irish ethnicity in the US; the rural past in Ireland. The bread differs, however, between the Republic of Ireland and Northern Ireland. Awareness of these differences calls attention to the political conflicts between the North and the South and between Catholics and Protestants. Discussions about the bread, then, can be veiled discussions about the Troubles and also offer an arena for negotiating opinions, identities, and value in a seemingly apolitical context. **12-11**

Lukasiewicz, Tracie (University of Miami) **Neo-Magical Realism: A Study of Reality and Fantasy in *Pan’s Labyrinth* and *Inception*.** Both Guillermo del Toro’s *Pan’s Labyrinth* (2006) and Christopher Nolan’s *Inception* (2010) focus on underlying concepts that lead directly to a style that I label neo-magical realism. These films depict fantasy worlds: *Pan’s Labyrinth* of fairy tales and *Inception* of dreams. However, unlike genres in which fantastical elements weave seamlessly into reality (e.g. magical realism) or in which fantasy is the reality (e.g. science fiction), in neo-magical realism there is never a point in which the real and the fantastic clearly merge. These works’ separation of reality and fantasy, with their open-ended conclusions, offers implications for understanding fairy tale films. **01-09**

Luster, Michael J. (Arkansas Folklife Program) **Remembering Edd Jeffords and the Legacy of the Ozark Back-to-the-Land Movement.** In the early 1970s, Arkansas native Edd Jeffords returned to the Ozarks after a stint as a rock journalist in the Pacific Northwest and became a seminal voice in the exchange of ideas centering on the Ozark Back-to-the-Land Movement. Through publications such as his "Ozark Access Catalog," the Ozark Mountain Folk Festival, and a series of "Future Forums" he organized around the state, Jeffords was a strong presence in Arkansas before reactionary forces hounded him from the state and toward further greatness. **12-09**

Luster, Rachel Reynolds (Arkansas State University) **Let Us Build Us a Forest: Sustainable Timber Management, Philanthropy, and the Cultural Landscape.** This presentation highlights the impact that one person's dream of sustaining the biodiversity of a place can have on a region's culture. Leo Drey has worked for the last sixty years to create the Pioneer Forest, a sustainable forestry operation spanning five counties in the Missouri Ozarks. Through a combination of single-selection forestry management and his acquisition and donation of land along the Current, Jacks Fork, and Eleven Point Rivers and in the Mark Twain National Forest, Drey not only has created an awareness of the importance of land stewardship but also helped to ensure the continuation of long-held work and recreation traditions associated with the Missouri Ozarks' natural landscape [exceeds word count]. **12-09**

Lyngdoh, Margaret (University of Tartu) **The Secret Name: Jhare Magic and the Khasis.** The Khasis are an ethnic community inhabiting the state of Meghalaya where they number around 1.2 million. A subgroup of this tribe comprise the Bhoi who inhabit the northwestern section of the state. It is among them that the Jhare is practiced; it is a magical practice based on the belief that each object, disease, misfortune, etc., has a secret name and the incantation of these allows the practitioner to assume power over these ills that afflict the patient. An attempt will be made in this paper to locate the beliefs about the significance of names and the cultural valuations they engender when they are studied in context. **01-11**

MacAulay, Suzanne (University of Colorado, Colorado Springs) **A Mother's Map of Spirit and Ethnicity for a Soldier Son.** This image-centered presentation offers a visual, iconographic, and cultural analysis of a particular epoch in recent San Luis, Colorado, history through a descriptive interpretation of a pictorial narrative embroidered "map" created by an artist for her son, who was about to be deployed to join troops in the Gulf War during the early 1990s. My discussion examines this unique visual representation conceptualizing the ethos of a set of Hispanic villages linked by Catholic faith engendering a communal spirit of peace and divine protection through ethnic heritage, a shared belief system as well as religious and cultural practices. **18-07**

MacDowell, Marsha (Michigan State University Museum) **Is It Art? Is It Craft? Is It Traditional Culture? Meditations on Quilts and Aesthetics.** Ask one quiltmaker if she considers herself an artist and she answers "no, I just make something to keep me busy," yet her work might be considered art by others, including family, friends, other quiltmakers, award-granting organizations, collectors, curators, museums—and folklorists. Conversely, some makers of quilts consider themselves artists and participate in arenas of activities that accept and support their work as purposefully art. This paper will explore some of the philosophical frameworks that have guided folkloristic investigation into traditions of making quilts and compare those frameworks with philosophies of aesthetics applied to quilts through other disciplinary lenses. **04-03**

MacKinnon, Richard (Cape Breton University) **Cultural Integrity and the Protest Song Tradition of Cape Breton.** In the 1920s people of Cape Breton coal mining and steel communities became close-knit; they fought injustice and won hard-earned battles for union formation and better treatment of workers. Music and song played a significant role in this process. The cultural integrity—the connectedness, the wholeness, the sinew that binds people and communities—can be observed in these songs of struggle. They express attitudes of coal miners, steelworkers and their families; many discuss oppression, exploitation, hardship, and successful struggle through solidarity. My research includes inviting young, contemporary Cape Breton songwriters whose forefathers worked the mill and mines to compose music for these older lyrics, thereby re-introducing these songs to a new generation. **20-03**

Madar, Vered (The Hebrew University of Jerusalem) **The Folklore of Resistance: Seeking Peace in Jerusalem.** Various groups have consistently resisted the Israeli occupation of Palestinian land for many years. Some of these groups focus their activity on resistance in Jerusalem. Particular practices of resistance, such as demonstrations, slogans marches etc., have emerged as folkloristic traditions of peace and anti-occupation movements. Other formations of anti-occupation activity take place in more institutionalized and less publicly visibly forms that address issues of human rights and political processes. There too certain traditional patterns are formed. This paper will discuss the formation of folklore traditions within the Jewish activist culture in contemporary Jerusalem, and analyze their value in the eyes of the practitioners [exceeds word count]. **05-11**

Magat, Margaret (Cultural Surveys Hawai'i) **The Sacred Versus the Secular: The Battle over Maunakea and the Thirty Meter Telescope.** Maunakea is considered the tallest volcanic mountain in the Hawaiian Islands, and if measured from its base on the ocean floor, the highest mountain in the world at 32,000 feet. Its significance as the place where the gods first gave birth to the islands illustrates the sacred and celestial nature of the mountain, establishing the cultural attachment that many Hawaiians feel for Maunakea as well as forming the basis of ongoing practices and beliefs. The installation of the Thirty Meter Telescope threatens to transform this unique cultural landscape and magnifies the cultural, as well as political-economic issues facing Hawai'i and its residents. **09-13**

◆ **Mahoney, Betty L.** (Virgin Islands Council on the Arts) **The Will to Adorn in the US Virgin Islands.** Fieldwork took place on St. Thomas and St. Croix in 2010. It was almost as if old friends had come together to celebrate, share, call, and respond. Virgin Islands folk artists ranged from costume and fashion designers, hair wrappers and hair lockers, historians, culture bearers, jewelry makers, visual artists and body painters et al, and came together with mainland folk artists on a truly exciting fact finding journey of arts, history, and culture. Most tradition and culture bearers attended multiple days of the research and documentary project and expressed strong desires to have this type of programming replicated. **01-04**

March, Richard (Wisconsin Arts Board, retired) **Rough Stuff: Family Lore on CIO Organizing in Wisconsin.** Important to my family's folklore were the personal experience anecdotes of my father Herb March concerning his life as a packinghouse worker, a union organizer, and a CIO union official. Herb had about a dozen oft-told anecdotes covering the period from 1933 to 1955. The most dramatic and frequently told stories concerned the two assassination attempts upon him. In this paper I will look at the nature of Herb's self-portrayal and his expressed attitudes toward facing danger. I will contrast his anecdotes with one told by my mother, Jane March, about the same topic. **18-04**

Martin, Bruce J. (University of Houston) **Ethnography in First Year Composition: Writing Identities of Community, Identities of Self.** Contrasted with corporate-designed writing manuals and white, middle-class discussion topics, a first-year composition course with strong ethnographic focus not only entitles the student to his own community as his text of reference, but also initiates the student into the scholarship cycle in the first year. An effective curriculum for Latino and other multicultural student populations, instead of simply responding to others' words and articles, the ethnographic student-scholar draws upon his "lay expertise" to present his ideas, sounds these ideas with the experts of his own community, and authors a new text into his academic community. **13-14**

Martín Domínguez, Pablo (University of Indiana) **The War of Our Ancestors: Memory, War, and Hope in Spain.** The notion of national identity in the context of any nation state is never articulated without issues. But when a very important part of this national identity is not just created, but also enforced by the violent means inherent to a dictatorship, the result is even more contested and complex. Such is the case of Spanish national identity and culture after the latest civil war (1936-39). This presentation gives a general context of the events during the war itself and how they have marked the memory of the present generations, both that lived the war and its consequences and not, and how those memories are articulated in the shape of national myths [exceeds word count]. **05-08**

Martin-Moats, Meredith (Pryor Center for Arkansas Oral and Visual History) **Nuclear Power and Community Life: Documenting Oral Histories of the Creation of Arkansas Nuclear One.** Located on Lake Dardanelle, Arkansas Nuclear One is part of the mental and physical landscape of the community. During its creation in the 1970s, however, it was the site of protests led by anti-war activists as well as a source of great confusion to many local residents who were given little information about this new technology or how it might affect their lives and land. Drawing from oral histories of community members and protestors, this paper will highlight stories of daily life and resistance as opportunities for greater dialog, action, and regional sustainability. **12-09**

Martínez, Elena (City Lore, Inc.) **Improvisations for Everyone: "Seis con Bomba."** When most people hear the term "bomba" in reference to Puerto Rican music they think of the African-based dance and drum form. But there is another form that is an element of the string-based music known as "la música jíbara." In Puerto Rico, as elsewhere in Latin America, improvised competitions of complex verse forms (e.g., la decima) are quite popular; but in this form the improvisations are at their most intimate, between individuals at a party, so the verse form is simple which opens it up to all participants. This presentation will discuss how bomba is used at events in a Puerto Rican community in New York City. **02-02**

Martinez-Rivera, Mintzi (Indiana University) **Food for Decoration: Semana Santa in the P'urhépecha Community of Santo Santiago de Angahuan.** In 2010, Mexican cuisine, and specifically the culinary tradition from the state of Michoacán, was included in UNESCO's Intangible Cultural Heritage list. Community building was highlighted as an integral part of this culinary tradition. However, food in the P'urhépecha community of Santo Santiago de Angahuan is much more than something to be consumed and that contributes to the formation of community. In this presentation, I will highlight the function of food articles as an integral part of the community's aesthetics, how food plays a prominent role during the preparations and celebrations of Semana Santa, and how through the use of food the Church is transformed from an "other" space into "our" space. **02-05**

Marzolph, Ulrich (Enzyklopädie des Märchens) **New Murals for Old Ones: Wartime Imagery in Times of Peace.** Authorities in the Islamic Republic of Iran have long employed large murals as propaganda. Most advertise the official agenda of martyrdom, death in defense of the Iranian nation or the current religio-political system. In recent developments, authorities have started "exchanging old murals for new." Instead of grim martyr imagery, new murals present surrealist images in lively colors. Yet while their new style appears to indicate a changing political agenda, many betray imagery strikingly similar to prior forms. I document and analyze this recent phenomenon drawing on fieldwork data from the past decade. **18-03**

McAndrews, Kristin (University of Hawai'i, Mānoa) **The Spectacular: Tourism and the Victorian Imagination in the 1849-50 Travel Journals of Lot Kamehameha, Alexander Liholiho, and Garrit Parmele Judd.** Magic shows, mesmerist performances, and morgue tours seem to conflict with the larger design of the Grand Tour in establishing an aristocratic identity. In this presentation, I will discuss the significance of these popular entertainments in relationship to Lot and Alexander, two future Hawaiian kings (ali'i's). **04-14**

McArthur, Phillip (Brigham Young University, Hawai'i) **Narrative Battles in the Post-Independent Marshall Islands State.** Going beyond the situated event to address larger historical transformations of social power and authority, and the constitutive rhetoric in political formations, I explore how two political parties in the Marshall Islands drew upon traditional narratives to vie for control of the state in the first elections following independence in 1991. Simultaneously playful and aggressive, this narrative battle reveals how tradition is employed in the construction of the modern state and its attendant social transformations after colonialism. **01-13**

McDavid, Jodi (Cape Breton University) **American Eyes in Atlantic Canada: Re-Visioning Early Folklore Fieldwork.** This poster will explore American documentation of folklore and folklife in Atlantic Canada ca. 1900-1960, focusing on the archival holdings, publications, and biographies of early researchers, whether they were academic, avocational or accidental folklorists. From 1900 onwards, many people with an interest in folklore and folklife saw Atlantic Canada as an untapped land of opportunity for ethnographic research. Although a few of these researchers were well known locally (such as New Brunswick's Louise Manny and Nova Scotia's Helen Creighton) others receive only the briefest footnote in academic and historic works (for example, American folklorists Sidney Cowell and Diane (Guggenheim) Hamilton). **01-01**

McDonald, David (Indiana University) **Imaginations of Exile and Emergence in Israeli Jewish and Palestinian Hip Hop.** Over the last decade, the expansion of Hip Hop among Jewish and Palestinian communities in Israel has created a diverse repertory of politically minded music and other expressive media. While Israeli artists from across the political spectrum have utilized hip hop as a powerful forum for expressing fundamental issues of identity, rarely have such efforts extended beyond the entrenched discourses of the nation-state. I explore the landscape of Israeli Jewish and Palestinian hip hop focusing specifically on the discourses of exile and emergence. Through a careful analysis of these two themes, I investigate the social and political dynamics of hip hop for re-imagining power, hegemony, and popular culture in the Middle East. **09-03**

McNeill, Lynne S. (Utah State University) **"It Isn't So Much Magic as Psychology": Adolescent Hypnosis Games as Vernacular Psychotherapy.** As legend scholars have long noted, teens and adolescents often engage with questions of the supernatural by ostensibly acting out various narratives of belief. Popular experimentation includes séances, Ouija boards, ghost hunting, and legend-trips to sites of purported supernatural occurrences. This paper examines a subset of these ostensive behaviors, one that is distinguished by focusing less on the supernatural and more on the psychological: hypnosis games. While many aspects of the narratives and activities are similar—especially the implied threat should anything go "wrong"—the goal in hypnosis games is to plumb the depths of the participants' psyches, seeking to uncover and confront internal fears rather than external ones. **02-08**

McNutt, Stephen (The University of Iowa) **Constructing Genius, Experts, and Myths: Writing Intelligently about Intelligence Testing.** Can we consider intelligence a form of myth-making? How does a writer approach such slippery material in a way that feels reliable? From 1928-41

George Stoddard opposed Lewis Terman's IQ testing and ideas about the fixity of intelligence. Terman rebutted them, mustering political and academic forces to undermine Stoddard. As writer and teacher, I ask: How did these two men develop concepts of intelligence? What caused their collision? I focus on the intersections of ego, myth, science, and superstition between them—and my dilemmas as I research and write about it in another era. **17-13**

McRobbie, Josephine Elizabeth Joyce (Indiana University/Traditional Arts Indiana) **Traditional Arts Indiana and the Second Servings Podcast: Supporting and Sharing Cultural Heritage through Digital Media.** This poster describes the development of the Second Servings program, an original podcast series that explores and documents the distinctive food traditions of Indiana, the local communities that uphold them, and the individuals who practice them. Exploring the relationship between food, place, and cultural revitalization in Indiana, Second Servings not only records the state's unique culinary palette, but also shares this cultural knowledge with others via a free educational podcast. Second Servings is an example of how folklore organizations can better facilitate cross cultural understanding and the continued appreciation of Indiana's food traditions through the use of digital technology. **01-01**

Mellor, Scott Anthony (University of Wisconsin, Madison) **Midsummer on Åland: Variations on a Theme.** Midsummer is the Nordic summer solstice holiday that dates back to pre-Christian times. In the 1950s, the celebration was moved from the 21st and 24th to the Friday and Saturday between the 19th and 26th of June in order to promote a three-day weekend, marking the beginning of summer vacations. It is arguably one of the most important holidays of the year in Sweden and Finland. The main celebrations include raising and dancing around a maypole, called on Åland a midsommarstång (midsummer pole). This paper will deal with the tradition of midsummer as celebrated on the Åland islands. **04-08**

Merkes, Wesley (The Ohio State University) **Consuming Anxieties: Ethics and Practice in Middle-Class Food Movements.** Using examples from contemporary food movements, I look at how food choice helps resolve the dissonance caused by failure to live up to middle-class ideals, and I examine personal ethical practice in the light of capitalist standards and social tendencies. Consumerism presents ideals of increasing health and sustainability at the same time that it urges people to heighten personal consumption. However, by using consumer choice to opt out of the parts of the system that they feel are unjust, members of these movements attempt to work within a capitalist hegemony rather than overturning it. **12-11**

Mieder, Wolfgang (University of Vermont) **"Beating Swords into Plowshares": Proverbial Wisdom on War and Peace.** The world's treasure trove of proverbs contains numerous ones on the interrelationship of war and peace, stressing that while war and peace have always been interlinked in the experiences and minds of humankind, it is peace that is being sought. However, these proverbs are not part of the frequently engaged paremiological minimum. Instead there are two texts that have found repetitive use in the verbal arguments against aggression and warfare, namely the Bible proverb "He who lives by the sword shall perish by the sword" (Matt. 26:52) and the Biblical proverbial expression "To beat swords into plowshares" (Isaiah 2:4). These two secularized metaphors have been employed ingeniously by such renowned public figures [exceeds word count]. **20-06**

Miller, Karen E. (University of Maine, Orono) **Writing on the Wall: Somali Proverbs as Material Cultural.** My poster will look at one man and his café. Mahamed Mohamed opened "The three in one" café in 2009. He soon began to put up Somali proverbs written on brightly colored plaques along the walls of his café. Other patrons soon began requesting to put proverbs up; slowly the whole café had begun to fill up with proverb plaques. The plaques and the café create a space for discourse to happen. For those living in Lewiston now, the stories surrounding the proverbs in many cases open up expanded avenues of cultural presentation not offered to them previously. **01-01**

Miller, Montana C. (Bowling Green State University) **"Blue Skies, Black Death": The Practice of Ritual and Belief among Skydivers.** As a recent initiate into the intense subculture of skydivers, I am beginning to study their paradoxical relationship with risk and mortality. Skydivers self-consciously form an exclusive culture apart from the world of outside observers that incorporates profoundly esoteric traditions of storytelling, humor, and ritual surrounding the undeniable presence of death. My presentation will explore these customs, and the ways the community functions in the aftermath of a fatality. In this preliminary report on my research, I hope to lay the groundwork for a deeper study that challenges the assumptions that scholars hold about risk-taking subcultures. **02-08**

◆**Miller**, Rachel M. (Arkansas State University) **Eureka Springs: The San Francisco of the Ozarks.** In the last two decades, the residents of Eureka Springs, Arkansas, have worked to restore their downtown, a multitude of run-down homes, and revitalize the town's cultural heritage. The enthusiastic involvement and leadership of the gay community is an integral part of the town's transformation. This presentation addresses the role of historic preservation in cultural

sustainability; more specifically, it examines the LGBTQ community's involvement in historic preservation as a form of artistic expression and community building, and how the process serves as a vehicle for the construction of their own cultural heritage. **09-04**

Milo, Haya (Haifa University) The Concept of Power and the Attitude towards the Enemy in Israeli Soldiers' Songs. This study examines the folksongs of Israeli soldiers. In the Israeli army, similar to other armies throughout the world, soldiers' songs constitute an important and key component in the folklore traditions of the army units. The study corpus is chronologically limited to the years 1940-2008, and it includes 683 songs. This study examines the songs as a whole that creates the multi-vocal narrative of the studied culture. In this paper we offer a longitudinal section in the history of Israeli military folklore and describe a comprehensive cultural progression of national norms and ideology values as they are manifested in the songs during times of war and peace. **12-13**

Milspaw, Yvonne J. (Harrisburg Area Community College) Quilt Stories. This paper will explore the intersections of traditional quilts, material objects, and narratives about them. Quilts can be structured with narrative content, which illustrates by way of symbolic systems both historical events and personal life stories. My paper is based first in Boas's analytical model, and secondly in semiotics, where I will consider a lexicon and syntax of quilt symbols. **13-14**

Mirzeler, Mustafa Kemal (Western Michigan University) Voices of African Storytellers as Alternative Discourse. Traveling in the vast sprawling Karamoja Plateau in northeast Uganda and around the desert plains in Turkana land in northern Kenya, I have collected stories, myths, epics, and biographies. I engaged in conversations with storytellers not only about their oral traditions but also about the contemporary changes that have affected their societies in important ways. One of the themes that dominated my conversations with these storytellers was the impact of the privatization of land and the introduction of the AK-47, which impacted their daily lives, altered gender relations, and transformed the meanings of death and violence. **18-13**

Mishler, Craig (Vadzaih Unlimited) The Tellers of a Tale: The Blind Man and the Loon. For the tale of the blind man and the loon, told across the arctic, we are fortunate to have biographical data for a number of its performers, provided by scholarly-minded collectors. In this presentation I will introduce the tale and some of its distinguished tellers from Greenland, Canada, and Alaska. I insist that it's not just the story itself which is important; it's the life of the story, and the life of the story is embedded in the lives of its performers. Collectively, we can say that the photographic portraits of the storytellers constitute an important iconography of the tale itself. **09-11**

Miyake, Mark Y. (State University of New York, Empire State College) "Haunted by That Garryowen": Historical and Contemporary Peace Movements in the Bluegrass Music Community. Many Americans regard bluegrass music as the music of choice for either the most nationalistic and hawkish elements of society or the most idealistic and anti-war elements of society. This simplistic view little resembles the actual content of this discourse carried on within this community. Most community participants navigate a complex world of perceived patriotism, projected national, regional, and genre-based identities, and both jingoistic and anti-war historical narratives, allowing folklorists to examine peace movements that can effectively operate within a community so often associated with conservative social and political values. **12-10**

Moe, John (The Ohio State University) Finnish Soldier Memorabilia from the Winter War: The Material Culture of Lost Territory and Pride Preserved. During the Winter War of 1939-40 between Finland and Russia and the Continuation War, 1941-44, Finnish soldiers used their traditional handicraft and woodcarving skills to make thousands of artifacts that documented the wars. Some of the artifacts recalled towns lost to the Russians, many of the artifacts were carved for women back home, and some were carved to raise money for the war effort. Largely the artifacts documented the war and its progress. This paper presents a catalogue of these artifacts along with a compilation of wartime narratives and personal narratives that explain their development. Called "Sota Muisto Puhdetyot" or "Sota-Ajan Puhdetyot" in Finnish, the material culture represents a unique perspective on the folklore of war and peace. **18-07**

◆ **Moja, Januwa (Independent) Preserving Artistic and Cultural Traditions: Januwa Moja and "The Will to Adorn."** I consider my work as a designer and maker of wearable art to be therapeutic with a focus on self-esteem building through art and culture. It is a legacy inherited from my mother who owned and ran a beauty shop. My artistry led to my involvement with the Smithsonian's "Will to Adorn" project, as an "artisan of style" and advisor; I traveled twice to the US Virgin Islands to meet with the cultural arts community activists and to share my experience of being a Fiber Artist/Designer for 41 years, to exchange ideas, gather information and report those findings. **01-04**

Montaño, Mario (Colorado College) Mexican Food and the Politics of Cultural Resistance: Questions, Contradictions, and the Location of Cultural Appropriation. Currently, Mexican

food in the United States has gone through several cultural changes which can be interpreted as examples of cultural revitalization, cultural creativity, cultural resistance, and cultural appropriation. The relationship of food and culture change can reveal the role of particular historical moments and cultural processes. This paper focuses on the folk foodways of the Texas border/Northern region of Mexico and examines the processes of cultural revitalization, creativity, resistance, and appropriation. It will highlight certain foods that make their presence in home kitchens, street vendor stalls, and restaurants. Then, it will attempt to understand what are the qualities (food preparation, cooking methods, cooking techniques, consumption [exceeds word count]). **02-05**

Morales, Carmen (Instituto Nacional de Antropología e Historia) **Resistance and Appropriation of Food: The Mayan Cultural Case.** Throughout the scholarship on pre-Columbian foodways, scholars have relied extensively on colonial ethnographic, ethno-historical accounts, and archaeological data to account for how food served to mark social rankings, status, and gender relations. These texts describe the role of food in pre-Columbian times and enhance the field of food studies in anthropology, but in most cases, they remain descriptive accounts, providing examples but lacking social and cultural theoretical interpretations. They also use rigid social categories of foods and their cultural function. This presentation enriches these contributions on the study of food by providing contemporary ethnographic and historical accounts, addressing the meanings of cultural appropriation and cultural resistance embedded in Mayan foodways. **02-05**

Morales, Eric Cesar (Indiana University) **'Aparima to 'Ahuroa: Innovations of Tahitian Dance in an International Context.** Based on the Tahitian 'aparima, the 'ahuroa is a dance form originally created for a luau in Oahu, Hawai'i in 1967, by Roiti Tahauri Sylva, an immigrant from Tahiti. Since its inception, and due to a dedicated network of people, the 'ahuroa has disseminated at a rapid rate, now being performed in places as disparate as Mexico, Japan, Canada, Spain, and has recently started appearing in Tahiti as a "native" cultural form. In this work, I will be using the 'ahuroa as a means to examine how a cultural form can be innovated and standardized from outside the physical space that the cultural group inhabits, in such a way that it can be re-introduced and accepted by the host culture. **13-07**

Morgan, Mindy (Michigan State University) **Workers into Warriors: Transforming the Discursive Space of Indians at Work, 1940-42.** From 1933-45, the Office of Indian Affairs used the publication *Indians at Work* to document and promote the various emergency work programs that employed Native peoples. Because of its breadth, *Indians at Work* provides insight into the transformation of a nation at peace to a nation at war and the impact of this on tribal members who were to become an integral part of the war effort. This paper looks at the periodical in the years of 1940-42 in order to better understand this transformation and the discursive changes that marked it. **13-10**

Motz, Marilyn F. (Bowling Green State University) **Legends of Civil War Insurgency in Western Missouri.** I will examine the development of a set of narratives about the exploits of local citizens engaged in guerrilla actions in a small rural community in western Missouri during the Civil War. In the midst of widespread violence and rumors, a few incidents were shaped into oral narratives, providing the basis for the insurgents' legendary reputations as tricksters and heroes. I will look at the multiple layers of identity and conflict in which these narratives were created and consider how they have been retold, suppressed, and repurposed in the context of family traditions, local history, and regional heritage. **01-10**

Mourouvpain, Shyamala (Wayne State University) **Disempowering Scheherazade: Silencing the Feminine in Gautier, Poe, and Wilde.** The 19th-century revisions of *The Arabian Nights* foreground instead a male narrative voice. In Théophile Gautier's *The Thousand and Second Night*, Edgar Allan Poe's "The Thousand and Second Tale," and Oscar Wilde's "The Fisherman and His Soul," the feminine voice is silenced, giving way to the male narrators. This shift in the narrative voice not only silences the Feminine but it also leads to death. In all three stories, the storytellers also die because the texts cease to be a self-generative, partly because of the shift away from the marvelous as reality intervenes into the narrative. **05-06**

Mulé, Anna Batcheller (Indiana University) **Neighbors from Burma: A "Polyoptic" Approach to Ethnography and Photography.** Photography is a vital tool in ethnography, but it often comes from the single vision of the researcher's eye. How do we open photography to our informants and let them be co-creators in the ethnographic process and ensuing public presentations? Through the Neighbors from Burma project with Chin refugees in Indianapolis, I explore how to incorporate what I term 'polyoptics'—multiple perspectives—by giving cameras to four Chin individuals. For this new immigrant community, the resulting exhibit and festival opened a space for cross-cultural conversations. This paper unpacks the term "polyoptics" and illustrates how folklorists can surrender the monopoly of the viewfinder to bring new perspectives to ethnography and photography. **20-05**

Mullen, Patrick B. (The Ohio State University) **The Fisherman and the Folklorists: Romanticizing an Occupational Life Narrative.** We conducted several interviews with a 75-year-old commercial fisherman in 1983. Of the 27 fishermen we interviewed, Alva Snell provided us with the most complete and detailed life narrative. In retrospect our interviews reveal an unspoken and unrecognized collaborative agreement between folklorists and consultant to romanticize his work and life story. Folklorists have been romanticizing high-risk men workers for a long time, but this process has not been analyzed thoroughly from the perspective of reflexive ethnography. We will closely examine the communicative interaction between interviewer and subject that partially shapes the representation of self in an occupational life narrative. **02-07**

Muller, Carol (University of Pennsylvania) **“Becoming Music to My Ears”: From Sound/Noise to Music through Repeated Listening and Free Writing.** In this paper I suggest a creative pedagogical strategy for teaching “music,” by thinking of it as “sound” first, then adding “culture” to turn it back into “music” that students have listened to. Students come to terms with these differences through repeated listening while free writing about the encounter. They listen and free write, read contextual information, then listen twice again, gradually making sense of what at first was “sound” (even noise) and increasingly becomes “music” to their ears. This process of listening/writing fosters understanding, instills tolerance of difference, and expands desire to know more about different forms of music making. **04-10**

Muratalla, Benjamín (Instituto Nacional de Antropología e Historia) **The Cosmic Struggle Depicted in Cora’s Ceremonial Songs.** For Cora people, according to Konrad T. Preuss, the world’s change and movement, the world’s becoming, are based upon the permanent conflict between the sun and the stars. That is the fundamental cause and reason that there is day and night, the corn rises, people are born and die. During a ceremony named “Judea,” where “jews-stars” chase and finally kill “Christ-Sun,” several songs are played. This paper presents a Levy-Strauss-like analysis of this construction, with its chasing and killing for world regeneration. **18-06**

◆ **Muroi, Yasunari** (The University of Tokyo) **Legends that Legitimize the South Korean Presidency.** In South Korea there exist many legends in praise of the personae of the nation’s presidents. These legends include folkloric elements, and typically portray an image of the president as idealized by Koreans. Given this phenomenon, there has been a tendency for elected presidents to adapt themselves to such an image. For instance, some presidents have modified—according to the principles of feng-shui—the scenery of their hometowns to suit better this idealized image, thus creating the impression that they were predestined to head the nation, and thereby retroactively legitimizing their presidencies. This presentation discusses this phenomenon from the perspective of folklore. **20-02**

Murray, Michael L. (Mercy College) **The Man with a “360-Degree Eye”: Collecting, Curating, and Inventing 20th-Century Folk Art.** A wide-reaching collector and ambitious curator, Herbert Hemphill, Jr., amassed a body of folk and outsider art and presented several exhibitions that launched the category 20th-century folk art. In coining this term, he at once reserved a parcel of the artworld for a range of living vernacular artists and established residency in the realm of high art for his own collection of works. Through a biography of Hemphill that focuses on his individual motives as collector and curator, I suggest folklore may raise the stakes on our own understanding of how vernacular creativity is staged and consumed in the artworld. **02-14**

N’Diaye, Diana Baird (Smithsonian Institution) **“The Will to Adorn”: Collaborative Research and Interactive Presentation.** Over the past two years, “Will to Adorn” research and community presentations have occurred at sites in New York City, Greater Washington D.C., the US Virgin Islands, and Atlanta. Researchers collect, share, and analyze data through collaborative, reflexive, multi-sited, multi-vocal means, as well as through on-site visual documentation. Research protocol has been shaped by stakeholders’ collaborative work on the project. An overview of the project’s activities to date will provide the context for the panel’s subsequent presentations, paying special attention to the role the Smithsonian Institution has taken to conceive and facilitate the project. **01-04**

Nankuaimodege, (Xinjiang Normal University) Khomeii: A Cultural Heritage Claimed by Three Countries. Khomeii, a type of throat singing, is generally recognized as a special heritage in Tuvan folk culture. Tuvan people live in three countries: Russia, Mongolia, and China. In 2009, the United Nations accepted China’s application to recognize Khomeii as an item of intangible cultural heritage (ICH) of Mongolians in China. (Tuvan people are officially recognized as Mongolians in China.) Yet, in both the Russian Tuvan Republic and the Republic of Mongolia, Khomeii is also regarded as a treasure of their national culture. While competing national claims for Khomeii as an ICH could be a complicated issue, the competition might serve to promote such a heritage of folk culture. **02-12**

Ní Chonghaile, Deirdre (University of Notre Dame) **“The Yank with the Box”: Sidney Robertson Cowell Collects Music in Ireland, 1955-56.** This paper considers the American folk music collector Sidney Robertson Cowell (1903-95), a woman who has been marginalized in the

histories of the many places where she worked during her 20-year career, including North America, Europe, India, Asia, and the Middle East. It focuses specifically on her work in Ireland on the music of Connemara and the Aran Islands in 1955 and 1956, work that is largely unknown to music historians, ethnomusicologists, and folklorists. It presents for the first time to American folklorists my new research on Cowell's international work, research that has yielded fascinating insights into her oeuvre. **02-03**

Njoku, Johnston A.K. (Western Kentucky University) **Satirical Invectives in Igbo Women Songs (Ojojo and Ohuwa) in Nigeria.** Trading satirical curses and invectives is common in Igbo women's songs in Nigeria. My paper will present textual and contextual analyses of two examples from Ohuwa and Ojojo songs, which I collected from Akanuukwu village. I will go beyond the rhetoric and play factors of the enactments of the examples as fictional prose in Igbo oral tradition to reveal their relative social relevance. By so doing, I will be presenting an integrated analytical framework for the aesthetic appreciation and proper cultural interpretation of prosodic forms in Igbo folklore. **02-02**

Noonan, Kerry (Champlain College) **Oh, You Beautiful Doll: Tourist Consumption of the Ethnic Other in Yunnan, China.** Throughout southwest China, in stores, on billboards, and in performances, tourists from the dominant Han Chinese ethnicity consume images of exotic Others as an intrinsic part of a growing internal tourist trade. Perhaps surprisingly, these Others and their dominant consumers are both Chinese—Han exoticize minorities within China, representing them as wild, backward, sexually enticing, and as relics of a misty past. In this paper I interrogate visual images, ethnic performances, and kitsch depicting the exotic Other, produced for tourist consumption in Yunnan province, to examine issues of authenticity, economic development, cultural revival, and tourist consumer culture. **04-14**

Noyes, Dorothy (The Ohio State University) **Aesthetic Is the Opposite of Anaesthetic: On Tradition and Attention.** Concerned to valorize, folklorists have challenged the classism of classical aesthetics. With the modernism of the performance turn, they investigated form-function relationships. But they also anticipated concerns of the information age in considering how form maintains its integrity through time. Likewise, they have explored both how messages call attention to themselves—the poetic function defined by Jakobson—and how they dissolve into the surround, pass under the radar. Looking at festival and customary practice, I will explore the dynamics of attention and inattention in folkloristic performance. **05-03**

O'Connor, Bonnie B. (Hasbro Children's Hospital/Brown University) **Folklorists as Interpreters of Maladies.** In our multicultural and democratic society the national mythos exalts equality for all—yet when it comes to health and health care, individual and public, that goal is remote. The materials and methods of folklore studies apply to every aspect of health care, clarifying that “equal” does not mean “identical”; that “difference” does not mean “deficit”; and that culturally responsive care (read also: policy, planning, provider training, administrator training, public health intervention) is always more successful. Folklorists are ideal interpreters and mediators among the many perspectives—and the many problems—that make up the health care enterprise. **12-03**

Olson, Ruth (University of Wisconsin, Madison) **“A Good Time Was Had by All”: Searching for a Meaningful Family Story.** In the time-honored tradition of folklorists documenting their own family stories, I planned to record my mother's stories, a gift for my family and a way to explore her life in her rural community's context. But with the recorder running, I found her recounting unfamiliar, deleting stories I remembered, and changing details to invent sunnier scenes. Facing my hardest fieldwork experience, employing my best fieldwork skills, I could not penetrate the controlling voice in our family narrative. Minor erasures, minor embellishments create the family story that my mother finds necessary: we are good, we are smart, and we get along. **02-14**

Onder, Sylvia (Georgetown University) **Turkish Military Funerals and Enactments of Nationalism.** Between Turkish males' compulsory military service and ongoing war with the PKK, military funerals are familiar and compelling to Turkish citizens. They are right-wing party MHP's ultimate symbol of nationalist values; internet videos vividly link Turkish youth and the party's goals. When Prime Minister Erdoğan spoke at public funerals combining Islamic and nationalist symbolism, for those killed by Israeli commandos in the Mavi Marmara Flotilla incident (May 31, 2010), nationalists responded harshly that these fallen were not appropriate for nationalist memorialization. This paper describes attempts to mobilize nationalist sentiment through public military funerals. **18-03**

Ord, Priscilla A. (McDaniel College) **At the Drop of a Hat: New Year's Eve Traditions in Mid-State Pennsylvania.** While revelers across America join the thousands who gather in Times Square via television to watch the Waterford crystal ball descend, residents of mid-state Pennsylvania brave the cold in an array of boroughs, towns, and cities to watch various significant and/or historic symbols of their respective communities mark the entrance of the New Year at midnight. Items that are “dropped” include an anchor, a 200-pound bologna, a lollipop, a pickle, red and white roses, a sled, a stogie, and more. **13-07**

Österlund-Pötzsch, Susanne (Åbo Akademi University) **Walking Nordic: Bodies in Motion Performing Space, Place, and Identity.** In this paper, I want to focus on a few examples of popular walking practices and discern their relationship with a regional, national, as well as a potentially Nordic sense of identity. My examples cover the expeditions on foot undertaken by early-19th century Finland-Swedish folklore collectors to current phenomena such as Nordic walking (or pole-walking) and present-day pilgrimage in the Nordic countries. My supposition is that bodies in motion can have an integral role in the processes of creating, representing, and negotiating identities. **13-08**

Otero, Solimar (Louisiana State University) **Women's Ritual Creativity: Developing Discourses in Afro-Cuban Religion.** This paper examines new and emerging discourses among women practicing Afro-Cuban vernacular religion. The "battle" over the meaning of gender in Afro-Atlantic religions is tied to the globalization, hybridization, and reconfiguration of religious work in a transnational context. Women are at the heart of religious innovation here as they creatively mix ritual and identity in their everyday religious practices; I will discuss three case studies of women mixing and redefining Afro-Cuban religious culture. Of central importance is the exploration of crossing religious boundaries between different genres of Afro-Cuban folk religion, especially as these relate to the ritual embodiment of supernatural beings. I will also explore how women's relationship with the supernatural challenges generated notions of power and social agency. [exceeds word count] **05-05**

Oylupinar, Huseyin (University of Alberta) **Politics of Collective Memory and Folklore: The Battle of Poltava Battle and the Responses of the Folk.** The Poltava Battle is commemorated both in the Russian Empire and the Soviet Union. A major commemoration took place in 2009. A conflict took place between those who interpreted it as a celebration and Ukrainian nationalists. Ukrainian nationalists in Poltava, having little social and physical space to mourn their losses, embroidered a ritual towel dedicated to their hero, Ivan Mazepa. This paper analyzes the interplay of collective memory, politics, and folk art. **05-08**

Palmenfelt, Ulf (Gotland University) **We and the War: Between Private Memory and Collective Grand Narrative.** Personal experience narratives about wartime experiences turn out to be a productive source for studying levels between private memories and common versions of local history. Abstract phenomena such as food rations, black-outs, and severe ice winters appear materialized as narratives about concrete personal experiences. Single motifs are repeated so often that they seem to have achieved a life of their own. Such narrative elements may be understood as fragments of common grand narratives, or as embryos that may amalgamate into coherent entities. **05-08**

Parameswaran, Radhika (Indiana University) **Signifying Creatures: Nation and Visual Representation.** This paper examines the cultural politics of India's altering "financescape," its changing status from third world country to rising superpower, in news and business media images. My project explores how genres of knowledge conjure India's potential as a player in the global economy. The archive of images I study belongs to one category, animal/bestial illustrations. How do images of animals brand nations within specific contexts of reception? Dissecting the meanings of different animal embodiments of India in the visual realm, the paper explores the implications of India's animal/bestial representations for its currency as a rising power and "emerging market." **04-09**

Parker, Kate (The Ohio State University) **Sharing and Oversharing: Negotiating Identity in Post-Katrina Interviews.** For the Surviving Katrina and Rita in Houston project, Carl Lindahl and Pat Jasper imagined a new approach to oral history after a disaster. In this interview corpus, in which the interviewees are hurricane survivors, survivors often identify with each other during the course of interviews. SKRH provides a successful model of "de-framed interviews," wherein the interviewee opens up into the empathetic space provided by a familiar listener. This space can also be shut down, however, when sharing identity becomes the sole object of interviews. This paper examines the latter scenario in order to argue for the former one. **01-08**

Passmore, S. Elizabeth (University of Southern Indiana) **The Never-Ending Story: Traveling at the Speed of Folklore.** How does folklore mediate the pilgrim's experience in both medieval and modern pilgrimage? The pilgrim experiences a communion of the "via" itself, blending the medieval and the modern into folklore. I will examine the intersection of temporal moments—indicated by sculptural programs at medieval pilgrimage sites as well as the residue of the absent pilgrim evident in worn building parts—to demonstrate that the folklore of medieval and modern pilgrimage bears witness, in effect, to the space in between chronicle and doctrine, enabling the pilgrim to relive history while stepping outside of history, breaking the power of the temporal order and participating in the ineffable. **20-08**

Patterson, Cassie R. (The Ohio State University) **Epistemological Confrontations in Appalachian Contexts.** Increasingly, literacy scholars are interested in producing ethnographic accounts of literacy practices in particular communities in order to propose guidelines for

multicultural curricula, which often includes the incorporation of minority literacy practices and cultural content into the “official” learning environment. This paper explores the interaction between institutional and community systems of understanding, interpretation, and communication in order to shed light on the politics of education in formal, institutional settings. Using Appalachian texts as case studies, I compare the epistemologies of both spaces in order to articulate culturally-defined generic conventions of argumentation and persuasion. **01-08**

Peck, Andrew (University of Wisconsin, Madison) **Birth of a Meme: The Internet Meme as Digital Folklore.** Examining a specific type of viral internet content, often referred to as “memes” by web users, this paper suggests that not only do memes have certain folkloric qualities, but also that memetic propagation is heavily subject to vernacular authority. Although memes tend to vary greatly in presentation and content, this paper observes the lifecycle of a failed meme (WHOSE RESPONSIBLE THIS?), in order to provide a model for qualitative meme research, as well as drawing conclusions as to what forces may aid or hinder the spread of memetic content. **01-07**

Peebles, Katie L. (Marymount University) **Rising Bread, Raising Bakers: How Wild Yeast Traditions Travel by Book and by Blog.** Before commercial yeast, sourdough starters were shared as a material anchor to traditionally learned techniques of bread making. In professionalizing household advice, early cookbook authors faced the problem of how to provide reliable instructions for an unpredictable process, often resorting to detailed rituals illustrated in the Lilly Library. The convergence of online social networking with the recent explosion of interest in artisan-style home-baked breads connects bakers in different regions and countries through decentralized online exchanges and images that respond directly to individual questions, emphasizing sourdough baking as part of a peaceful and sustainable way of life. **09-14**

Peretti, Daniel J. (Indiana University) **“The Government Has Done It from the Very Beginning”:** **Mythical Rhetoric in Debate over National Day of Prayer.** The institutionalization of the National Day of Prayer has evoked many responses on both sides of the issue. During a debate aired on CNN in 2010, the central concern became not the legality or constitutionality of the Day, but rather the traditionality of it. Participants invoke the founding fathers to make their argument. Their rhetoric elevates the words and deeds of these men to the status of myth by using them as, in effect, a social charter. This essay examines the implications of the period of the revolution as a mythical era in American history through rhetorical references to it today. **18-12**

Perkins, Jodine (Indiana University) **Artistry and Agency in Seminole Tourist Art Held in Museums.** During much of the 20th century, creating and selling tourist art provided fulfilling and economically successful work for many North American Indians, including members of the Florida Seminole. I will present my preliminary results working with Seminole tourist art held in museums. A comparison of the collections and practices of museums inside and outside of the Seminole community will help to reveal the economic, social, and cultural roles tourist art has played; how these objects have been represented once they became revalued as part of museum collections; and how interaction with collectors and museums has affected artists and their creations. **01-01**

Pershing, Linda (California State University, San Marcos) **Chaining Themselves to the White House Fence: Military Veterans Confront Obama’s War Policy.** In December 2010 several hundred military veterans gathered at the White House to stage a dramatic political protest. Concerned citizens from across the country traveled to Washington to join them in denouncing continuing US military involvement in Afghanistan and Iraq. Echoing protests staged by military veterans during the Vietnam War, 131 activists jumped a police barricade and chained themselves to the White House fence, calling on Obama and the American public to respond. This presentation examines the power and meanings of their expressive dissent. **12-10**

◆ **Peselmann, Arnika** (University of Göttingen) **Cold War Legacies: Transformation of the Miner’s Day Festival in a Former Uranium Mining Town in Eastern Germany.** On the basis of an empirical case study, this presentation discusses the semiotic and performative transformation of the so-called Miner’s Day from an official GDR festivity with a strong ideological framing to a locally interpreted celebration in reunified Germany. Former employees of the armament factory Wismut, a uranium mining cooperation, are challenged in their efforts to revitalize the Miner’s Day under new political and social parameters. **09-04**

Phillips, Miriam (University of Maryland) **Resurrecting Beauty and the Beast: Choreometrics in the 21st Century.** In the 1970s, the Laban movement analysts Irmgard Bartenieff and Forrestine Pauley worked with Alan Lomax to define and categorize cultural patterns in dance around the world. Groundbreaking and problematic, this Choreometrics project was criticized for broad generalizations and lack of cultural specificity, and inaccurate, forced hypotheses. Original materials and notes newly located in the archives of the Laban/Bartenieff Institute of Movement Studies, and unpublished manuscripts from the Association for Cultural Equity, founded by Alan Lomax’s daughter, Anna Wood, make it possible to reexamine the raw material. What 21st-century tools reveal about dances filmed prior to globalization and the hybridization of dance styles? Can we find a different way to map the analysis? [exceeds word count] **13-13**

Porter, Maureen (University of Pittsburgh) **Assessing the Scholarship of Folklife Education.** This paper extends the conversation by linking practice to theory building. The Standards for Folklife Education themselves provide a framework for assessing scholarship. Both the three content and nine performance standards map well against the criteria proposed by Boyer (1996) for meritorious scholarship. Those five criteria, and the subsequently published assessment schemata, will help propel research and advocacy about the Standards. The presentation will be of value to both emerging and established scholars who seek guiding frameworks (and priorities) for best practice in the field, in the classroom, and in publications. **20-15**

Primiano, Leonard Norman (Cabrini College) **When Jesus Comes in the Mail: eBay and the Commercialization of Catholic Sacred Materiality.** The exhibit "Graces Received: Painted and Metal Ex-Votos from Italy" from my private collection, currently displayed at Queens College's Calandra Italian American Institute, offers the opportunity to consider the fact that, if it were not for eBay, the auction website, I would never have had the opportunity to acquire this unique collection of vernacular religious art. My presentation considers the journey these objects have taken from materialization of memorate to biddable auction items on the international sacramental marketplace. I further reflect on what happens to religious material culture in post-Vatican II and post-modern contexts when such objects become unmoored from a ritual perspective and are understood as collectables and art. **20-07**

Pryor, Anne (Wisconsin Arts Board) **Peace, War, and Folklore in the New Wisconsin.** "I don't know my state anymore." "This is not the Wisconsin I grew up in." These statements are but two examples of the stunned sense of identity loss expressed by multiple Wisconsinites in the wake of Governor Scott Walker's proposal and implementation of new anti-union policies. This paper will examine how the political crisis of early 2011 led many in the state to question what it means to live in Wisconsin and to articulate the values they attach to their identity as a Wisconsinite. **17-02**

Quales, Danielle (Indiana University) **Investigating the Secular Ritual of the Game of Bingo.** This ethnographic project, a study of bingo halls in southwestern Ohio and southern Indiana, analyzes the social and personal ramifications for participation in the secular ritual of bingo. While one goal of playing bingo each week is certainly to win the prize money offered, that most people do not in fact go home after bingo with money in their pockets points to deeper meanings and associations inherent in the game of bingo. Through participant-observation and individual interviews, the researcher seeks to elicit these deeper meanings directly from the bingo players themselves, and to more deeply understand the personal and social meanings for the secular ritual of bingo. **02-13**

Radford, Benjamin (Center for Inquiry) **The Chupacabra and Folklore.** Among the monsters said to roam the world's remote regions, none is more feared than the chupacabra—the vampire beast blamed for the mysterious deaths of thousands of animals since the 1990s. Rooted in conspiracy theory and anti-American sentiment, the vampire is said to be the result of evil genetics experiments. 17th-century European villagers sought vampiric explanations during times of stress and fear, as did Puerto Ricans hundreds of years later. Folkloric analysis suggests that the chupacabra is a symbol of Latin American cultural resistance against American political and economic imperialism. **12-12**

Radigan, Kelsey (University of Findlay) **The Magical World: *Harry Potter* and the Impact of Fantasy on the World.** The success of the fantasy genre is dependent upon the world the author creates, and even more so upon the rules that govern the world. How is magic controlled, and what is its source? Is there a necessary physical component to witchcraft, or does it exist in an uncontrolled form? Does reading a fantasy text influence individuals to become intertwined with the occult and its beliefs? By exploring the magical theory presented in J.K. Rowling's *Harry Potter* series, we can further explore what makes the world of her book so believable and so desirable. **12-14**

Ray, Brian (University of North Carolina, Greensboro) **"I Can Recite, Therefore I Am": Reinscriptions of Gender in *Alice in Wonderland*.** Tim Burton's *Alice in Wonderland* (2010) offers an allegory of his problematic return to Disney Studios after struggling to attain creative freedom there during the 1980s. Jennifer Geer's (2003) analysis of Lewis Carroll's *Alice* books as meditations on adolescence and adulthood demonstrates how Burton's film maintains ambiguous perspectives toward gender, class, and coming of age. Although Burton's Alice crosses gender boundaries, she ultimately conforms to Jan Susina's (2010) view of Carroll's Alice as a privileged, precious girl. Dominant values circumscribe Alice's choices, as they also appear to limit Burton's own artistic agency. **01-09**

Reider, Noriko (Miami University, Ohio) **Earth Spider: "Tsuchigumo Sôshi" and a Killer Female Spider.** "Tsuchigumo sôshi" (Picture Scroll of an Earth Spider, ca. early 14th century) extols Minamoto no Raikô's (948-1021) prowess by recounting his defeat of a gigantic earth spider. Perhaps the scroll is a visual tangent point of a beauty, a demon, and tsuchigumo (earth

spider) from which the image of tsuchigumo as a killer female shape-shifter eventually emerges. Nihonshoki and Heike monogatari are widely recognized sources for an influential Noh play, *Tsuchigumo*. “Tsuchigumo sōshi” should be regarded as an equally important source for the Noh play. **13-11**

Reidzane, Beatrise (Latvia University) **1944-49 in the North East of Latvia: Soviet Myths and Reality.** This paper is devoted to the analysis materials gathered from ten neighboring farmer families, focusing on eye-witnesses’ narratives about the post-war reality, comparing the main presumptions of Soviet ideology, existing in Latvia and all other Baltic states, to real life. Provided those presumptions are myths—the term being understood in political science as deceit as a falsifying construct—the author analyzes true life stories to show the real danger of intention to exist in some irrational, mythical sphere. **20-12**

Richards, Chris (University of London) **Agonistic Scenarios in Playground Games.** This paper examines how children explore conflict in their playground games with particular reference to popular media representations of war. Drawing on research in a London primary school conducted 2009-11, the paper considers the forms of play that are often regarded as worrying and undesirable by teachers, parents and other adults. The paper investigates the meaning of “play fighting” for children themselves and argues that, through such play, they learn to differentiate between the degrees of reality that can be attributed to apparently aggressive actions. Indeed, interruption and proscription might well deny children the opportunity to explore these distinctions. **18-10**

Richardson, Thomas G. (Indiana University) **“Everything’s Raisin’ but the Wages”: The Poetics of Class Warfare in the Work of Two Hoosier Songwriters.** The work of Hoosier native songwriters Otis Gibbs and the Reverend Josh Peyton are both infused with a sense of class-consciousness. These artists use both their songwriting skills and on-stage verbal performances, often misunderstood as extemporaneous banter, as avenues to convey political and ideological positions of class consciousness, working class identity, and a sense of their own rural roots while touring nationally and internationally. Their songwriting is individually influenced by generic conventions of folk for Gibbs and the blues for Peyton, but their contributions are original creative acts that speak to contemporary class issues. **12-13**

Ridington, Amber (Independent) **Applied Ethnography, Indigenous Representation, and Virtual Exhibition: *Dane Wajich—Dane-zaa Stories and Songs: Dreamers and the Land*.** This poster features Doig River First Nation’s 2007 “Virtual Museum of Canada” exhibition (<http://www.virtualmuseum.ca/Exhibitions/Danewajich>). It uses examples from the exhibition as a springboard for discussion about the strengths and challenges of the collaborative process of production, the participatory action research design, and some of the emergent issues about intellectual property and finding a balance for both sharing and protecting Indigenous culture on the internet that surfaced and were mediated during the projects’ four years of development. **01-01**

Roach, Susan (Louisiana Tech University) **“Everyone Rockin’ Together”: Ritual Representations of Easter Rock.** For over two decades folklorists have expressed concern over issues of the public presentation of folk artists. Among these concerns are concepts of discovery, authenticity, hybridity, and agency, along with the local and global effects of the commodification of folk traditions. Drawing on these concepts, this study discusses the various modes of presentation of the Easter Rock, an Easter eve vigil ritual in the Louisiana delta region. Analysis considers the ritual’s evolution through the years, its various public presentations, and the perspective of the Winnsboro Easter Rock Ensemble leader on the impact wrought by time and representation. **20-05**

Robinson, Jennifer Meta (Indiana University) **Making a Difference for Farmers: Engaged Scholarship toward a New Farm School.** While the security and cachet of “local food” gain popularity with consumers, many supplying it are placed in a compromised position, posing a significant social justice issue. Recent interviews with southern Indiana farmers reveal significant impediments to their success, including social isolation, desire for mentoring, economic uncertainty, and lack of access to arable land. This ethnographic research argues for the development of the Indiana New Farm School that would not only leverage farmers’ knowledge to train and equip new sustainable growers but also address the crucial matters of identity construction, social relationships and knowledge building, land access, and land stewardship. **13-12**

Rogers Thomas, Kara (Frostburg State University) **An Aggrieved Appalachia: Community Activists Take on the Energy Industry.** From mountain top removal to natural gas drilling, a growing number of Appalachian residents believe their region is under assault by the nation’s energy industry. Despite the proliferation of digital media in community organizing, traditional folkloric elements including song, narrative, and symbol remain a vital component of community action movements. Featuring regional coalitions and localized grass roots organizations, this presentation examines the role such discourse plays in forming public opinion and prompting residents to take action. **13-10**

◆**Roja**, Bandari (University of California, Los Angeles) **If a Protester Tweets in Egypt and No One Retweets Her, Has She Tweeted?** The governments of Iran, Lybia, Egypt, and Tunisia each at some point during widespread protests attempted to shut down all possible sources of information leaving the country. The importance of the spread of timely and accurate information has not been overlooked by dictators, and nor has it been ignored by the population of protesters who risk their lives to get the news out to the rest of the world. We collected a network of over three million twitter messages (tweets and retweets) posted in June and July of 2009 and analyzed the diffusion of information about Iran's post-election protests through cascades of retweets posted by 500,000 users. We created categories [exceeds word count]. **13-04**

Roth, LuAnne K. (University of Missouri) **Foodways in the Zombie Zeitgeist: The Offal Truth about the Undead's Eating Habits.** Twisting the proposal that "you often eat what others think you are," this paper applies folkloristic analysis to the foodways—not of the living—but of the undead as imagined by the living. Despite their fictional status, the discourse revolving around zombie cuisine exposes a pervasive albeit peculiar mode of expression deserving scholarly study. This includes the whole system of procurement, consumption, nutrition, and meaning within the zombie subculture. The portrayal of how and what zombies eat, in fact, reflects on the living's relationship to food and links the act of eating with fears about death. **12-11**

Rouhier-Willoughby, Jeanmarie (University of Kentucky) **Matrona Moskovskaia: The Development of an Unofficial "Soviet" Saint.** Matrona Moskovskaia represents a wave of unofficial saints, who had profound effects on Soviet history. Matrona, for example, protected the Soviet Union from the German army during World War II. Since the fall of the USSR, the Orthodox Church has struggled to reclaim its position of dominance. Church authorities cannot easily reconcile the "godless Soviet Union" with their flock's spiritual present. Their congregations balance nostalgia for the past with the faith of the Soviet people. This paper studies living folk Orthodoxy in the context of the reframed Soviet era using the case study of Matrona Moskovskaia's cult. **02-11**

◆**Roy**, Carrie (University of Wisconsin) **Narrative Knot: Threads in Stories and Circles of Thought.** If we could see a story, what might it look like? We now enter an age where such visualizations are possible through computational approaches like network analysis. However, the possibilities also usher in many new questions and challenges in developing these types of tools. How similar would your perspective on integral narrative components or developments be to the perspectives of others? What if certain types of computational techniques challenged established categories or genres or raised questions about developing new ones? This paper will cover early work on a tool to convey characters in narratives as threads that shift over the course of the narrative and convey social bonds and character [exceeds word count]. **13-04**

Roy, Carrie (University of Wisconsin, Madison). See DuBois, Thomas A. **01-01**

Rudy, Jill T. (Brigham Young University) **Beyond Cultural Relativism: American Indian Stories, the Yellowman Tapes, and Relational Communities.** My ongoing study of *Tales of the North American Indians* acknowledges Stith Thompson's contributions and the importance of American Indian studies in the history of folklore studies. I consider a distinction between cultural relativism and cultural relationalism as I consider tale collections and the return of the Yellowman tapes to answer: how did received perceptions of American Indians as illiterate primitives coincide with misperception of Native intellectuals as invisible, their communities as vanishing, and their stories as collectable entities? Without a clear awareness of a relational perspective in its historical toolkit, folklore studies sometimes overlooks the imperatives of relational communities. **17-04**

Ruiz-Rodríguez, Carlos (Instituto Nacional de Antropología e Historia) **Music and Conflict: The Role of Musical Traditions on Regulating Social Tensions.** Costa Chica ("Small Coast") is a region that comprises both southern Mexican states Oaxaca and Guerrero, where music and dance are both indigenous and African manifestations, understood as expressions of several traditions. In that sense, they are historical narratives that make the past actual and, at the same time, they become a sort of regulator—in a symbolic way—of older social tensions. Dance and music represent the identity of each community, as well as playing an important role in both regulating interethnic conflicts among groups typified as oppressed and oppressors, and approving behaviors and values. **18-06**

Russell, Ian (University of Aberdeen) **"Peace o'er the World": The Dynamics of a Christmas Carolling Tradition in the Hope Valley.** For over 250 years the performance of distinctive carols has been a feature of the Christmas holiday in villages in the Derbyshire Hope Valley. In contrast to the monodic examples recorded by folksong collectors in the early 20th century, their carols and the manner of performance are wholly dependent on group interaction and characterised by part singing. This paper discusses the development of such groups in terms of musicality, belief, sense of place, group structure, community, rootedness, and repertoire. The dynamics that have enabled these groups to continue will be examined in terms of changes in lifestyle and worldview. **04-13**

Ryan, Bernadene J. (Utah State University) **Challenge Coins: Agents of Identity in Negotiating Inclusion into Military Communitas.** The use of military coins can be seen as an outward form of an inward experience as Victor Turner discusses in *The Ritual Process*. Every element in the makeup of a challenge coin—from its material through its design to its language and general content—are an extension of military identity and pride. These objects “materialize tradition” and are often associated with a folk narrative about its past and ownership. Challenge coins are a useful model for exploring the idea of relationships and experiences of a highly structured social order operating within the wider society. The “Betrayed” episode of the television show *Chase*, about a team of US Federal Marshals [exceeds word count]. **01-01**

Sahney, Puja (Indiana University) **Hindu Domestic Architecture in the United States: Objects, Placement, and Display.** An important result of globalization is transnationalism, a multi-faceted condition where a mobile immigrant population successfully forges and sustains social relations with countries of origin and settlement. In this new milieu the domestic architecture of transnational immigrants provides insightful ways to fully understand and appreciate the complexity of contemporary multiculturalism in the United States. My paper focuses on the socio-cultural and religious impact of transnationalism on Hindu interior decoration. Researchers have shown that domestic space is one part of the foreign landscape that immigrants control, unlike the exterior of houses that cater to American needs and ways of living. **17-11**

Salamon, Hagar (The Hebrew University of Jerusalem) **Embroidered Palestine: Maps and Women’s Creativity.** Rich Palestinian cross-stitch embroidery is the group’s well known “folk marker.” Traditionally embroidered differently both in design and colors by women of each village, thus signifying their very specific locality, in the years following the dramatic events of 1948 and 1967, “Palestinian embroidery” gradually became a unifying form of grieving creativity. In the last decades, and especially following the Oslo Accords, a new form of embroidery evolved—that of the map of Palestine, made to be framed and hung in the center of the house, be it in Palestine or abroad. Based on fieldwork conducted in Jerusalem and its vicinity, the proposed presentation seeks to analyze this dynamic of change framing embroidery as a highly potent folkloric arena, recruiting traditional creativity to express political, national, and gender-related sentiments. [exceeds word count] **05-11**

Salsburg, Nathan (Association for Cultural Equity) **“We of the Jets, the Wireless, and the Atom Blast”:** **Cultural Equity in the Digital Age.** Alan Lomax made it his mission to harness the apparatus of modern media to meet the expressive needs of all the world’s cultures, and would have been thrilled by the ways in which the internet has served the cause of “cultural equity.” This presentation will consider the digital era’s effect on the preservation, dissemination, and appreciation of international vernacular music, focusing on the websites, blogs, and YouTube channels of institutions like the Alan Lomax Archive and the British National Library to amateur curators, collectors, musicians, and fans worldwide. **13-13**

Sarfati, Liora Rivka (The Hebrew University of Jerusalem/Tel Aviv University) **War and Dislocation of Religion: Journeys of Shamanic Practices from North Korea.** The paper discusses how the Korean War served as a trigger to religious adaptation and creativity by Korean shamans. When the Koreas divided in 1953, many northern shamans fled into the religiously permissive regime of South Korea. The paper discusses three resulting rituals, the veneration of General MacArthur, rituals for war victims’ spirits, and a yearly pilgrimage of 300 shamans to mountains in North Korea. The second process discussed is the designation of shamans who practice northern styles as National Treasures by delegates of the South Korean government. The armed conflict is thus broadened to include cultural struggles. **02-11**

Sarkany, Mihaly (Ethnographical Institute of the Hungarian Academy of Science) **An Unusual Kikuyu Marriage.** The lecture is an analysis of a highly unusual case of a marriage between cousins in the Kikuyu community of Rititi, Kenya. The starting point is a chat of two old women, who recollected the time when they found their spouses. One of the two had a problematic choice: could she marry a first cousin? They had the same grandfather, and marriage of cousins is usually not allowed among the Kikuyu, though the limits vary according to relationship on the paternal and maternal line. There was a solution to the dilemma of the clash between individual choice and social expectation, which was explained in detail by one of the village elders. **18-13**

Sawin, Patricia (University of North Carolina) **Surprising Violence and Surprising Peace in Guatemalan Women’s Narratives.** Mothers of families who make a living scavenging from the Guatemala City garbage dump have begun participating in an adult literacy program and craft cooperative. Invited to narrate their lives and changes stemming from participation in the program, they surprised the interviewer by not mentioning daily deprivations. Rather they stressed the shocking violence to which poverty makes them and their families vulnerable, but also the moments of peace they experience when focusing on reading and jewelry-making. **05-05**

Say, Ozan (Indiana University) **Horseless Cowboys: Conflict and Harmony at Sheep Shearing Events.** Animals and folklore are closely connected, but one could ask: what do sheep and goats have to do with war and peace, or conflict and harmony? Although the animals themselves might become the source of controversy, this paper primarily deals with the expressions of symbolic conflict at sheep or goat shearing events, attended by a small group of men, on the island of Imbros in Turkey. Through a close reading of stories, jokes, and arguments of conflict, I explore the contemporary everyday politics of Imbros and the ethnic, religious, political, and economic negotiations necessary for the construction of sociable coexistence. **17-05**

Schacker, Jennifer (University of Guelph) **Slaying Blunderboer: Cross-Dressed Heroes, National Identities, and Wartime Pantomime.** In pantomime form, fairy tales have served as the backdrop for topical humor, demonstrations of English patriotic pride, and exhibitions of national stereotyping. Whether defeating villains, introducing a parade of national “types,” or leading the audience in “God Save the Queen,” the cross-dressed figure of the Principal Boy embodied 19th-century English ideals. This paper examines the 1899 Drury Lane production of “Jack and the Beanstalk,” renowned for explicit references to the war that had begun only six months earlier—and which paradoxically cast an Australian woman, Nellie Stewart, as “the best lad in England” during a time of political crisis. **02-09**

Scher, Philip (University of Oregon) **Monumental Decisions: Statues and the Politics of History in Barbados.** This paper looks at two public monuments in Barbados. The purpose of the essay is to examine two very different public monuments in order to show some of the attitudes that Barbadians have towards their own history. I conclude with the suggestion that a particular kind of historical narrative that has dominated in the Caribbean region, the “resistance narrative,” may have necessarily, but unintentionally, limited the contemporary uses to which heritage may be put. This has important consequences for attempts to create a heritage based tourism industry with cooperative participation from stakeholders. **13-02**

Schmadel, Fredericka (Indiana University) **Salvation’s Dialectics: A Medieval Oedipus and His Unchurched Redemption.** In high medieval Swabia, Hartmann von Aue brought a vernacular religious message in dialectic form to a courtly audience in the guise of entertainment. He had shaped the Minnesang genre to recruit Crusaders; this subsequent effort recruited high-born audiences for heaven using the courtly epic *Gregorius*. Its message is that no sin, no matter how heinous, is beyond forgiveness, if the sinner repents and throws himself on God’s mercy. Four dialogs form the core of this narrative. Sin, guilt, and blame remain unexplained and unknowable. Redemption and miracles happen anyhow. **20-08**

Schmidt, Claire (University of Missouri) **“There’s Nothing Funny about Prisons”: Corrections Workers, Laughter, and Unlaughter.** Occupational humor can at times act as a unifying force across social and economic boundaries but can also be a tool of division and a marker of conflict in identity and class. This essay argues that occupational laughter and its correlate, unlaughter (as proposed by Moira Smith), can serve as predictors for occupational endurance in corrections work. Using Ted Conover’s ethnographic book *Newjack: Guarding Singing* and my own fieldwork among Wisconsin corrections workers, I explore the relationships between class identity, prison work, and the choice whether or not to laugh. This project suggests that unlaughter is motivated by class identity. **18-04**

Schmitt, Casey R. (University of Wisconsin, Madison) **Bandits Revisited: Outlaw Heroes in the Internet Age.** This paper explores the re-emergence of outlaw/bandit legend popularity in the US to argue that despite hypotheses put forth by Graham Seal, Eric Hobsbawm, and Richard Meyer, more timeworn forms of bandit legend still inspire folk community celebration in the internet age. Modern outlaw celebrities like “The Barefoot Bandit” may differ from Robin Hood and Jesse James in technical ways, but their legends do indeed fit the bandit/folk hero model, in manners specifically suited to their place, society, and time. Analysis of these anarchic and footloose rebel figures will draw upon online discourse, balladry, artwork, and other postings. **01-07**

Schramm, Katharine R.M. (Indiana University) **The Rotating Exhibit Network: Outreach, Awareness, and Cultural Heritage.** This poster describes the Rotating Exhibit Network, a form of outreach to under-served communities in Indiana that highlights traditional artists and builds awareness of cultural heritage, bridging the physical exhibit toward digital and human resources. The Rotating Exhibit Network (REN) provides a wide variety of attractive material that reaches communities where they are, free of charge to the host institution. This poster will present the process of creation of these large, free-standing panels as well as the complexities inherent in engaging with community organizations, and the complications of relying on federal funding to continue this public program. **01-01**

Schrempp, Gregory A. (Indiana University) **Science Fundamentalism: Problems in Re-Mythologizing the Universe.** In *The View from the Center of the Universe* (2006), Joel Primack and Nancy Ellen Abrams present a proposal for re-mythologizing and emotionally reconnecting

with the cosmos in the post-Copernican, de-centered era. Their proposal includes recognizing ways in which science confirms our unique place in the cosmos, locating correspondences between science and traditional mythico-religious views, and really believing in science. As a comparative mythologist, I find their proposals fascinating and naïve. I offer a response. **12-05**

Schrire, Dani (University of Göttingen/The Hebrew University of Jerusalem) **The Folkloristic Activity of Yom-Tov Lewinsky and the Avant-Garde of Everyday Life.** Yom Tov Lewinsky (1899-1972) was the founder and director of the Yeda Am ("folklore" in Hebrew) Society, which was formed in Tel-Aviv in 1942. Lewinsky's folkloristic project was driven by the horrors of the Shoah and the discontinuity of Jewish life it caused. He turned the painful backward-looking gaze (expressed in memories of traditions, at times nostalgic) into an avant-garde approach directed at transforming everyday life. My examination of Lewinsky's scholarly routines and his folkloristic montage-like work contributes to the development of a broader understanding of the relation between folklore and avant-garde. **12-08**

Schroeder, Jason (University of Wisconsin, Madison) **Looking Out, Looking In: Swedish Ballads in 19th-Century Sweden.** This paper examines the writings of Erik Gustaf Geijer relating to the collection of berättande folkvisor or ballads in early 19th-century Sweden, specifically the ways he uses the idea of other nations as he sets up the Romantic-Nationalist necessity of publishing these ballads in *Svenska Folk-Visor från Fortiden*. On the one hand, Geijer looks to the Swedish peasants to define the essence of Swedishness. On the other hand, he continually looks outward in space and backwards in time to justify and shape this idea of Swedishness. Through these historical and outward references to national epic and song, Geijer frames the idea of the Swedish nation and Swedish identity in terms of other imagined communities. **04-08**

Sciorra, Joseph (Queens College) **The Italian-American Political and Moral Bocce Club of Paradise: Parodic Refashionings of Community in the Digital Era.** A prevailing narrative maintains that Italian Americans have faded into whiteness due to their dispersal from geographically-bounded neighborhoods, and their economic success, political power, and social integration. Yet expressions of Italian-American identity persist, not only as memory culture but as emerging forms that challenge the cultural politics of the "white ethnic movement." These cultural practices of deterritorialized affiliations--created online and as face-to-face gatherings--constitute a transnational dialogue of reinvented community. This paper explores the author's position as a scholar engaged in these very practices, many of which are ironic, parodic, and self-reflective. **09-07**

◆ **Seaver, James B.** (Indiana University) **Eva Braun's Lipstick: Relic Culture and Historical Celebrity in the World War II Antiquities Marketplace.** My presentation will explore how a fascination with iconic figures from the World War II era has compelled contemporary collectors to fetishize objects once associated with these often infamous individuals. I argue that the appeal of such items stems from the way in which they are able to establish a tangible connection with historical characters, events, and concepts, i.e., a cognitive association capable of transcending separations of place and time. I will also address the distinctive use of the word "relic" within this community of collectors, issues of commodification and authenticity, and comparisons to relic cultures within various religions. **02-04**

Segal, Robert Alan (University of Aberdeen) **Can Myth Be Brought Back to the World?** In the 19th century, myth and science were commonly taken to be incompatible. Both were mutually exclusive explanations of events in the physical world. One could not, then, consistently accept both. Because moderns were assumed to be scientific, they had to abandon myth. My exemplars of a 19th-century approach are Tylor and Frazer. In the 20th century, by contrast, myth and science were usually taken to be compatible, so that one could consistently accept both. Moderns were still assumed to be scientific, but myth was now re-characterized to accommodate science. Either myth was no longer about the physical world, or myth was no longer an explanation, or both. My exemplars of a 20-century approach will be Malinowski, Eliade, Bultmann, Jonas, Freud, and Jung. [exceeds word count] **12-05**

Seizer, Susan (Indiana University) **Five Generations, a Department Store, and a Wedding: Expanding Kin Relations in South India and the US.** This paper concerns an inter-caste love marriage between a manager at Poth's department store, Madurai branch, and the daughter of my youngest Tamil aunt. In considering the upward mobility effected through such work-place love marriages today in relation to past paradigms of love marriage among Tamil drama actresses, this presentation is partly about the history of marital relations that manage and minimize stigma in South India. It is also, however, about the mutuality of affect that I share with the women of this family, and how we aid and abet each other in negotiating the tricky tasks of reputation management. **05-05**

Selig, Hannah (Michigan State University). See Morgan, Mindy. **13-10**

Seljamaa, Elo-Hanna (The Ohio State University) **“The Ribbon of Our Memory”: St. George Ribbon Campaigns in Post-Soviet Tallinn.** Drawing on long-term ethnographic fieldwork in the capital of Estonia, this presentation explores the multiple meanings and political potential of St. George ribbon campaigns initiated in Russia in 2005 to commemorate WWII and Victory Day (May 9). While these symbolic practices constitute an important element in Russia’s diaspora policy, their inherent ambiguity enables Russians in Estonia to use them to envision and enact a distinctive Estonian-Russian identity as well as to comment upon the post-Soviet social order. **12-10**

Sherman, Derek (University of Findlay) **In the Beginning: Deciphering Witchcraft and Its Influential Power in the Renaissance.** Witchcraft has played an influential part throughout the world for many centuries, but did not become popular until the Renaissance. Literature and spoken word have become the main conduits in which witchcraft has become popular, and are the essential elements that created a widespread fascination with the occult. Looking at Renaissance texts and knowing the history and oral traditions of the time period, individuals can see the power that witchcraft had over the society. The extensive hysteria that was created out of this time period affected future societal views on witchcraft and created a world of fascination that continues today. **12-14**

Shuman, Amy (The Ohio State University) **Life History Narratives and the Romanticization of Labor.** This study of the life stories told by Italian stonecarving artisans from Pietrasanta, Italy, puts folkloristic discussions of labor (Briggs, Glassie, Hunt, Mullen, Mullen and Lloyd, and Posen) in conversation with Ranciere’s observations about how French labor history romanticizes (French) artisan trades that are, in fact, devalued in daily life. I focus on how the Italian artisans position themselves in their life histories in relation to the heroic narratives of marble quarriers and the individualized narratives of the artists whose work they carve. **02-07**

Silverman, Carol Tina (University of Oregon) **Global Balkan Gypsy Music: Contested Commodity/Appropriated Culture.** This paper explores the globalization of Gypsy music in clubs and festivals by relating its consumption and production to issues of representation. Referencing debates about how collaborations and hybridity may be liberating and/or exploitative, I explore symbolic strategies through which non-Roma perform and appropriate Gypsy music. Noting that Roma are rarely in charge of their own representations, I investigate how the image and sound of the fantasy Gypsy is created, who participates in and who benefits from the popularization of Gypsy music, and how this trend is related to performative displays of European multiculturalism and the current refugee crisis. **13-02**

Siporin, Steve (Utah State University) **A Bear and a Bandit.** What do a bear and a bandit have in common? What could a bear on one continent and a bandit on another have to do with one another? What does Utah in 1923 have to do with Tuscany in 1896? My paper concerns the stories told about two epic hunts: the tracking down and killing of Ephraim, a great grizzly bear, in Northern Utah in 1923, and the tracking down and killing of Domenico Tiburzi, a locally famous bandit in the rugged Maremma region of Italy in 1896. **17-04**

Slaven, Amber (Western Kentucky University) **Seal-Folk: Exploring Gender and Family Constructions in Traditional Narratives and Popular Media.** Stories about shape-shifting seal-folk (“selkies”) offer a complicated look into the dynamics of relationships and gender roles, specifically how they occupy both domestic, female roles and independent lives. Their capture and subsequent marriage creates loving and working relationships that often end in loss and despair within the family. In this paper, I look at the relation of gender roles and family structure as they are presented in both Irish and Scottish folk tales and modern representations, such as *The Secret of Roan Inish*. **13-11**

Spillman, K. Elizabeth (University of Pennsylvania) **The Genre Gap: Bridging Fiction and Folktale.** Folklorists and literary critics alike have tended to assume and assert a dichotomy between literary production and folk performance; however, in the practice of both arts, the border between them has always been permeable. A more coherent approach might look beyond shared motifs to consider the sympathetic relationship between genres of prose narrative and contemporary genre fiction. Long overlooked by literary scholars and only recently emerging as an area of critical interest, genre fiction evolves as a collaboration between the writer and the reading community, much as oral storytelling is dependent on both performer and audience. **18-14**

Spitulnik, Jennifer (University of Missouri) **Proverbs and Recovery in Alcoholics Anonymous.** Alcoholics Anonymous members use a wide range of proverbial expressions; in fact, the importance of proverbs in AA is difficult to overstate. These expressions circulate orally and in AA literature, and are resonant with symbolic and social meaning for individuals and for the community as a whole. Proverbs serve as metaphorical talismans against drinking or leaving the program and “going back out there,” and as touchstones for measuring recovery. This paper explores how

proverb use is an integral part of the work of recovery, particularly as members shape a bounded identity that integrates both their past and present selves. **20-14**

Stein, Mary Beth (George Washington University) **Remembering the Wall after the Fall.** In 2011, Berlin will observe the 50th anniversary of the building of the Wall. This paper analyzes how public and social memory changed over time and in response to changing political conditions, comparing August 13, 1989, the last anniversary of the building of the Wall before it fell, with August 13, 2011. The paper analyzes the rhetorical positions and symbolic actions of primary stakeholders—politicians, victim groups, and former Communists—engaged in a struggle over the meaning of the past and a greater voice in shaping the present. **05-08**

Stoeljte, Beverly (Indiana University) **Comic or Corporate: The Suits Meet the Saint.** This paper addresses the struggle between official culture and symbolic inversion. Although struggles may be invisible to the unknowing eye, close observation reveals a shift in meaning as signifiers representing inversion or resistance are appropriated by official culture, or, as they are recreated representing resistance. Nasreddin Hoca, a 13th-century Sufi saint, signifies symbolic inversion in many societies through narrative. In Aksehir, Turkey, he is embodied at the annual festival celebrated in his name and welcomed by politicians dressed in black suits who arrive in black limousines. The paper considers this encounter. **13-02**

Stoll, Jeremy (Indiana University) **Storytelling Trees in India's Comics Culture.** In India's narrative traditions, trees often act as the center of communities and the stories that unite them. Creators in Delhi's comics culture, in particular, have used trees' powerful resonance as symbols of tradition to attain narrative power. From Orijit Sen's situation of myth among trees, to Gond artists' illustration of traditional worldview, and the tree as a site of conflict between human and ecological communities, this paper will consider how and why artists evoke these plants. This analysis will reveal their importance as simultaneously inhabiting and connecting human and nonhuman realms in the context of globalization and social injustice. **05-14**

Stone, Janferie J. (Independent) **Nawal Transformation in a Time of Genocide.** During the Guatemalan Genocide of the 1980s, Kak'chiquel Mayans told tales of wives morphing into animals. According to the tellers, communities thus addressed issues of betrayal, existential pain, and social cohesion. But the gendered nature of the tales suggests that the continued existence of the people and a hope for cultural regeneration were ritually invoked. Images of death were symbolically expressed, contrasting with an idealized feminine "other," in the midst of the disappearance of 200,000 bodies, little knowledge about where they were buried and deep pain about the destiny of their souls. **12-05**

Stuempfle, Stephen (Society for Ethnomusicology/Indiana University) **The Folkloristics of Calypso in Colonial Trinidad.** Research on calypso in Trinidad developed during the 1940s and 1950s as a concerted effort to define the genre as an indigenous (locally invented) folk music. Though the genre involved a high level of individual creativity, researchers delineated a vernacular poetics and deeply rooted tradition in order to establish Trinidad as the "Land of Calypso." Such a position was important in terms of both anti-colonial nationalism and claims to ownership of a music that had growing popularity and commercial value in the international arena. **02-03**

Summerville, Raymond (University of Missouri) **Negotiating Racial Identity: Proverbs in Speeches by Malcolm X.** Like many prominent black orators, Malcolm X frequently used proverbial rhetoric in his speeches. This paper focuses on proverbs used by Malcolm X in four speeches delivered in 1963-64. The proverbs reflect Malcolm X's struggle to liberate himself, and black America, from identities imposed by colonial and post-colonial white American society, and to rewrite the master narrative from the perspective of the oppressed. As such, the proverbs represent intersections of opposing discourses, e.g., black nationalism and black conservatism and recommend pathways to political and social empowerment. **20-14**

Sunstein, Bonnie S. (The University of Iowa) **Cultivating Grass Roots: Re-Presenting the National Day on Writing and Its Virtual Gallery.** Two national writing initiatives, traditional in their frameworks but enabled with new technology, mark a public effort to invite, publish, and celebrate American citizens' writing. As US congressional resolutions go, declaring a National Day of Writing went largely unnoticed, but it resulted in a vast archive of citizens' writings, collected written artifacts from sources as diverse as the population. The NCTE/Norman Mailer Writing Awards have drawn thousands of student nonfiction writers, in a contest finally judged by professional writers. Both events pushed us to rethink our culture's definitions of the terms "publish," "judge," and even "write." As a longtime writing teacher and director of an undergraduate writing program I ask [exceeds word count]. **17-13**

◆**Suzuki, Yohei** (The University of Tokyo) **Can a Foreign-Style Tombstone Take Root in a New Homeland? The Case of Japanese-Style Tombstones in Taiwan.** This paper discusses the role of ri-shi (Japanese-style) tombstones in contemporary Taiwan. The ri-shi tombstone was introduced into Taiwan during Japan's colonial era, and existing academic discourse discusses its dissemination as an example of Japan's forceful cultural imperialism. However, it should not be overlooked that even after the end of colonization Taiwanese continued to make ri-shi tombstones for themselves. I will discuss the Taiwanese preference for ri-shi tombstones in the post-Chinese-civil-war era, exploring various meanings and interpretations associated with this phenomenon. **20-02**

Takahara, Takashi (Aichi University) **Recalling the Appearance of a Tent Village in Dunn Meadow, Bloomington, Indiana, during the Gulf War between the US and Iraq.** I was a graduate student of folklore at Indiana University during the time of the Gulf War. I had finished an MA thesis: "The Image of the City in Bloomington, Indiana" in 1990 when, by chance, I took a course with Henry Glassie: F540 American Home. It was during this period that the War began. Almost simultaneously, I observed a tent village established in Dunn Meadow. I decided to focus my course fieldwork there because the appearance of the tent village itself seemed a unique and strange American home. In fact, it was a base for the peace movement against the war, demonstrating a newly created community, combining the [exceeds word count]. **20-13**

◆**Tangherlini, Timothy** (University of California, Los Angeles) **Looking for Ghosts in All the Wrong Places: Network-Based Classifiers for the Study of Folklore.** Ghosts are difficult—they are hard to please, easy to anger, and notoriously difficult to see. These observations apply to the discovery of stories about ghosts in a large folklore corpus as well (approx. 32,000 stories in our test corpus). The success of the study of ghosts and ghost stories is limited to the success of our finding aids; if a story about a ghost is buried in the archive, we might not be able to unearth it easily—consequently our conclusions are constrained by our ability to discover these stories. Furthermore, it is similarly difficult to discover stories that are similar to our target stories but where the storyteller has substituted one form of supernatural threat for another based on the principles of motifemic equivalence. [exceeds word count] **12-04**

Thomas, Jeannie (Utah State University) **Cape Breton Island and Secular Pilgrimage.** Drawing on a 2009 field recording of three young adults narrating supernatural legends at a house party on a summer's eve in Canada, this paper traces how the narratives reflect local cultural identities and economic realities. The narrators are vibrant and engaging, and the stories also contain the very cultural and narrative components that help the locals know what it means to be local. These components are also part of what draws those "from away," tourists, to Cape Breton Island. Finally, this paper discusses the kinds of tourists that Cape Breton's narratives, traditional music, and scenery draw to the island. **20-03**

Thompson, Sara L. (York University) **"Go Ahead, Ignore Me—I'm Fictional Anyway": Humor, Subversion and Meta-Text at the Renaissance Faire.** Though American Renaissance Faires appear to uphold contemporary, if exaggerated, notions of gender, class, race, and nationalism, individual performances frequently work to undermine such easy interpretations. Much of the time these subversions are humorous, often operating on a meta-textual level in which the performers break character to comment on a situation and on the audience's response to it. These acts of resistance form part of a continuing discourse of Americanness, and reflect identities that are more complex, and less conformist, than they seem. **02-13**

Thompson, Tok F. (University of Southern California) **War and Peace between the Species: Do Animals Have Souls?** This presentation examines some of the ways human societies conceptualize non-hominid animals, with a specific comparison between Native American examples and those of Western discourse. My presentation attends to this question through their respective creation myths, as well as other discourses—the scientific, the economic, the popular, etc. Two important examples are examining the impacts for these mythic traditions on scientific discourse and the emergent weblore of the "rainbow bridge" for beloved pets, granting them souls and a place in the afterlife, just outside of Heaven. Theoretically, I attempt to employ new outlooks in posthumanism productively with the recognition of the importance of basic fundamental mythic themes for myriad cultural forms. **12-05**

Thorne, Cory W. (Memorial University of Newfoundland) **Survival/Resistance in a Cuban Queer Community: Creative Reactions to the Embargo/Creative Responses to the Revolution.** Are we at war or are we at peace? For queer Cubans born after 1959, life is a continuous negotiation between the two, inspiring creative responses within everyday life. While documenting various types of inventions—activities centered around pilfering, sex tourism, scavenging, and bureaucratic manipulation—and analyzing their roles in creating the necessities of life, I question whether these are merely forms of survival or whether they serve as acts of resistance in the battle against the Cuban and American governments. This poster will be organized around four stories of resistance/survival observed during fieldwork in Havana 2010-11. **01-01**

Thursby, Jacqueline (Brigham Young University) **The Legend of the Green Spanish Lady.** Family apocrypha are sometimes historical legends from the distant past. The legend of the “Green Spanish Lady” has been passed down for generations in my Bowles family line, and it is said that our multi-great grandfather, Sir John Bowles, of the Thorpe Hall Manor in England, was a major player in this romantic story. My paper will contextualize the historical episode and also include parts of two ballads, one by William Percy, and the other by William Shenstone, which memorialize the episode between an English gentleman and a beautiful Spanish woman—the green lady of Cadiz. **17-10**

Tilley, Carol (University of Illinois, Urbana-Champaign) See La Barre, Kathryn. **12-04**

Tolbert, Jeff Alan (Indiana University) **Feasting in Dingle: Contemporary Celtic Culture in the West of Ireland.** In Dingle, a town in the southwest of Ireland, Celtic culture is especially prevalent. Individuals and organizations in Dingle actively reconstruct and preserve Celtic culture, positioning themselves within an international community of Celts. My research seeks to understand the reasons for this type of engagement with Celtic culture, the importance of relating local and international communities within a shared cultural framework, and the dynamics between reconstructed traditions and “official” cultural forms. In 2011 Dingle will host the international Pan-Celtic Festival, an event intended “to promote and strengthen Celtic languages, culture, music, song and sport and to encourage inter-Celtic tourism, trade and commerce, and exchange of information.” Ethnography of the festival [exceeds word count]. **04-14**

Trygstad, Brandy (University of Wisconsin, Madison) See Cederström, B. Marcus. **04-08**

◆**Tsukahara, Shinji** (Japan Society for the Promotion of Science) **Displaying Mythological Characters: Changes in the Meanings of Decorations in the Sawara Festival in Chiba, Japan.** The Sawara Festival is famous for various dashi (parade floats) presented by different districts in the Sawara area. The figures on dashi were once animals made of straw, but during the 1920s and 1930s some of the districts adopted figures from Japanese myths as their symbols on the floats. While this trend was likely due to the spread of the nation-state ideology during the imperial era, I argue that—decades after the fall of the Japanese Empire—people in the districts today embrace these mythological figures merely as their traditional icons. **20-02**

Tucker, Elizabeth (Binghamton University) **The White Lady of Devil’s Elbow.** Both a migratory legend and a product of local memory, “The White Lady of Devil’s Elbow” demonstrates the durability of a small upstate New York community’s concerns about teenaged girls’ safety from the 19th century to the present. To what extent can memories of a violent death long ago influence the development of a “Vanishing Hitchhiker” legend told by adolescents? This paper will attempt to answer that question, examining legend variants, descriptions of related pranks, and recollections of a young woman’s murder near a tavern early in the 19th century. **17-10**

Tuleja, Tad (Independent) **“Let God Sort ‘Em Out”:** **The Archaeology of a Warrior’s Catchphrase.** One of the more grotesque catchphrases to have emerged from the Vietnam War was the ostensibly hyperbolic “Kill ‘em all. Let God sort ‘em out.” Widely displayed at the time on tee shirts, posters, and paraphernalia, it remains popular among elite military units and their fans, even serving as an unofficial slogan among Army Green Berets. In this paper, I discuss its purported origin in the 13th century Albigensian Crusade, assess its brutally pragmatic challenge to Just War conventions, and explore the social psychology of its continued popularity. **20-06**

Turner, Edith (University of Virginia) **Communitas, Occasions of Joy in Togetherness: Spontaneous, Recognizable, and to Be Cherished.** Communitas: this term has recently come to the fore in Tahrir Square in Cairo, where the people showed their will in a peaceable way, in joy, even bent in prayer. Also in Japan, communitas has appeared among many succoring groups during the disaster. It is immediately recognizable, the mood of collective comradely love. Our world will depend on finding out more about this phenomenon—how to nurture it and provide the conditions favorable to its appearance. It is the very breath of the ordinary people, the folk. The paper, based on my forthcoming book, *Communitas*, unfolds many of its characteristics. **18-01**

Turner, Jessica Anderson (Virginia Intermont College) **Competing Ideologies: Tourism, Intangible Cultural Heritage, and Southwest China’s Ethnic and Ecological Resources.** This paper examines the competition for heritage recognition in Leye County, western Guangxi Zhuang Autonomous Region, through the construction of an ideology of local cultural ecology that includes

marketing of ethnic traditions and geological sites. What does it mean when people in Guangxi speak of developing heritage resources? How do ideas for ICH collide with tourism productions? What competing ideas come to play when heritage efforts are paid for by corporations or governments in a particular political moment? Through a discussion of the efforts toward heritage productions in Leye, this paper will discuss the present race for recognition in Guangxi through competing ideologies and developments. **01-12**

Turner, Rory (Goucher College) **Cultural Sustainability and Communitas.** While the public educational presentation and interpretation of traditional culture in public folklore practice remains a central mission to our field, it is important to consider how the forms we work with have experiential power and impact. One of the ways that tradition impacts people is by inviting experiences of communitas, that appreciative recognition and orientation of presence and connection as existential ground. What are the implications of a capacity for communitas on our work with genres and communities in public folklore? How might communitas be important in an agenda for cultural sustainability? **18-01**

Tye, Diane (Memorial University of Newfoundland) **Re/Contextualizing Power and Place: Maritime Canadian Narratives of Lobster as Regional Ecology.** In Canada's Maritime Provinces, lobster is the food of tourism. As George Lewis (1989) argues is the case in Maine, however, residents have their own understandings. This paper explores two widespread oral anecdotes: that lobster was once used by farmers as fertilizer and that its consumption was associated with shame. In examining lobster's recontextualization from a food of poverty to regional delicacy, I suggest that Maritimers' knowledge of lobster's earlier working class associations and its importance to the current regional economy informs ideas about the "right" way to cook and eat lobster. These narratives act as a marker of socioeconomic difference and an indicator of distinction (Bourdieu 1984) that are intricately linked to constructions of regional identity. **13-12**

Vacere, Laila (Latvia University) **The Sign of the Woman in Latvian Folk Songs in the Scope of Contemporary Perception.** The paper is devoted to Latvian folk songs—part of the UNESCO Memory of the World Register. The author applies the theoretical possibilities of cognitive poetics and semiotics in the analysis of one thematically united folksong cluster exposing a woman, her place in society, and moral values that are revealed with the elaborate image of the "apple tree," including new shifts of meaning depending on the peace and war context. The focus is put on the analysis of interaction between the text and a reader/listener. The song texts are examined as a culturally situated phenomenon—the interpretation of the traditions and mythology of archaic society in the context of Latvian culture. **18-11**

Valdez, Tamara N. (University of Texas, Austin) **Domesticana: The Entanglement of Rasquachismo and the Discourse of Kitsch in the Mexican American Home.** This paper is a discussion of the underdog perspective of rasquachismo in combination with Amalia Mesa Bains' interpretation of the aesthetic expression and defiant stance of its female counterpart, domesticana. This bicultural sensibility embellishes the domestic landscapes of the Mexican American community with a resilient social stance and inventive aesthetic in home building. Moreover, the two worlds of mexicanismo (Mexican identity and tradition) and American assimilation can be negotiated through the sensibility of rasquachismo. The embellished and artistic expressions led by the women of the home imply their understanding of making "sense" of it all—a barrio consciousness, American consciousness, and a Mexican consciousness. **17-11**

◆ **Van de Water, Sally A.** (Mid Atlantic Arts Foundation) **Folk Arts Outreach Projects in the Virgin Islands: Funding Collaborations with Artists and Folklorists.** Mid Atlantic Arts Foundation supports Folk Arts Outreach Projects, in which folklorists and local artists travel to host sites in other states to share their work with fellow traditional artists, folklorists, and the public. All projects, which typically take place over a three-to-four day period, are developed collaboratively among participating artists and folklorists. Two such "Will to Adorn" Outreach projects have taken place in the US Virgin Islands, on St. Thomas and St. Croix, focusing on African American and African Caribbean aesthetics and adornment. This presentation will share documentation from each project and discuss the practical considerations in planning them. **01-04**

Vaughan, Theresa A. (University of Central Oklahoma) **Folklore and Medieval Women's Sexuality: An Analysis of *The Distaff Gospels*.** *The Distaff Gospels* (*Les Evangiles des Quenouilles*) is a 15th-century French manuscript that presents a series of about 230 items of folklore placed within a frame narrative. While the text itself, and the frame narrative in particular, can be placed within the antifeminist tradition of medieval writing, the text's folklore is more representative of popular beliefs, sayings, and remedies. The folklore itself is neither misogynistic

nor male dominated, but instead represents the voices of women, intelligent and sexual beings, commenting upon and influencing their lives. **01-13**

Vidutis, Richard (Independent) **Folkloristics in Crisis during Crises (Post-Katrina Lower 9th Ward, New Orleans)**. I will be critiquing the role of folklore and folkloristics in its relationship to the public sphere and how it deals with communities in shaping their own heritage during natural or manmade catastrophes. The paper's critique will also be a call for folklore to embrace a holistic ethnography and a more interdisciplinary and collaborative approach to ethnographic work. I will discuss the community of the Lower 9th Ward, New Orleans, where I worked for FEMA as an ethnographer in post-hurricane Katrina conditions. The absence of folklorists to delineate the physical tangible cultural landscape was pronounced. **04-05**

Virtanen, Hilary (University of Wisconsin, Madison) **Invocation and the Art of Protest**. Since the beginning of the Wisconsin budget bill protests, many images familiar to protesters and their audiences worldwide have been used, signaling an identification with and against numerous political figures, labor unions, and political organizations. Protesters have employed aspects of local and global popular culture in the creation of artful, witty, and poignant visual display. I will examine images used in individually-made signs and those created for internet distribution, along with costumes, window displays, and more. The visual and verbal imagery created contributed to the sense of purpose among protesters, as well as to presentation of the protests worldwide. **17-02**

Walden, Eleanor (ArtsWork!) **American Mythology: The Folklore of God and Country**. The idea of "The American dream," however ill-defined the concept, rings with authority enhanced by repetition, in a language familiar to, and slavishly repeated, by most Americans. During the Vietnam War, in opposition to the anti-war movement, the leaders of the Republican and Democratic parties rushed for the rhetorical high ground, co-joining the meaning of God and Country to give American history an almost miraculous gestation. This paper will use the theoretical basis of Antonio Gramsci and examine scholarship in the fields of popular culture, political economy, and history to argue for what we can justifiably call the folklore of American mythology. **18-12**

Wall, Stephen E. (Memorial University of Newfoundland) **The Manly Art of Parody (and the Parody of Manly Arts): How Caricatures of Men in Television Advertising Preserve and Communicate Masculine Traditions**. Masculinities studies in folklore is a growing subfield that has its roots in feminist critique, LGBT studies, and queer theory. It is only after much of what Simon Bronner calls "forced reflection on identity" that folklore scholars have been able to successfully problematize men and manliness. My dissertation pilot study is an effort to add to the body of folklore knowledge on the creation and maintenance of masculine identity through the popular culture medium of comedic television advertisements. My analysis will show that the same emotions that drive sales also drive the reproduction of traditional Western manliness. **09-07**

Wallach, Jeremy (Bowling Green State University) **One Finger Metal: Debating Violence in Indonesia's Heavy Metal Scene**. This paper investigates the conflict between two opposing movements within Indonesia's long-standing and expansive heavy metal scene, Metal Satu Jari (One Finger Metal), which advocates violence, and Metal Untuk Semua (Metal For All), which denounces it. MSJ, whose members engage in activities like taking prayer rugs to concerts and reciting the evening prayers during the customary break in bands' sets, adopts a fundamentalist Islamic stance. Whereas, a vigorous countermovement, MUS was established as a "metal music movement that is open to all groups, ethnicities, religions, and races." This paper addresses issues of Islamic fundamentalism in Indonesian heavy metal, reflecting on the place of metal in the Malay world and the [exceeds word count]. **09-03**

Wallis, Crystal (Carnegie Mellon University) **Get a (Folk)Life: How Folklorists Can Help Arts Agencies and Grantmakers**. Organizations that are concerned with the future of art, such as grant-making institutions, arts agencies, and cultural advocacy groups, should look to folklorists to assist them in identifying cultural assets outside traditional arts infrastructures, assessing how communities feel about these assets and why they value them, and charting a course to grow these assets utilizing existing relationships and identifying possibilities for new ones. **01-01**

◆ **Walser, Robert Young** (University of Aberdeen) **Cue the Chorus: Improvisation and Response in Scottish Dreg Songs**. The largely improvised dreg songs of the oyster fishermen of the Firth of Forth fell from common use over a century ago, yet cylinder recordings of the songs made by James Madison Carpenter in the 1920s and 1930s offer an intriguing glimpse into the dynamics of improvisation in call and response worksong. Dreg songs, unusually for worksongs, include variation in both text and melody—to both of which the chorus must respond. Examination of both textual and melodic variation in Carpenter's examples highlights patterns and divergences reflecting the function and aesthetics of this extremely localized tradition. **09-04**

Warman, Brittany (George Mason University) **Fairy Tales at War: Retelling Fairy Tales as War Narratives in Young Adult Literature.** In recent years there have been several literary retellings of various fairy tales that have set the traditional stories in the context of a historical war. Many of these retellings have been young adult novels concerned with presenting the realities of war to a teenage audience. Focusing particularly on Jane Yolen's *Briar Rose*, but drawing from other fairy tale retellings as well, this presentation will examine the power of using traditional fairy tale narratives to tell the stories of war. **01-10**

◆**Watanabe, Keiichi** (Jichi Medical University) **Understanding a Bitter Past: A Case of Bushu Yonaoshi Ikki (A "World Renewal" Uprising in the Bushu Region of Japan).** Ikki refers to an uprising in pre-modern Japan. A common scenario was one in which dissatisfied peasants and farmers would revolt against local lords. Today stories about ikki appear in national literature and theater arts. But how have people understood such historic events locally? In this paper I discuss a major ikki that occurred in the Kanto region in 1866. In the home village of the two ringleaders (who were later executed), discussion of the ikki was long considered taboo. However, during the second half of the 20th century the negativity associated with this event was overshadowed by an emphasis upon its importance within the local history. **20-02**

Waterman, Alex (New York University) **Listening to Resonant Words: Speaking Musically.** Listening is an act of resonance (Nancy, 2007). When we listen, we are listening to the resounding of sound. We are part of this resonance and in our making of sound we are resounding and receiving our own transmissions. Through exploration of experimental practices and collaborations between artists, musicians, and poets (Rauschenberg, Matta-Clark, Ashley, Olson) we uncover a poetics of collaboration, improvisation, collective composition, and celebration of shared spaces. An engagement with public forms of discourse and conversation in order to write and make music, and write about music is preempted by the collective desire to listen to ourselves listening. **04-10**

Watterson, Nancy L. (Cabrini College) **"Returning to the Circle": Kun-Yang Lin, the KYL/Dancers, and the Practice of Creative and Contemplative Inquiry.** Kun-Yang Lin is a renowned choreographer, master teacher, founder of the Chi Movement Arts Center in Philadelphia, home to his company, the KYL/Dancers, and a university dance professor. His ability to blend traditional arts—ritual dance, meditative practices from around the globe, personal experiences that commingle Eastern and Western traditions—stands as an ideal of community-based engagement: successful immigrant crossing many boundaries and borders. But is that frame too pat? How can our fieldwork with vernacular virtuosos such as Kun-Yang be told—and taught differently—in ways that complicate the "star informant" pattern of presentation? **02-14**

Webber, Sabra (The Ohio State University) **Betwixt and Between with Salam/Pax in Baghdad.** "Thursday, 20 March 2003. It is too late for last minute things to buy....The ultimatum ends at four in the morning here in Baghdad—and the big question is: will the attack be the same night or not? Salam 12:21 a.m." Salam/Pax, the "trickster," a gay Iraqi architect, as cultural spokesperson: his blog of the Iraq invasion mediates folklore from a (to us) less visible folk community, deploying expressive culture to render invaders "foolish." Enacting betwixt and betweenness in a new medium, his blogosphere bombardment of words responds to and (de)constructs bombardment from the sky. **18-03**

Weber, Alina Dana (Florida State University) **From "Vanishing Indian" to Timeless Hero: Performance Metamorphoses of a Native American Figure in German Wild West Festivals.** The presentation focuses on the fictional figure of the Apache Winnetou, the hero of Wild West novels by Karl May (1824-1912), as a quintessential German popular cliché of the North-American "Indian." By investigating the striking example of a theater play staged in 1997 at a Wild West festival when the audiences and the makers of a May dramatization colluded to revive Winnetou by protesting against the literary template that demands his death, my presentation explores the relationship between the "vanishing Indian" of American colonial history, classical German literature, and contemporary folk performances in German-speaking cultures. **13-07**

Weems, Mickey (Columbus State Community College/Qualia Gay Folklife) **Burn, Baby, Burn: Communitas as Fuel.** Techniques for conjuring communitas need not result in human kindness for all. But as there is communitas in war through shared suffering, there is also communitas of peace through shared joy. My presentation will focus on the relationship between communitas, pleasure, violence, and the dismantling of barriers between people. Punitive solidarity (shared suffering and debasement, which I experienced in USMC boot camp and my initiation into Candomblé), related to normative communitas bonding soldiers as well as terrorists, will be compared to festive generation of joyful spontaneous communitas, consensual transcendent solidarity, and the absence of violence. **18-01**

Welker, Lauren E. (The Ohio State University) **Elita: Imagining the Urban in Rural Karelia.** While conducting rural sociological research in the Republic of Karelia over the summer of 2010, I stayed with V.A. Sukotova, whose sentiments about rural and urban life stand to complicate how scholars understand the apparent tension between urban and rural spaces, economies, and cultural values. Sukotova acknowledges how urbanites essentialize the rural and express their own self-inflated importance, creating socioeconomic inequalities in rural locales. Sukotova responds to stereotypes about rusticity that are bound up in her dealings with a Muscovite, situating herself as a strong, self-consciously female agent who is confronted with foreign “games” of money, power, and control. **09-11**

Westerman, William (Princeton University) **The Salt Pit, the Dark Prison, and the Ghost Detainees: Folklore and the Documentation of the “War on Terror” in Wikipedia.** Belying its reputation as unregulated source of unverifiable information, Wikipedia emerged as the most accessible and detailed repository of information on the War on Terror and human rights therein. Considering Wikipedians as a select self-designated occupational folk community of scholars, I examine the small group of editors who devote themselves to this topic, including their critique of political power, their use and coinage of folk nomenclature, and exploration of folk communication on all sides of the war, from the US military to radical vernacular fundamentalists to accused combatants in Gitmo. **18-03**

Wiatrowski, Myc (Bowling Green State University) **The Internet (R)evolution: Social Networks and Political Dialogue in Contemporary Folk Discourses.** As interpersonal media evolves, it has become more accessible, more global, and more pervasive, fostering an environment for convening and supporting coherent groups. Social networking sites (e.g., Twitter and Facebook) allow groups to increase their communal proximity and frequency of interaction, offering methods of formulating, sharing, formalizing, and performing actions. This paper will explore several instances of mediated social networks operating as loci for contemporary folk discourses in relation to natural disasters in China, democratic turmoil in Iran, and political protests in North Africa. **09-07**

Widmayer, Christine (George Mason University) **Dementia and the Shifting Self: The Power of Storytelling.** In this paper, I examine the effect of my grandmother Jude Huetteman’s recently-diagnosed dementia on her storytelling. Using her stories about bringing Martin Luther King, Jr. to Grosse Pointe, Michigan in March 1968, I analyze points of deviation between recent retellings and earlier narrations of the same events. Not only have Jude’s stories shifted over time, their functions have as well. As she loses her means of self-definition, Jude’s storytelling has become a way to continue her life-long peace and social justice activism. **09-11**

Wilkins, Langston C. (Indiana University) **Southside Still Holdin’: The Role of Hip Hop Culture in Community Identity and Conflict in Houston, Texas.** In the 1990s, Houston hip hop culture indexed the discord between Houston’s two largest African American communities, affectionately known as the Northside and Southside. The tension between the Northside and Southside has a long history, but peaked during the development of Houston’s hip hop scene. The music and associated culture productions became vehicles through which residents of each area negotiated their differences. This paper will explore how these folk genres expressed community identity and detailed the dynamics of the quarrel, both which helped sustain the turmoil for a number of years. **04-13**

Willett, Rebekah (University of London) **Pretend Families: Siblings, Fairies, and Superheroes.** The Opies observe that children’s pretending games draw on a variety of sources from daily life including everyday interactions, books, TV, school topics, and news events. They maintain that “juvenile performances have varied only as their surroundings have varied,” and provide examples of pretending games which represent “distorted reflections” of various historical settings (1969: 330). This paper focuses on games of “families” played by 7-10 year olds in London in 2010, analysing the importance of the surroundings in these games. The analysis discusses power relations enacted in the games, as well as sources children draw on for their narratives. **18-10**

Williams, Michael Ann (Western Kentucky University) **Read This for Me: Radio, Writing, and the American Home Front.** While critics warned of the serpent in the garden, many Americans felt inspired by the new media to indulge in personal writing to be shared by imagined communities of virtual friends. This was not the era of the social network, but of the early decades of radio. This paper will examine a collection of listener correspondence in the John Lair Collection dating from the early 1940s and examine why radio seemed to elicit written creativity on the part of its listeners, especially during the war years. **17-07**

Willsey, Kristiana (Indiana University) **Conflicted Narratives, Narratives of Conflict.** Skillful, fully realized performance is sometimes referred to as “owning it”—an acknowledgment that only by staking a claim to a particular text does the performer have the right to pass it on to

an audience. If only stories that are owned can be performed, than the inverse statement has troubling implications: to tell another person's story well is an act of appropriation. This paper draws on ongoing research with veterans of Iraq and Afghanistan in Southern California to examine the relationship between narrative entitlement and responsibility. By examining instances of linguistic disfluency, as well as verbal and metalinguistic methods of establishing immediacy and distance, we can see emergent narrative as a process, resulting in a splintering of performance into multiple competing texts **17-05**

Wilson, Tracie L. (Leipzig University) **"Fateful Crossroads": Human-Trafficking Narratives in the Borderlands of Europe.** This paper examines narratives about the trafficking of women and girls in the borderlands of the Hapsburg Empire in the years preceding World War I. In turn-of-the-century Galicia, a region perceived to be at the margins of "civilized Europe," poverty led many inhabitants to migrate, a trend that prompted concern about the exploitation of women. This fear was expressed in various depictions of "white slavery," and in organized efforts to address trafficking and the circumstances surrounding it. My research analyzes such narratives, considering the main actors involved and their potential motivations for taking up this issue. **20-12**

Winick, Stephen D. (American Folklife Center) **Folk Religion, Cartomancy, and War: Interpreting "The Soldier's Deck of Cards."** "The Soldier's Deck of Cards," a recitation in which a soldier uses cards to remember the Bible, has existed as legend, folksong, and sermon. In the 1950s it featured on country records by Texas Tyler and Wink Martindale. This paper will analyze the story's connection to folksongs, including "Green Grow the Rushes" (Roud 133). It will also demonstrate the story's connection to cartomancy, or divination by playing cards. Finally, it will examine how the story came to be associated with soldiers at war. **01-11**

Wise, Kristine (California State University, San Marcos). See Pershing, Linda. **12-10**

Wood, Anna Lomax (Association for Cultural Equity) **Musical Practice and Memory between Two Worlds: Kalymnian Tsambóuna and Song Repertoire in a Greek Immigrant Family.** An immigrant from the island of Kalymnos to Tarpon Springs, Florida, Nikitas Tsimouris (1924-2001) was a tsambóuna (bagpipe) player in the Dodecanese tradition, one of the few still practicing at the end of the last century. The tsambóuna itself has received some scholarly attention, but I focus on its role in family festivities (glendi), demonstrating how the tsambóuna accompanies and foregrounds vocal music and dance. Nikitas and his instrument belonged to a universe of song, dance, and poetry shared and often governed by the women of his family, which spilled out of their own circle into the wider Kalymnian community. **05-13**

Wright, Sarah E. (George Mason University) **Family Narratives and the Body.** Peace begins from within. How do we make peace with our bodies when we receive strong negative messages about our bodies? Mothers can have a profound influence on ideas about the body, body image, and sexuality in their daughters. This project explores what women have learned about their bodies from their mothers as young or adolescent children. This paper presents the results of ethnographic field study conducted in a Unitarian Universalist faith community located in Northern Virginia with the purposes of learning more about ideas of the body, experiences of embodiment, and cultural beliefs about the body. **13-14**

Xing, Li (Central University for Nationalities) **The Genghis Khan War and the Legacy of the Sacrifice Ritual Today.** Genghis Khan, at the turn of the 13th century, unified the Mongolian tribes and then made the Mongolian regime transfer from clanship to feudalization. Consequently, he annihilated all enemies and built a Mongolian Yuan Dynasty. Genghis Khan was born in a social circumstance that took pride in the warrior. While the Mausoleum of Genghis Khan is still unknown, the sacrifice ritual to Genghis Khan has continued for nearly 800 years in today's Ejin Horo Qi, Inner Mongolia, China. **02-12**

Yang, Lihui (Beijing Normal University) **A War without Gunsmoke: The Safeguarding Intangible Cultural Heritage Movement in Contemporary China.** Safeguarding intangible cultural heritage has undoubtedly become a raging movement in China in recent several years. On one hand, folklore and folklorists receive unprecedented attention. On the other hand, wars over ICH break out at various levels through the country. Based on the author's recent field study, this paper explores the multiform wars over ICH in today's China, and further investigates who stirs up the wars and what their motivations are. The paper further detects people's diverse conceptions of ICH and reveals the interrelationship between the movement and the current national and global contexts of Chinese society. **02-12**

Yetgin, Sultan (Indiana University) **The Healing Power of Alevi-Bektashi Narrative Discourse.** This paper will attempt to understand the Alevi-Bektashis, the members of a heterodox sect of Islam within Sunni-dominated Turkey, and their culture and cosmology, by looking at their storytelling

processes. Particular attention will be paid to how the social memory of the members of this sect is produced and transmitted in their narrative processes by the employment of commemorative discourse. **18-13**

◆**Yoko, Taniguchi** (Senshu University) **Re-Establishing Social Relations and Personal Space: A Case Study of the Post-Disaster Resettlement Experience in Rural Japan.** This paper examines the ways in which Yamakoshi residents adapted to life on a temporary evacuation site after their community was struck by a severe earthquake in 2004. Yamakoshi was a sparsely populated rural area in Niigata, but after the disaster its residents lived in temporary housing for three and a half years. Here crowded and noisy living conditions with little privacy changed the residents' sense of personal space, affecting the social relations among them. Based on personal experience narratives, my research analyzes the process of their re-defining and re-establishing social relationships after returning to Yamakoshi. **20-02**

Yoshimura, Ayako (University of Wisconsin, Madison) **Decor that Speaks: The Making of Cultural Space in an Ethnic Grocery Store.** For immigrants and their descendants living in North America, running a grocery store has been one prominent means of earning a living. Often these stores are small-scale family-owned businesses that serve as unofficial communal centers for cultivating ethnicity-based social connections. While they function most conspicuously as public loci for verbal communication (exchanges of gossip, jokes, stories), they team also with material culture. This paper examines the ways in which objects inside one such store (the Oriental Shop in Madison, Wisconsin) participate in the making of cultural space, communicating non-verbally the entwined personalities of the storekeepers and their customers. **09-13**

You, Ziyang (The Ohio State University) **War between Two Sisters: Ethnographic Research about Local Fights over Chinese National Intangible Cultural Heritage.** In Spring 2007, I accompanied a group of Chinese folklorists, conducting fieldwork on living myth and legend tradition in Hongdong County, Shanxi Province, and helping the local community to nominate their tradition to the Second Chinese National Intangible Cultural Heritage (ICH) List. Unexpectedly, the local living legend about two goddesses (sisters fighting for "first-wife" status) was vividly played out by two towns fighting for ownership and authority on the ICH. This presentation examines how the "war" over ICH broke out, which forces played their roles in the "war" and for what purpose, how local communities reacted to it, and how the "war" was settled finally with influence from local government, practitioners, communities, and folklorists. **01-12**

Young, Katharine (University of California, Berkeley) **Aesthetic Ecologies, Affective Ecologies, Somaesthetics.** Aesthetics has at root to do, not only with an axiology of value, with the beautiful, with criteria of judgment, but more deeply with a phenomenology of pleasure, with the sensuous, with categories of experience and matters of taste, taste in the crude sense of tasting things, of devouring, incorporating, not in the prim bourgeois sense of discerning superiority. The word "aesthetics" comes from the Greek *aisthetike*, meaning sense perception. Aesthetic ecologies, affective ecologies, somaesthetics pierce the body and pinion its parts to its worlds. Aesthetic inquiry in folkloristics properly undertakes an anatomy of desire. **04-03**

Yun, Kyoim (University of Kansas) **UNESCO Recognition and Local Realities: A Shamanic Ritual on Cheju Island, South Korea.** In the fall of 2009, UNESCO added a shamanic ritual from Cheju Island, South Korea to the Representative List of the Intangible Cultural Heritage of Humanity. The recognition was perceived as a triumph, but was also accompanied by some disappointments and unintended consequences. This paper explores the specific process of attaining world heritage status, the range of reactions to the eventual ennoblement, and the challenges that the actors confronted in working with the result. Addressing the gap between the UNESCO ideal and local reality with an example from Cheju Island, it examines the interface of cultural and economic values in heritage making and maintenance. **01-12**

Zeitlin, Steve (City Lore, Inc.) **"You Can't Buy an Extempo": Improvisation as Play in Trinidadian Extempo.** Picong or extempo is light comical banter, usually at someone else's expense, and it is often incorporated into the Calypso tradition, a style of Afro-Caribbean music that originated in Trinidad. Currently, an "Extempo King" is crowned each year as part of Carnival in Trinidad. Picong is the way in which Trinidadians tease, heckle, and mock each other in a friendly manner. However, the line between humor and insult is a fine one and is constantly shifting. The ability to engage in picong without crossing over into insult is highly valued in the culture of calypso music. This paper looks at some early recordings, such as the duel between Lord Melody (Fitzroy Alexander) and the Mighty Sparrow (Slinger Francisco) recorded by Emory Cook in 1957. [exceeds word count] **02-02**

Zolkover, Adam D. (Indiana University) **The Literary Lens: Books as Community Foci.** Drawing on Kenneth Burke's assertion that literature constitutes a language for describing common experience, this paper examines literary objects as the material loci of community building. Specifically, it examines the formation of a trans-sectional Whiteness after the Civil War, and the role of Joel Chandler Harris' *Uncle Remus* books in rewriting real regional difference as racial solidarity. The books, though they retell folk narratives, are obviously not themselves folklore. But they act, in this case, as "lore-like" pinions around which a folk group may be made. **18-14**

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